Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 23. CHICAGO, JANUARY 7, 1873. WHOLE NO. 454.

Advent Christian Times.

Contents of This Number.

First Page.

The Mormon Community of Wisconsin, H. V. Reed; Christmas; Who shall Preach?

Second Page.

Lord, Come Away, (poetry); Arminius and his Sentiments, (third article), A. A. Phelps; A Open Letter, Amos Sanford; Guilty or not Guilty? Wm. Branch.

Third Page.

Have I not the True Spirit? Martha Trask; Are We Right? P. Hitchcock; Effects of the 7th Vial, I. C. Wellcome; Immortal vs. Torment, O. D. Gibson; Pilgrim Standfast.

Fourth Page.

Brief Editorials; Editorial Gleanings; A Right Movement; Hades and Heaven, J. H. W.; From our English Correspondent.

Fifth Page.

Exposition of Mat. 24, Albion Ross—fifth article

Sixth Page.

A Question; The man was gone; Letter of Experience; Letters from L. Kerr, Mrs. W. B Taylor, L. R. B., J. D. Rogers, M. F. Taylor, C. C. Marston, N. Wheeler, H. L. Shepherd, N. Runquist, W. S. Corey, M. Tousley, and a brother in Michigan.

Seventh Page.

As a Thief and not as a Thief; Russian influence in Constantinople; The Children Saved; A Morning; The Poor Soldier at Flensburg.

Eighth Page.

Business Department; News; Appointments; Advertisements.

The Mormon Community in Wisconsin.

[From The Chicago Illustrated Journal.]

But few people now living have any recollection of the Mormon Community which located in the Territory of Wisconsin nearly thirty years ago, and fewer still have any idea of the way in which it was effected. A sketch of the originators, and the principal events connected with the movement, can but prove entertaining to those interested in early pioneer history.

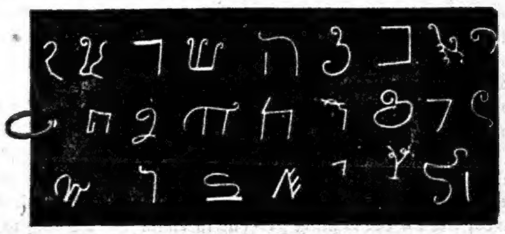
Designing men, in all ages, have taken advantage of those who are more or less superstitious in matters of religion, and it is a well-established fact, that whatever is mysterious, and has the claim of great antiquity, will attract a multitude of devotees, who are willing to sacrifice life itself for its promotion. Ambitious men are fully cognizant of this great weakness in human nature, and proceed to devise systems which will excite the marvelous to such a degree as to give them full sway over their dupes. A striking illustration of this statement is found in the Mormon Community which located in Wisconsin during 1844-6, People from Illinois, Missouri, Ohio, and, indeed, from all parts of the United States, moved into the territory with a view of founding a Zion, or Mecca, for earthly pilgrims. Many families moved from Nauvoo, after the death of Joseph Smith, which occurred June 27, 1844. In the month of July or August of the same year, a man by the name of James J. Strang promulgated his claims to the priesthood, and announced himself the prophet Smith's successor to the divine office. Moses Smith was sent, by Strang, to Nauvoo, Illinois, in the month of September, to proclaim to the Mormons the new prophet.

Mr. Strang moved into the territory of Wisconsin, from New York, in 1843, and opened an office for the practice of law at the house of Benj. C. Pearce, who erected the first frame dwelling on Gardner's Prairie, in 1837. The "Prophet" had but little practice, and hence much spare time in which to plan mischief. In this locality, which is between thirty and forty miles west of Racine, in Walworth County, he made the aquaintance of Miss P. W., a lady advanced in years, and who had lost all hopes of ever finding a congenial affinity, until the advent of our lawyer-prophet. Mr. Strang was a great lover of nature, and during the summer of 1843 he frequently strolled away with his new aquaintance, over the beautiful prairie, gathering wild flowers and picking berries, which grew in great abundance. Mrs. Strang, who was yet in New York, was informed by some "friendly Indian" how matters were moving out West; it was not long before this lady was on the spot, *propria persona*, to attend to the morals of her erring lord, but with what succes we know not. From this time until the death of Joseph Smith, matters remained in comparative quiet in the neighborhood. On hearing that the Nauvoo prophet was killed, Mr. Strang immediately announced himself as his successor. In order to confirm this high pretension, it was necessary for him to produce some sort of evidence, which should satisfy the skeptical as to his autnority, etc. The new "prophet" claimed that an angel from heaven visited him on Sunday evening, as he was strolling along on the east bank of White River, and that his spirit was taken out of his body and conducted, by the angel, to a ledge of rocks some eighty rods distant, which was covered with earth and trees. The angel informed him that under a certain oak tree, some four feet under ground, and just on the top of the rocks, there were deposited three copper plates, which were placed there by the last surviving prophet of the ten lost tribes of Israel. He was then informed what was written on the plates, and who to select as his apostles, and that they should be witnesses when he should take the plates from the earth. The angel told him where to erect the Holy Temple, and how to proceed with the latter day saints, when they should come together and acknowledge him as the great prophet and leader. His spirit was then taken back to its "house of clay," and the angel departed.

Strang called his apostles to the spot of earth containing the plates; the earth was removed, and, sure enough, there was found a box of blue clay, six inches square and twelve inches long. The box was duly opened, and the plates exposed to the astonished 'twelve" who subsequently swore to everything necessary to confirm the farce. On the announcement of this discovery, the people became much excited, and many substantial farmers and mechanics, became converts to the prophet, and left their occupations, were ordained as preachers, and went forth to proclaim the new gospel, claiming the power to speak with tongues, and perform such other miracles as were necessary to the confirmation of the word.

Mr. Strang gave notice to his chosen, that on a certain evening, at the house of Mr. Gaylord, there would appear cloven tongues of fire on the heads of his apostles. The evening came, so did the people. The room was darkened, and suddenly the heads of his apostles became luminous; but the amount of coughing done, and the strong smell of phosphorus, led the spectators to think that they were not far from Dante's lower world of sulphuric fire.

The copper plates were held in great veneration by those who became members of the new church, and were kept as sacredly as was the Ark of the Covenant in Israel. They were fastened together at one end by a copper wire, and had written on them certain Hebrew letters and cabalistic characters. The following cut represents quite nearly the appearance of the plates as seen by the writer when shown him by Mr. Strang.



The interpretation which Strang claimed was given him by the angel, was as follows: "It shall come to pass in the latter days, that my people shall hear my voice, and the *truth shall speak from the earth* [referring to his plates dug from the ground], and my people shall hear, and shall come and build the Temple of the Lord. My prophet, unto whom I send my word, shall lead them, and guide them in the ways of peace and salvation. In Voree the name of the Mighty One shall be heard, and the nations shall obey my law, and hear the words of my servant, whom I shall raise up unto them in the latter days."

It will be seen that an attempt was made to have the characters nearly all cut in square lines, so as to represent the Hebrew letters. Strang claimed they were written by one of the prophets of Israel, on this continent, before the Christian era. When he made the plates, therefore, they were cut according to his theory, and so constructed as not to be deciphered by the Gentiles. That Strang made and buried the plates there can be no question. The writer saw the "prophet" and two other men, some three months before the alleged discovery, on the identical ground, one Sunday evening, engaged with tools for digging, at which time, without the shadow of a doubt, the plates were buried. The three men were, James J. Strang, Benj. J. C. Pearce, and Aaron Smith. These men were the sponsors of the imposition, and Smith afterwards became one of Strang's chief apostles and witnesses.

A paper was started, called *The Voree Herald*, and things moved on successfully, until Orson Pratt and Sidney Rigdon came on from Nauvoo, and held a public discussion with Strang, and by superior talent and experience in Mormon theology, proved him to be not the successor of Smith, but an impostor. Strang was driven away from Voree; his Community, or most of them, left him, and he went to Beaver Island, in Lake Michigan, with a few of his followers, where he was shot in 1856.

Thus ended the Mormon Community in Wisconsin. Some of those who were followers of Strang are now with Brigham Young at Salt Lake; others are believers in Joseph Smith, the present head of the Mormon Church in Illinois; and still another class yet remain at Voree, in Wisconsin, and are honest, industrious farmers, having had all they bargained for in following the impostor Strang, who lived only twelve years after forging his imposition, and at last fell a victim to the jealousy of his own followers. H. V. REED.

Christmas.

For all the purposes of an annual *festival* in commemoration of the birth of Christ, the 25th of December is probably just as good as any other day of any other month, whether it be the true anniversary of the nativity or not. At any rate, the Romish church has decided that this day of all others is to be thus observed; and ever since the pontificate of Pope Julius I. who occupied St. Peter's chair from A. D. 337 to 352, it has been kept a sacred holiday by celebrating Christ's mass, making and receiving gifts, merry feast-gatherings, etc. After all, to many it seems a little singular, even if learned men differed as to the time, that it should have been placed at a season when it most evidently did not occur. The only method of gaining any knowledge as to the time of year when it occured, is that upon which was founded the expectation of the Jewish nation, namely, the weeks of Daniel, which, as Dr. Lightfoot and others have observed, was the ground of the coming Messiah at that time.

But of course, the "seven weeks and three score and two weeks," or sixty-nine weeks "unto Messiah, the Prince," would not afford them this knowledge without the event or period from which they should commence. This their scriptures furnished. It was "from the going forth of the commandment to restore and build Jerusalem," issued by Cyrus, the Persian king, whom the Lord by his prophet had long before named, and into whose hands he had given "all the kingdoms of the earth," and whose spirit he had stirred to make this proclamation for the return of the Jewish nation from their seventy years' captivity in Babylon and rebuilding their city, "that the word of the Lord by the mouth of Jeremiah might be fulfilled," namely, "That after seventy years accomplished at Babylon I will visit you, and perform my goodword towards you in causing you to return to this place." It appears that the captivity commenced on the tenth month, and in the eighth year of Nebuchadnezzar, and ended in the first year of Cyrus, which would be, when adjusted to a correct chronology, in harmony with facts of history and astronomy —from B. C. 558 to 488. If, concerning this period, the word of the Lord was trictly fulfilled, as in other instances, to "even the selfsame day"—and there is no reason to doubt it—the 69 prophetic weeks, or 483 commencing 488, would end on the tenth day of the fifth month, B. C. 5,(now generally acknowledged by the best chronologers as the year of the nativity,) which in that year would fall on August 14th. It is evident that Paul referred to these 69 weeks when speaking of Christ being sent forth "when the fullness of time was come"—or the time completely and perfectly fulfilled—there being no other time given reaching to the birth of Christ.

It must be borne in mind, too, that Luke gives a *chronological fact* bearing upon this point, that cannot be set aside—of "shepherds abiding in the fields, keeping watch over their flocks *by night*," showing it to have been between April and September or October, the custom of Jews being to "send out their flocks to the desert about the passover, and return them at the commencement of the first rain." However, as "the church," which is "infallible in judgment," has fixed upon December 25th, it will never be changed, and we must be contented.—*S. Hall, in Banner.*

Who Should Preach?

We are fast coming to a truer idea of preaching than was once held by ministers and churches. It is no longer regarded as a professional act of an appointed functuary, but as a service to be rendered by all who love Christ, and who would make known his amazing mercy to men. And this view is supported by the plain language of the Scriptures, as the original terms were indited by the Holy Spirit. While recognizing the shades of meaning in the words translated by the one term "preach," it is yet evident that they are so used both in the original and in our common version, as to include all who in any way make known the truth of the gospel in the high vocation of preachers.

If systematic sermons be the only lawful or possible way of preaching Christ; or if an ordained and qualified order of men are the only authorized embassadors of heaven, then the command of the Savior must be restricted to our pupils and to our sermons. But whoever consults his reason, or his sense of propriety, or the word of God will be forced to the conclusion that any honest declaration of *divine* truth is, in fact, and is, also, according to scriptural terms and usage, genuine and lawful preaching.

Christ has laid the duty upon the entire church to set forth his gospel to men, and the delivery of orderly sermons is only one of the many appointed methods of publishing the glad tidings of the kingdom of God. All the saints, in all their ranks, ministers and people, male and female, old and young, according to their several capacities, and in their various ways, are to hold forth the word of life. In taking this position, we do not mean to ignore the special office of the gospel ministry. There can be no doubt that Christ intended to supply for all churches, and to the end of time, an order of authorized and qualified ministers, whose special work or vocation it should be to proclaim the gospel. But these were not intended to do all the evangelizing church. This was so great that every disciple must engage in it, and it requires that every member make known all that he knows and feels of the truth that it may thus spread, and prove to be the wisdom of God and the power of God to the salvation of the world.—*The Baptist Weekly.*

JOHN Wesley very piquantly and truly said that a "string of opinions, be they ever so true, and ever so strongly held, is no more Christian faith than a string of beads is Christian holiness."

Lord, Come Away.

Hand and foot are weary,
Brow and eye are weary,
Heart and soul are weary
Lord, come away!

Years are swiftly flying,
Heaven and earth are sighing,
And thy church is crying,
Lord, come away!

Broken lies creation,
Shaken earth's foundation,
Anchorless each nation;—
Lord, come away!

Kingly props all falling,
Boldest bosoms quailing,
Fear forlorn prevailing;—
Lord, come away!

Thrones of ages shaking,
Bonds of empire breaking,
Sullen priesthoods quaking;—
Lord, come away!

Evil darkly reigneth,
Nought of love remaineth,
And thy Bride complaineth:—
Lord, come away!

Might the right is wronging,
Sworded millions thronging,
Earth's misrule prolonging;—
Lord, come away!

Lonely hearts are singing,
Loyal souls are clinging
To the light upspringing;—
Lord, come away!

Calm, 'mid night winds blowing,
Long has faith been sowing,
See thy life-seed growing;—
Lord, come away!

'Tis no time for dreaming,
See the day-spring gleaming,
Though the darkness streaming;—
Lord, come away!

'Tis no time for sorrow,
See the glorious morrow,
Its gladness let us borrow;—
Lord, come away!

Sounds the last long thunder,
Bursts the day of wonder,
Glory, gladness yonder;—
Lord, come away!

—*H. Bonar.*

Arminius and his Sentiments.

[Third Article.]

The second theory of predestination having for its object, *man created but not fallen*, found numerous advocates in the days of Arminius. This theory is substantially as follows:

"God, from eternity, considering men in their original condition, determined to raise some to supernatural felicity. To this end he ordained certain necessary and efficient means. He also determined to pass by others, leaving them in their natural state, and refusing to furnish them those efficacious means above mentioned. He furthermore reprobated the individuals so passed by, whom he foresaw continuing in their original condition, but falling from it of their own fault; that is, he prepared punishment for them to the declaration of his own justice."

The discussion of this theory with Dr. Francis Junius, covers about 170 pages. Intermingled with much sound argument, we think we discover many hair-splitting niceties, and sometimes a distinction without a difference. The great out-posts of the argument, however, seem firmly set, and the conclusions eminently just. Arminius begins his attack upon the above theory by denying that man was created in the state of nature which that theory assumes. The theory supposes that the original condition of man was such, that a special act of election was necessary to salvation. He undermines the structure by showing that man was made "in the image of God," and in a state of "righteousness and true holiness;" hence he was already in a state of salvation, without any special decree of election.

The chief reason for rejecting this theory, is, that it compels the terrible admission that *God is the author of sin!* Thus the same point to which the first theory conducted us, is likewise established by the second. *That* leads us *directly—this, indirectly*—to the same result. According to the former, God decreed to illustrate his own glory by mercy and punitive justice: he could not effect this without the introduction of sin: hence it was decreed that man should fall, as a means for executing the preceding decree. This makes God, by the plainest implication, the author of sin. He shoulders the whole responsibility, and has no right to complain of human degeneracy and crime. According to the second theory, men were created in such a state that their natural powers were insufficient to observe the law imposed upon them. To some he communicated that supernatural grace by which their nature would be strengthened to the point of obedience. To the rest all such grace was denied. This was enjoining a law upon all, with grace sufficient for its observance freely imparted to some, and utterly denied to others. With the latter, sin was unavoidable. Why should they be charged with any blame? The Law-giver himself must assume the responsibility of disobedience, where the possibility of obedience, without any fault on the part of the subject, is absolutely precluded.

The third theory of predestination is thus expressed:

"Because God willed from all eternity to elect certain men and reprobate the rest, he viewed the human race not only *as created*, but also *as fallen*; and [illegible] that account, obnoxious to cursing and malediction. Out of this lapsed and accursed state God determined to liberate certain individuals and freely to save them by his grace, for a declaration of his mercy; but he resolved to leave the rest under the curse, for a declaration of his justice. In both these cases God acts without the least reference to *repentance* and *faith* in those whom he elects, or to *impenitence* and *unbelief* in those whom he reprobates."

Arminius considers this theory open to most of the objections that lie against the others. With all the explanations given by its advocates, who sought to free it from the charge of making God the author of sin, it is by no means satisfactory. He therefore most heartily rejects it. The reason of that rejection will be more clearly seen by an explicit statement of his own views, which we here subjoin:

The *first* absolute decree of God, concerning the salvation of sinful man, is that by which he decreed to appoint his Son, Jesus Christ, for a Mediator, Redeemer, Savior, Priest, and King, who might destroy sin by his own death, procure salvation by his obedience, and dispense it by his efficacy.

The *second* absolute decree of God, is that by which he resolves to receive into favor *those who repent and believe*, and to save in and through Christ, and for his sake, all such believers as persevere to the end; but to leave in sin and under wrath, *all impenitent persons and unbelievers*, and to damn them as aliens from Christ.

The *third* divine decree is that by which God resolves to administer such means for repentence and faith as are necessary, sufficient and efficacious; and this administration is according to the *wisdom* of God, by which he knows what is suitable to mercy and severity, and to the *justice* of God, by which he is prepared to adopt and execute whatever his wisdom may prescribe.

A *fourth* decree follows, by which God resolves to save and to damn certain particular persons. This decree has its foundation in the *foreknowledge* of God, by which he knew from all eternity those individuals who *would believe* and *persevere*; as also *who would not believe and persevere.*

The twenty reasons assigned for rejecting the first theory of predestination, are urged in support of the theory of Arminius, as above expressed. He appeals especially to the nature of man, the character of God, and the fundamental principles of the gospel, to substantiate his position.

With such views of God's decrees, it is no wonder that Arminius should denounce the following as "horrible affirmations," alike dishonorable to God and unjust to man.

"God has predestinated whatsoever men he pleased, not only to *damnation*, but likewises to the *causes* of damnation." (*Beza.*)

"Men are predestinated to eternal death by the naked will or choice of God, without any demerit on their part." (*Calvin.*)

"Some among men have been created unto life eternal, and others unto death eternal."

"Though God destined and created for destruction any creatures (indefinitely considered) without any consideration of sin as the meritorious cause, yet he cannot be accused of injustice, because he possesses an absolute right of dominion over them." (*Gomarus.*)

"By the light of GLORY we shall understand by what right God can condemn an innocent person, or one who has not merited damnation; as by the light of GRACE we now understand by what right God saves unworthy and sinful man." (*Luther.*)

"Man is bound to acquiesce in this will of God, nay, to give thanks to God that he has made him an instrument of the divine glory, to be displayed through wrath and power in his eternal destruction."

"God not only foresaw the fall of the first man, but by his own will he ordained it."

"I confess, indeed, that by the will of God all the sons of Adam have fallen into the miserable condition in which they are bound and fastened." (*Calvin.*)

Such sentiments may deserve a decent burial among the relics of the dark ages—they do not deserve the toleration, much less the sanction, of the Christian church to-day. Too long has this cruel dogma of unconditional election been pressed upon the attention of men, and, by a sort of spiritual terrorism, forced into their religious belief. Sad enough are the results which this doctrine has been working out! Grim-visaged *despair* spreads its mantle of darkness and desolation over many trembling souls who would venture to the fountain of mercy and be sweetly saved, but for the chilling persuasion that they are hopeless reprobates! *Presumption* ruins thousands more—thousands whose religion seems to consist in a self-persuasion, or at least a hope, that they are numbered among the elect. With this thought they often settle down, to dream of heaven and live for earth. If they are elected to be saved, they need give themselves no concern—God's will cannot be crossed. Thus they reason—thus they dream—thus they die. It is no wonder that moral death follows in the wake of fatalism. The sentiment is exactly adapted to dampen Christian zeal and foster spiritual sloth. O that God would dissipate the illusion, and wake us all up to a sense of our *personal accountability!* (*To be concluded.*)

A. A. PHELPS.

An Open Letter,

To Rev. J. Paulson, Presiding Elder M. E. Church, Fort Scott District, Kansas.

Dear Brother: At the last Methodist Quarterly Meeting, held at Columbus, Kansas, I had the privilege of listening to a discourse by you in which you urged the Christians present to do all they could "to save immortal souls from the death that never dies."

If the meaning you intended to convey by the use of the words I have quoted, was to do what they could to induce the wicked to "turn from all his sins that he hath committed and do that which is lawful and right," (Ezek. 18:21.) then I have no objection; to such an exhortation I can heartily say, "Amen."

But did your words convey that idea to the mindof an intelligent hearer? I think not. It seems to me that your statement was in perfect harmony with that contained in Gen. 3:4—"Ye shall not surely die."

You call sinners "immortal souls." If they are immortal, then they need no salvation, for the very word conveys the idea that they are "exempt from death." (See Webster.) How can I and other Christians, who listened to you upon that occasion, go out and urge sinners to believe in our Savior who "hath brought life and immortality to light through the gospel," (2 Tim. 1:10,) telling them that "by patient continuance in well doing," if they "seek for glory, and honor, and immortality," their "reward" shall be "eternal life" (Rom. 2:7), when you tell them from the "sacred desk" (?), that they are inherently immortal?

You cannot induce men to "seek for" that which they already possess. The proposition carries upon its face its own absurdity. God nowhere in his Word commands such an unreasonable thing.

The word *immortality* is found but five times in the Bible; and no sacred writer uses it except Paul. I have already quoted two passages. Now turn to 1 Cor. 15:53, and we find Paul saying, "unto the church of God which is at Corinth," "this mortal must put on immortality." Paul is not addressing *sinners* but "them that are sanctified in Christ Jesus." (1 Cor. 1:2.) He says nothing about sinners being immortal or putting on immortality. On the contrary, he tells those who are "called saints" that "this mortal must put on" something—what is it?—"immortality."

Then if the "saints" are commanded to "seek for" and "put on immortality," they certainly are not now in possession of that quality, "and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18.) Yet you tell us that we are all immortal, saints and sinners alike.

In the next verse Paul informs the "saints" that "when this mortal shall have put on immortality," *then* shall be brought to pass the saying that is written [in Is. 25:8] death is swallowed up in victory." Turning to the writing or Scripture referred to by Paul, we read, "He will swallow up death in victory; and the Lord God will wipe away tears from all faces." John (Rev. 21:3, 4), tells us that he "heard a great voice out of heaven, saying," 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

When will God do this? Paul says "when this mortal shall have put on immortality," which is yet in the future. But Paulson teaches a different doctrine. He says we are immortal *now*, and if that be true, then it is impossible for mortals to "put on immortality," and hence the saying "Death is swallowed up in victory," "shall," never "be brought to pass" as Paul said it would. Who is right, Paul or Paulson? "I am for Paul," in this instance.

But there is one more passage where this word *immortality* is found. Perhaps it will throw some light upon this question. Let us read 1 Tim. 6:16, where Paul, in speaking of the "King of king," "our Lord Jesus Christ," says he is the One "who only hath immortality." If "the man Christ Jesus" is the only man "who hath immortality," certainly all other men must be mortal. The word *only* is exclusive and not inclusive. Men may imagine themselves "equal with God," but it avails them nothing. The question is asked in Job 4:17, "Shall mortal man be more just than God?" And when God calls man "mortal man," I cannot think ministers of the gospel ought to call sinners "immortal souls."

Again, you want men saved from the "death that never dies." What kind of a death is that? Just no death at all. Death is the opposite of life. If it is proper to say, "the death that never dies," it is equally so to say, "the life that never lives." "Thus saith the Lord, Behold, I set before you the way of life, and the way of death," (Jer. 21:8), "choose ye this day whom ye will serve." (Josh. 24:15.)

The Bible gives at least two grand reasons for serving God: (1) to gain eternal life," and (2) to escape "the second. death," the "everlasting punishment" of the wicked; "for the wages of sin is death, but the gift of God is eternal life." (Rom. 6:23.) The Bible says nothing about "the death that never dies," but simply death and not the death of the body only, for "the soul that sinneth it shall die." (Ezek. 18:4,20.) But you say there is no death. Therefore the wicked are in no danger, for if your proposition that the everlasting punishment of the wicked is a death that never dies, is true, then the reward of the righteous, which is eternal life, is not life, and there is nothing to be gained by serving God, and nothing to be lost by continuing in sin.

Spiritism teaches that man is immortal; that human beings congratulate themselves that they alone are immortal—I quote from their works—that there is no sin, and that there is no death. Is it true that Methodist preachers are teaching modern Spiritism? It seems that some are, and from the following resolution passed at a convention of Spiritists, it would seem that all who teach as you do are fully recognized as members of that church. I quote:

"*Resolved*, That Spiritualism, according to the modern acceptation of that term, embraces *all those that believe in the immortality of the soul.*"

I do not believe that doctrine, because I cannot find it in the Bible. Hence the Spiritists do not claim me. If I did believe such a God-dishonoring theory, I would at once renounce Christianity, and go with the Spiritists, as did your brother, the Rev. Dr. Taylor, not long since.

You certainly must be aware of the fact, that the phrases, "immortal soul," "never-dying spirit," "death that never dies," etc., are not found once in the Bible. Then why do preachers use them? In so doing are they serving God, or are they serving the tempter by preaching the same doctrine he did when he said to Eve, "Ye shall not surely die?" I leave you to answer.

The word *immortal* is found in the Bible but once (1 Tim. 1:17), and there it has no reference to man, but to "the only wise God." I write this in the spirit of kindness and for the truth's sake, hoping that you may not continue long among those "who have changed the truth of God into a lie" (Rom. 1:25), but that you will soon commence "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 17:31), as did brother Paul.

Yours in "blessed hope,"

AMOS SANFORD.

Guilty or not Guilty?

There are certain charges brought against Adventists by professed Christians, and even leaders and teachers. Are we guilty, or can we plead not guilty? Let us see. First charge: We teach that "man has no soul." Our plea: Man is *all* soul, for God tells us in his Word that, the man "became a living soul," and our orthodox friends must admit that living souls die or else tell us that men do not die. Paul says that "death passed upon all men;" and Job informs us that "man dieth and wasteth away." Now, according to orthodoxy, there is a mistake somewhere. Paul and Job were not correct in relating that man dies, or else God, very inappropriately, called man a living soul.

Orthodox description of the soul: It is "without figure, form, color, impenetrability, extension, divisibility, gravitation, attraction, or repulsion." (L. Lee, p. 33.) If the orthodox soul lacks all the above qualities and capabilities, pray tell us what qualities it does possess? Would it not be more sensible to tell us what the soul is rather than what it is not? Our description of the soul: "The man entire." Now, which soul is the largest?

One is something, the other absolutely nothing; and, I must say, reminds me very much of what the boy said about the "little end of nothing whittled down to a point."

Second charge: We believe in "going up." Our plea: "The meek shall inherit the earth," "and their inheritance shall be forever." (Ps. 37: 11–18.) The only time we expect to "go up," is at the time when Paul says we shall be "caught up in the air." Will our orthodox friends please take this short trip with us when the time comes (not before), or would they prefer to remain on "the earth," which they tell us is not the home of the saints, for fear they might be termed "go-upists."

We extend to them a cordial invitation, because we know the dear Savior himself will be there. (See 1 Thes. 4:16–18.)

Orthodox description of the home of souls: "It is beyond the bounds of time and space." Then again, as in the case of the soul, they tell us what is *not* their home, rather than what it is, and where it is *not* rather than where it is. Question: What is the home of the saints? Answer: "It is heaven." Where is that? "Above the skies and beyond space." How far above and beyond?

Echo answers "Above and beyond."

Adventists believe the saints will come down to earth again from their elevated position after the earth has been purified, and "inherit the land forever." Question: Who goes up the highest, or remains "up" the longest? It is said the greatest insult one colored person can show to another is to call him "nigger," and we are driven to the conclusion that our orthodox friends brand us as "go-up-ists" simply because they make the die with which the branding is done.

Third charge: We teach that there is "no punishment for the wicked." Our plea: "The soul (or man or person) that sinneth *it shall die.*" (Ezk. 18: 4–20.)

Death is regarded as a punishment to those who break the laws of our land, and we believe it will be a punishment when inflicted by God upon those who have broken his laws. Orthodox review: The sinner will always be on the road to death and yet never arrive at his destination. God will always be trying to slay the sinner and yet never accomplish that end. Question: If it does not lead to death how can it be called the "road to death."

Right here I beg leave to examine that familiar hymn, the first line of which is:

"A charge to keep I have."

In the first verse we are told that we have a "never-dying soul to save." That which is "dying" is simply traveling upon the road to death but has not yet arrived at the end of the road. So if we have a *never dying* soul it follows that we shall never set out or commence traveling toward death. But listen! In the last verse of the same hymn we are told that we shall "forever die."

To die is to cease dying and we never can cease dying if we never *commence.* To die is to experience death, and how a man can ever reach his journey's end and "forever" remain there, having never started out upon that journey, is more than I can understand. Will our orthodox friends please explain?

Let us be careful that we do not wrest the Scriptures to our own or others' destruction, and when charged with that which is false, let us always be ready by God's own eternal Word as to whether we are "guilty or not guilty." Wm. Branch.

Since the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we are apt to think them. —*Hare.*

Have I not the True Spirit?

"Now if any man have not the spirit of Christ he is none of his. Christ so loved us that he gave his life for us." How many of us to-day love our neighbor so we would give our life for his, or deny ourselves even of a little superfluity for the sake of doing good in the world? Or do we even get the prejudice out of our hearts so we will be able to do something for the Master? It is high time, if we expect to receive our reward, to go to work. We do not find people willing to pay us for work we have never done. Just so with our Master. He will not pay us for labor we never performed. We all have a talent to improve, even though it be but one. Oh! let us go to work in good earnest, that when the Master comes we may hear the welcome plaudit, "Well done good and faithful servant, enter into the joys of thy Lord!"

"Come, let us reason together," saith the Lord, "though our sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." Then if Christ is so ready and willing to do for us, ought we not to have the spirit of our Master? "Therefore if thou bring thy gift to the altar and there remembrest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way: first be reconciled to thy brother and then come and offer thy gift." Do we at all times go to a brother or sister and be reconciled to them? I think not. If we hear any slander going about a brother or sister, do we turn a deaf ear to it? I think not all of us do. Jesus teaches us to love our neighbor as ourselves. Ought we not then to go to a brother or sister we hear or think is doing wrong, and talk with *them* in the spirit of Christ, and lead them in the right way, or endeavor to, while we set a godly example for them? When Christ ate with publicans and sinners the scribes and Pharisees murmured against him, Jesus asked, What man of you having an hundred sheep would not leave the ninety and nine and go and find the lost one? How many of us go out and seek the lost sheep that have strayed from their Father's house? Oh! how much good we might do for the Master if we had on the *whole* armor of God, and practiced *all* his precepts. He that converteth a sinner from the error of his ways shall save a soul from death and shall hide a multitude of sins. I do not mean our preaching brethren and sisters particularly. Their hearts and hands are full. I mean the church as a whole.

Let us manifest the spirit of Christ to all; then we will wound the feelings of none. Jesus said: "Love thy neighbor as thyself." A certain lawyer asked Jesus who his neighbor was. Jesus told him, a certain man went down from Jerusalem to Jericho and fell among thieves, and they left him almost dead. And a Priest came down that way and when he saw him he passed by on the other side. And a Levite came along, too, and he also passed by on the other side. Then a Samaritan came along and took him up and bound up his wounds and took him to the inn, paid his fare and told the host what more he had need of to get it for him and he would pay for it. Who then is our neighbor? Those that do us an injury, or those that manifest the spirit of Christ? How much I can realize the truthfulness of the words—"Just as long as you have plenty of money or are in good circumstances, just so long you have plenty of friends." But let your circumstances become straitened, or let some idler that has nothing else to do, start a false report about you, and your friends flee from you, and will pass by you, as the priest and Levite did by the man who fell among thieves. These things ought not to be. If we expect our prayers to be answered, and to see sinners converted, we must be saved from our own sins first; we must put on the whole armor of God and be purged from all inbred sin, must be wholly sanctified to the Lord. Our hands, our feet, our tongue, our eyes, our ears, our mind, our will must be all sanctified to God. We must deny ourselves of all ungodliness and worldly lust, and refrain our tongue from evil speaking. Let our tongue be employed in telling of the goodness of God. Let us have the spirit of Christ reigning in our hearts. We can't be wholly the Lord's if we have hatred in our hearts, for hatred stirreth up strife, but love covereth a multitude of sins. Though we speak with the tongues of men and angels, and have not love, we are become as a sounding brass and a tinkling cymbal. Charity thinketh no evil, charity rejoiceth not in iniquity, but rejoiceth in truth; charity (or love) covereth a multitude of sins. Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." We must not be desirous of vain glory, provoking one another, envying one another; but we must do good as we have the opportunity unto all men, especially unto them that are of the household of faith. I rejoice that I have this pure love of God in my heart, that I can forgive my worst enemy and love them with all my heart, and if it is in my power to do a good deed for them, by the grace of God I mean to do it. I can say with Jesus, "Father forgive them, they know not what they do." Oh! let us be faithful. We are looking for our King from glory, and we must have our lamps trimmed and burning if we expect to go in to the marriage supper. It is my great aim in life to be ready for that coming. When we have a dear relative that has been a long time absent, and we have word that at such a time he will be back, we go to the depot and wait and watch for the train to come that will bring our loved one to us. How anxiously we wait. Presently the train arrives and with what joy we receive him. Just so in looking for Jesus to come, who is to bring immortality with him for me. I want to be ready to meet him with joy, to behold him with my eyes, and to take his hand, the hand of the same Jesus whom the clouds received out of sight, who shall so come again in like manner as he went away. When I think of soon beholding my Savior as Martha and Mary did, it fills my heart with joy. It fires me up with zeal to be more faithful.

When I look over the papers and see the call for laborers in the field from the north to the south, from the east to the west, I feel oh, if I could only go and break the bread of life to perishing sinners, it would be the greatest boon of my life. But I will do the little work that God opens the way for me to do, and will love him with all my heart. Multitudes are perishing all around us, and is there not work for even the weakest one? Let us be filled with the Holy Spirit. Then we will have a desire to work, and that without excuses. The work of Jesus while here among men was to save sinners and to do good to all men. Without the spirit of Christ "we are none of his." Martha Trask.

Are We Right?

As a people we are either right or wrong. If we are *not* right, who is? I mean in preaching what we do and as we do. We believe and teach that the Lord Jesus Christ is soon to make his advent in this world, to end the long career of sin and sinners, establish an empire, bright as the cloudless sun at noonday, minus the ills of mortal life; when all of the good, from righteous Abel down to the last blood-bought soul which shall be sealed prior to the Messiah's advent, shall be gathered into one unbroken company, singing the glorious coronation song, "Thou art worthy." And as I ask the question, are we right in advocating this, as a motive to repentance on the part of the sinner, and to diligence on the part of the saint, I think a myriad of voices could respond, yes. These are truths as firm as the rock of ages; unmovable as the everlasting hills, and are "meat in due season" for the generation now upon the stage of action. And I have learned by observation that nothing effects the minds of men with a lasting impression equal to these truths, when energized by the Holy Spirit's power.

And with it must be preached a holy, godly life, and weak, fallen and sin-stained as we are, we can be saved from sin in this life. And the length of time it will take to do it depends perhaps on who does the work. If *we* are to save ourselves from sin, it will be sin to-day and repent to-morrow through life. But when we learn to *believe* that "without me ye can do nothing," and that "this treasure [the Holy Spirit] we have in earthen vessels, that the excellency of the power may be of God and not of us," the work may be performed in a moment, and this work *may* last through life; as one retains their faith they "are kept by the power of God through faith."

Then if we *are* right, no compromise with error in any form, but give truth our whole energies for the sake of its Author. It is one thing to know we have the truth, and quite another to know our sins are forgiven. It is very good to preach the truth, or the right theory, but it is *blessed* to drink from the fountain of everlasting love, and sprinkle the truths we preach with the waters of that fountain. Then what a power there will be, not in us, but in the *word* that is preached "in demonstration of the Spirit and of power. Philo Hitchcock.

Effects of the 7th Vial.

Is there not some evidence that the seventh vial has poured its contents into the air? Many of the late events seem to favor the idea. The air pervades all space about our globe; the effects of pouring the contents of this vial into the air would be universal. Voices, thunders, and lightnings, would indicate tumults, revolutions, separation and explosion of political or civil elements, working destruction. Such is certainly the state of the nations all over the world. If the earthquake of Rev. 16: 18 be a symbol, then surely the civil revolutions in Europe during the last few years, within the old Roman earth, especially France, Germany and Italy, resulting in the destruction of the civil power of the most mighty of all earthly rulers—the Popedom—seems to answer fully to the language of the text. May not the terrible diseases which have during the last few years affected man, fishes, fowls and horses, forest and fruit trees, and vegetables, be the results of this vial. And may not the air be so agitated by the contents of this vial as to produce the many and mighty changes in temperature, sudden and terrible storms, simoons, typhoons, tornadoes on sea and land?

"The great city"—Mystery Babylon—was to be "divided into three parts." Surely since the Pope was declared infallible, the Roman church has been dividing into three distinct parts, the Infallibleists, Conservatives and Old Catholics.

If these events are the results of the 7th vial, then we shall soon see "the cities of the nations" fall, "and great Babylon drink of the cup of God's wrath," and our Deliverer, the Lord Jesus Christ will come to take his waiting bride to himself, to rest with him forever, Amen.

I. C. Wellcome.

Immortal vs. Torment.

Immortal—not mortal, exempt from liability to die, imperishable, lasting forever, having unlimited existence. (Webster.)

This is said to be the state, or condition of one part of man, in fact the main part, the man proper. This is called spirit or soul. Now on this supposed condition I wish to offer a few thoughts. Admitting the position correct, that the soul is thus imperishable, the next point I wish to raise is, can it be tormented, or be exercised with pain? I answer with an emphatic *No,* it cannot be.

My reasons I give thus. There is inexorable law in all God's works, which cannot be broken, which is that there is of necessity a cause for every effect. Without it there can be no effect. This law is inexorable.

Let us now inquire what is the cause of pain, or torment? Let us look close on this point, for if I am right, a weighty conclusion follows, which is that all pain is caused by decay or waste, and where there is none of this cause, it is utterly impossible for pain to exist. It is the only root or germ, from which pain can come. Now suppose we grant all this (and who can deny it?) What then? Why, this follows as a matter of necessity: That as there is neither germ, root or cause of pain in the soul, *it cannot be tormented with pain.* Read the definition of immortal over again and you will see there is no evading this conclusion. Hence the very term immortal applied to the soul, denounces the horrid idea of its eternal torment. Why then will men cling with such tenacity to such a debasing, and God-dishonoring doctrine? But the objection may be raised that this phase of the matter leaves no grounds for its immateriality. Of this, more anon.

O. D. Gibson.

Pilgrim Standfast.

A staunch old pilgrim he was as ever set out for the celestial city. No persecutions nor allurements of pleasure could turn him aside from the right way. Such a pilgrim was sturdy John Knox, who, when the lords of Queen Mary's court bade him stop his preaching, giving him but one alternative—"silence or the gallows"—would make answer: "My lords, you are mistaken if you think you can intimidate me by threats to do what conscience and God tell me I never shall do. Be it known to you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven or rot in the bosom of the earth."

The same Standfast blood beat strong in the heart of the martyr Hooper when he went with a firm step to the fatal stake. "I am come hither to end this life," he said, "because I will not gainsay the truth I have formerly taught you." And when a pardon from the Queen was set before him he cried out with a determined voice, "If you love my soul, take it away, take it away!" The price of that pardon, he well knew, must be a denial of the faith. So Bishop Latimer, when summoned before "the bloody Mary," said, "I go willingly to London, to give an account of my faith, as I ever went to any place in my life." As he rode through Smithfield—that spot which had such a baptism of martyr's blood—he said:—"Smithfield has groaned for me a long time."

Perhaps it is quite as hard for Standfast to preserve his integrity amid the temptations and pleasures of the world as in the fires of persecution. Where persecution has slain its thousands, worldliness has slain its tens of thousands.

A poor woman in India, who had embraced Christianity, was offered back the jewels and money which had been taken from her, on condition that she would return to her old religion; but she replied: "O no! I would rather be a poor Christian than a rich heathen."

And still another, Mr. Judson tells us of, one who was very fond of her jewelry, yet desired to follow Christ. When he asked her if she was willing to sacrifice them for his sake, she was for a time disturbed; but at length, taking off the gay necklace, which was her special pride, said with sweet and touching simplicity, "I love Christ more than this."

Can we all, when the world holds out its glittering baits to us, lay them aside with the same steadfast spirit and say with her, "I love Christ more than these?"—*Bible Standard.*

Advent Christian Times.

CHICAGO, TUESDAY, January 7, 1873.

AN Iowa subscriber says: "Although I am very much straitened this season in pecuniary matters, yet I shall deny myself, and thus, by the grace of God may be able to do something, if only a little, toward spreading the true light. And I believe God will bless the feeble efforts of all who do thus."

Amen! So we believe and teach. God will bless self-denial. It is like the ripe cluster of grapes: there is a 'blessing in it' in the very act of unselfishness. Would God there were more faith in self-denial. Taste it for yourselves, everyone. Repudiate the anti-Christian sentiment—'Look out for number one!' and instead cultivate the Christ Spirit of looking perpetually after the good of others. What! dare any of us claim to be Christians, and yet never deny ourselves for the sake of our Master or his people?

WE have forgotten to whom is ascribed the illustration which describes humanity as a pendulum—ever swinging to extremes; but the saying is a true one. Just now the tendency is to dwell upon the work of God in salvation, to the exclusion of man's own work. We are told we must not try to 'keep ourselves;' we must 'cast away our *deadly* doing:' and the idea of any active agency on our part is utterly ignored. Now the extreme of saying we have nothing to do in the way of 'keeping ourselves' is just as bad as any other error. The Scriptures represent that we are under obligations to *ourselves* do some 'keeping.' We are to 'keep ourselves' in the love of God (Jude 21); keep ourselves unspotted from the world. (Jas. 1: 5); keep ourselves pure (1 Tim. 5: 22); keep the unity of the Spirit. (Eph. 4; 3.)

If anyone would learn of the Lord, they must learn to take broad views, and look on both sides, yes *all* sides.

—"These shallow drafts intoxicate the brain,
But drinking largely sobers us again."

EDITORIAL GLEANINGS.

So far as we can learn the last 'time Conference,' at Worcester, did not result in strengthening faith in the '73 argument. Several correspondents have spoken of the meeting as interesting and attended by a revival spirit. Three souls were baptised.——Br. S. K. Gibson is engaged in a protracted effort at Brooklyn, Iowa. Prospect good.——We learn of the decease of two well known Adventists in Northern New York—Dr. E. S. Loomis and Br. John Clark, both of Perry's Mills. We shall expect obituary notices from both. Also, we learned last Saturday of the death of Father Kingsley, an old man and full of years, at DeKalb, Ill. He was, we believe, the oldest man in the ministry among us——We learn that the late visit of Sr. Mansfield to Auburn, Ill., was attended with a revival interest, so that she was detained a week longer than was expected.

A RIGHT MOVEMENT.

We observe that brethren in Iowa are agitating the question of the reunion of the elements which now form the Iowa Christian and the Iowa Advent Christian Conferences. The cause of the division was nominally "the name question;" though really we believe this was a small part of the difficulty, and of itself never would have effected the separation which occurred. It no doubt had its weight among the causes which led to the disruption of the older Conference, and may very likely prove a greater hindrance to reunion than it was a help to separation.

Our own position is well understood. We believe in being known as Adventists as well as Christians; and we do not believe in wasting time in an endeavor to mix oil and water, or to unite elements between which there is in the very nature of things "an irrepressible conflict." But we do believe in the reunion of the two Advent Conferences of Northern Iowa. Their members are in accord personally and in doctrinal views. They cherish the same "blessed hope," with a common faith in its speedy realization. They are all agreed as to the nearness of the Advent, the state of the dead, the doom of the lost and the future of the saved, and those practical questions and principles which relate to this present life. We therefore see no reason why such a convention as is proposed should not be followed with harmonizing results of a most beneficial character. Let everyone interested follow the things that make for peace.

HADES AND HEAVEN.

[Third Article.]

Aside from the main question, there are several collateral points to be considered, which constitute very grave objections to the orthodox theory. What we have called the radical view practically nullifies the doctrine of the resurrection by representing that the soul at death is invested with its appropriate spiritual body, in which it then ascends to heaven. It has long been taught in theological schools that all the dead are now existing as *disembodied* and *immortal* souls. But this shadowy notion is fast giving way to the more substantial theory that each soul is at death clothed upon with its own appropriate body. Prof. Bush, who holds that the resurrection or *anastasis* of each individual takes place at death, is not accounted orthodox. But Mr. Albert Barnes, of Philadelphia, who is an orthodox radical of the most approved stamp, has the boldness in his notes on 2 Cor. 5, to state the doctrine thus:

"The phrase 'to be clothed upon with our house' seems to be harsh and unusual. The sense is plain, however, that Paul desired to be invested with that pure, spiritual, and undecaying body which was to be the eternal abode of his soul in heaven....The word 'clothed' refers to the spiritual body of believers; the eternal habitation in which they shall reside. In that future state *the soul will not be naked; i. e.*, destitute of any body or covering. The present body will be laid aside. It will return to corruption, and the disembodied spirit will ascend to God and to heaven. It will be disencumbered of the body with which it has so long been clothed. But we are not thence to infer that it will be destitute of a body; that it will remain a naked soul. It will be *clothed* there in its appropriate glorified body: and will have an appropriate habitation there. 'But clothed upon.' To be invested with our spiritual body. We desire to be clothed with that body."

Now this sounds like a very different gospel from that which Paul preached. If every Christian is invested at death with a spiritual body, which is to be *"the eternal abode of his soul in heaven,"* what becomes of the doctrine of the resurrection? If the righteous dead are already in heaven; if they are already in the presence of God where there is fullness of joy, and pleasure for evermore; if they are *already* clothed with spiritual bodies; if they have already entered upon their reward, and are *already* equal unto the angels, the resurrection and the judgment-day are, to them, as though they had already been, or never were to be.

There is something extremely awkward, not to say absurd, in the notion that beings who have long since entered on a state of happiness or misery are to come from those abodes to be judged, and then to receive a formal award to the very condition which has long been familiar to them. To be in heaven or hell for ages, and then to stand at the judgment-seat of Christ to be judged; to hear the welcome—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," addressed to a class who had already entered upon their inheritance; to hear the dread sentence—"Depart from me, ye cursed, into everlasting fire," addressed to a class who had already entered upon their punishment, scarcely looks consistent, but has the appearance rather of a theological fiction which has not one syllable in Scripture to give it countenance. Such representations—come from what source they may—seems but little better than mockeries of the most solemn scenes of future retribution.

Let it be understood, then, that the radical theory as stated by Mr. Barnes is irreconcilably opposed to the New Testament doctrine of the resurrection. Dr. Carmichael has plainly but truthfully observed: "It cannot be too often repeated: If there be an immortal soul there is no resurrection; and if there be any resurrection there is no immortal soul." (Theology and Metaphysics of Scripture, vol. II. p. 315.)

Modern Spiritism is commonly thought to be false in theory and pernicious in practice, yet its chief cornerstone and that of Protestant orthodoxy is the same. The immortality of the soul is a fundamental doctrine in the creed of each. The orthodox as well as the heterodox Spiritism of the nineteenth century denies the necessity of a resurrection of the dead to enable them to communicate with the living. Dr. Fitch, a learned and venerable clergyman of the Episcopal church, in a recent work says:

"Abraham did not say it was because there was an impassable gulf betwixt the spirits of the just and the children of God in this world. There is *no such barrier*....Blessed spirits departed *can revisit* the blessed on earth.

'When spirits made perfect meet spirits on earth,
'Tis good to be there.'

The souls of the departed do exist—shall we not say in angel form?—and do sometimes act as ministering spirits, sent forth to 'minister to those who shall be heirs of salvation.'" (The Intermediate State, pp. 11, 12.)

The Scriptures nowhere give the least countenance to this kind of Spiritism, nor do they contain a promise to the righteous that they shall, in the intermediate state, be equal unto the angels. Our Lord said to the Sadducees: "They which shall be accounted worthy to obtain that world, and *the resurrection from the dead*, neither marry, nor are given in marriage. Neither can they die any more: for *they* are equal unto the angels; and are the children of God, being the children of the resurrection." It is at the resurrection, then, and not at death that the righteous are to be equal unto the angels. Then shall mortality be swallowed up of life; then shall this mortal put on immortality; then shall David awake and be satisfied, and then shall all the saints triumphantly shout, "O death, where is thy sting? O *hades*, where is thy victory?"

The dead are not praising God in haven, nor cursing him in hell. They are asleep. They take no note of passing time. The voice of sorrow and the greetings of joy are alike unheeded by the inhabitants of the land of silence. The busy hum of industry and the ceaseless activities of life move on above them, but to them all is silent and unseen. The earthquake's shock and the thunder's roar send no sound within their narrow cell.

"The storm that wrecks the wintery sky,
No more disturbs their deep repose
Than summer evening's latest sigh
That shuts the rose."

The flight of time can no longer be perceived by the senses, for the ear is deaf and the eye is closed. The silent sleepers are at rest. Earth's commotions, the march of mighty armies and the rise and fall of empires are unheeded by those who sleep in the dust. With them, joy and sorrow, love and hatred, no longer contend for the mastery. In the land of forgetfulness the miser no longer remembers his avarice, nor the conquerer his ambition. There are no inequalities of station there. The emperor and the serf, the king and the peasant, the rich and the poor, the haughty and the humble, share alike the cold hospitality of the grave.

"There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners rest together;
They hear not the voice of the oppressor.
The small and the great are there;
And the servant is free from his master"

J. H. W.

From Our English Correspondent.

The "Right Rev. Dr. Clifford," as the *Universe* titles him, has issued a "pastoral," which was read a Sunday or two ago in the different churches of the diocese of Clifton. Its subject was—"The signs of the times," and for one I felt very curious to know what a Catholic could say on the subject. The whole pith was—"The struggle going on between the church and the world." His sermon is so wonderfully substantiative of Scripture that I make extracts of some of the most striking sentences.

To many the position which the Catholic church at the present time holds in the world is a special source of difficulty and scandal, differing as it does in some respects from any held by her in former times. Persecution has oftentimes been the lot of the church, and hence there would be nothing extraordinary in the fact of her suffering persecution in our days. But this is not all. The great effort of the world at present is not so much to persecute as to ignore the church of God, and to exclude as far as possible its influence from society. Holy Job says of the wicked, 'That when they are advanced and strengthened with riches....they have said to God, depart from us, we desire not the knowledge of thy ways.' (Job. 21: 14.) Similar is the language which the rulers of this world now use towards the church of God. European civilization owes its origin and progress in great measure to the action of the church. The whole fabric of Christendom was her work. And now we see this work broken down throughout Europe, and a new order of things rising in its place. They who have risen to power and riches now seek to cast religion aside and to govern without it. They say to the church of God, 'depart from us, we desire not the knowledge of thy ways.' Depart from us in our schools, for we wish our youth to be brought up and trained in secular learning, but not in the knowledge of the ways of piety and faith. Depart from us in our family life, for we no longer wish that the tie which unites man and wife in one should be indissoluble, as you teach it to be; we prefer to hold that it may be dissolved by human agency. *Depart from us in the government of the state*, for we ignore the duty of giving to Cæsar the things that are of Cæsar, and to God the things that are of God, and we recognize instead one only source of authority, the secular power. And as we no longer wish the church to be the bond which unites in one, all Christian kings and princes; so do we *wish that temporal power of the Popes to depart from us, which hitherto formed the keystone of Christendom* Such are the aims of those who govern and direct society in these days, *aims which they not only openly avow, but which they are able in a great measure to carry into execution.* The result of this is that, in so far as appearances go, *the position of the church in the eyes of the world is far less exalted now than in days when kings were her nursing fathers and queens her nursing mothers, she is surrounded with less of that worldly glory and prestige* which tells so much of men who look more to appearance than to substance, and who while they wish to be religious are anxious withal to be so without forfeiting thereby the favor of the world, and of such as are thought much of by the world. The number of such men is great even among Catholics, men who, as our Lord says, 'have no root but are only for a time,' and therefore are easily scandalized....Many there are who, shocked at the sight of the evils which now afflict the church, seek comfort in the thought that this state of things cannot last long, and they promise themselves the early advent of times of great prosperity for the church. May God grant that their wishes be fulfilled. All things are possible to God, and he may at any time command the light to shine out of darkness. But *if we look at the signs of the times there seems on the contrary every reason to fear that the present state of things will not be of short duration.* ....If your faith be as firm and your hope as constant as that of these generous servants of God, you will not be alarmed at seeing now *the church deserted and oppressed by the great ones of this world.* You will deplore the wickedness and blindness of those who, wilfully shutting their eyes to the evils which threaten the very foundation of society if religion is banished from it, rejoice in seeing *the head of the church despoiled, the Catholic church humbled, her ancient rights trampled upon and her ministers banished.* But when, pointing to the state of Europe, they ask triumphantly, Whence is the aid to come that is to arrest this flood which threatens to devastate the church? and how can Catholics expect to see their church ever again hold that high position once held in Europe?—you will also reply: We have no occasion to answer you concerning this matter.

But in all this sorrow the Romish church seems to imagine God is with her, saying in the pride of her heart, "I sit a queen; and am no widow."

Another "pastoral" from the "Right Rev. Dr. Brown," as he is called, was read in the different churches of the diocease of Shrewsbury. The subject was—"Instead of obeying they rebel." And the report says: "After alluding to the Holy Father, his virtues and sufferings, his lordship says: 'Let us redouble our prayers before the throne of mercy, that these evil days may be shortened, and the efforts of the devil may be crushed by the over-ruling power of the Most High.' He then speaks of the Old Catholics thus:

"It we wish to see an example, which demonstrates most painfully the result of trifling with faith and of forsaking the principles on which the faith of every Catholic rests we have but to look at Germany at this moment. We there behold a man of ability and of learning, who was once a faithful son of the church and who devoted his talents to her service; and this man followed by a certain number of partizans, of whose position and acquirements we should wish to speak with every respect. But what is the attitude they have now assumed towards the church of which they were once members? They have flung off all allegiance to her, they have set themselves up, upon their own authority, as her judges, and they have presumed not only to question but to condemn her teaching. They have separated themselves from the great body of the faithful, they have rebelled against their bishops and the Holy See, and they have thus publicly proclaimed themselves schismatics and heretics. It is true that they seek to cover their disgrace with a name which they would fain have us to consider as honor and a security, they call themselves "Old Catholics." But with that knowledge of history, of which they especially boast, they must know that this name but expresses what had been the pretence of every heretic from the commencement of the church. There is not one among that unhappy number who has not made it his particular aim to show that the false doctrine which he inculcated was the real teaching of the ancient church, that he was the only true believer and that the rest were gone astray from the truth and from antiquity. When, therefore, Dollinger and the other heads of this party come forward with the like pretensions, and place themselves in this manner in company with all the heresiarchs who have dishonored the name of Chaistian from the beginning, we cannot but lament the sad fall of those whom we should have wished to have respected; and, at the same time, we have read in their unhappy rebellion the history of minds, and even of talented and enlightened minds, which have allowed the bane of self-conceit and self-sufficiency to work in them this fatal blindness, and to substitute within them the miserable, paltry glimmer of their own fancies for the clear and steady light which the Divine Spirit has set up in the church's teaching. With them, as with other heretics, their ruin has come from one simple cause, it is all the growth of one small but deadly seed—the spirit of secret pride. Instead of hearing, they fain would teach; instead of obeying, they rebel; instead of accepting the doctrines of faith from the lips of those who are commisioned to impart them, they reject the decisions of their spiritual guides, and claim a right to direct and to determine for themselves. Thus have they uprooted the very principles of faith; and to pretend to hold any portion of the Catholic faith, when they have thus destroyed the very foundation on which it rests, is as futile as it is dishonorable; it is employing a system of deceit, the hollowness of which they themselves must fully understand, and yet one which they are striving to impose upon their less learned and unsuspecting followers.

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We spoke in the beginning of the *trials and sufferings which still press upon the heart of our Holy Father, the Pope;* and amongst these there is, perhaps, no one which causes him a deeper sorrow than to behold those who were once his *children tearing themselves away from his embrace and striving to stir up an unholy opposition, in the very midst of his family.* Much as may be the grief and the anxiety which the *temporal calamities* that suround him may occasion him, still reater a thousand fold is his grief hen he beholds the *desolation of the hurch and the ruin of souls* which hese faithless men are causing every ay by their schism and their heresy.

A tone of sorrow tinges this letter. oss of spiritual ascendency over a reat number of Catholics, in addition o his "temporal calamities," and "the esolation of the church" is stripping he church of its former grandeur and educing him to the last extremity.

The state of the European nations ay be briefly summarised.

France has just got through her cri-is. But she is only slightly healed. Monarchists, Republicans, Radicals, nd Imperialists have all consented o be quiet. M. Thiers is speaking oneyed words and soapy compliments, ut the peace is only that of appearance. There is danger and difficulty et.

Spain. Of this country we read in he newspapers: "The state of affairs Spain is certainly grave. It is not vast rising, but it is one that is mak-g its appearance everywhere. The oops of Armadeus find it impossible o be everywhere, and thus, in spite of any defeats, the Spaniards are not fter all defeated. Murcia is rising; Andalusia is republican; Santander is r the present lost to Savoy; commu-ication with the capital is cut off at any points. The popular cry in Mad-id itself is, "Death to Zorilla! Down with the stranger king and the con-cription." The Province of Bada-oz may be said to be in arms; Gener-l Concha had to beat a precipitate re-eat from Malaga."

Germany is still troubled with re-gious discussions, while *Prussia* has nly just passed a crisis.

Other countries are swept by storm r inundated by floods. And the hole world seems in a state of confus-n and distraction.

Of *England*—our own beloved ountry—a question is raised by a weekly contemporary. But I have elected it that your subscribers may ead it for themselves. Here it is:—

"To what are we coming? Desert-rs from the army on the increase, re-ruiting on the decrease, insubordina-ion among the preservers of the peace, ur workingmen waking up to a full onsciousness of their power, Odger-sm and mob-law in the ascendent, he government set at nought. As many as 8360 men have deserted from he militia, the marines and the line during the last twelve months, and scarcely ten per cent. of them have een captured. Let there be no mis-ake, dear reader. We are not speak-ng of sadly disordered France or sad-y afflicted Italy. We are speaking of ur country. We are speaking of dear old England. Almost torn asun-der by numberless religious sects and eckless political demagogues, with public law and order treated as nonen-ities, we may well begin to ask our-elves to what we are coming."

An Exposition of Matthew Ch. 24.

[Fifth Article.]

Verse 29th. Here we have introduced signs which are to mark the last generation of the world's history, as follows:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken." "Those days" must refer to the days of Papal reign, and the tribulation of those days has more special reference to the period of inquisitional tribulation, which commenced in the thirteenth century. Though the whole twelve hundred and sixty years are characterized by suffering to the church, yet there is a part of those days during which the Inquisition was in operation. This division of the twelve hundred and sixty years into two parts, and one more severe than the other, is recognized in Rev. 6th, under the opening of the fourth and fifth seals.

When the fourth seal was opened the prophet beheld a "pale horse, and his name that sat thereon was Death, and Hades followed with him. And power was given him over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." The opening of the fourth seal I think brings us to the Justinian age, when, more than at any period before, the Roman empire was disgraced by a religious war against all whom the Bishop of Rome and Council of Chalcedon might pronounce heretics. "And when he had opened the fifth seal, I saw under the altar the souls of them which were slain for the word of God, and for the testimony which they held." In my humble opinion, the fifth seal brings us to the point in the reign of anti-Christ when the Inquisition was established; a time of greater trial than ever was realized before, when from those gory wrecks arose the cry—"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." It is said that when the Inquisition at Madrid was destroyed, this very language was found graven upon the walls of its cells.

When the sixth seal was opened, the same events are enumerated which are spoken of in Mat. ch. 24, as immediately to follow the *great tribulation.* Matthew says when the abomination of desolation stands in the holy place, there shall be great tribulation. John says when the fourth and fifth seals were opened, there went forth a rider on a pale horse, who had power to kill with the sword, and with hunger, and with death, and with the beasts of the earth; and from under the altar the blood of martyred ones cried for vengeance. Matthew says, immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. John says—"When he had opened the sixth seal, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth," etc.

All must see a perfect coincidence between the two portions of Scripture cited above. The Inquisition continued its rage, more or less, till about 1773, at which time the order of the Jesuits, who had done more to perpetuate its life and existence than any other class, was suppressed. In 1779 occurred the last *Autodefee* (public act of faith in burning heretics).

In the year following (1780), on the nineteenth day of May, occurred the memorable dark day, when the sun was darkened and the moon did not give her light. The darkness extended over New England as far south as Virginia, and north through the Canadas. A few eye-witnesses of the scene yet survive. Mr Gage says:

> "The sun rose clear and shone for several hours; at length the sky became overcast with clouds, and by 10 a. m. the darkness was such as to cause the farmers to leave their work in the field and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till nearly day, was as unusually dark as the day had been."

The Rev. Mr. Tenney, of Exeter, N. H., said:

> "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help observing at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

Dr. Webster says:

> "That was a remarkable day. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls went to roost."

The following graphic picture of the Dark Day of 1780, is copied from the pen of Elder D. T. Taylor:

"On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. The month of May was dry and cold. Previous to the 19th a vapor filled the air for several days. There was a smell of sulphur in the air, and on the day of the great darkness Etna discharged lava from a new month, and the eruption was accompanied with violent earthquakes in southern Italy. The morning of the 19th was overcast with some clouds, and rain fell over the country with lightning and thunder. The sun on rising shone not with its accustomed clearness. Its face seemed veiled, and the aspect somewhat lurid. Scarcely any motion was in the air; what there was of wind came from the south west; vanes were not stirred and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning, the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was a yellowness of the atmosphere that made clear silver to assume a grass-green hue. Then a dense undefinable vapor settled rapidly and without ærial movements over all the land and ocean from Pennsylvania to the Gulf of St. Lawrence, the darkness it caused increasing by degrees until the sun-light was effectually shut out.

"Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness, thicker and thicker. By ten o'clock the air was loaded with heavy gloom. The heavens were tinged with yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun in disappearing took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out doors wore a sickly, wearied and melancholy aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of one-half a mile. Especially was this true at Pepperell and Groton, in Massachusetts. By eleven o'clock it was as night itself, and from this time until three in the afternoon the darkness was truly extraordinary and frightful. Some reported that the sun's disc could be seen dimly through murky gloom at the period of the deepest darkness, but this seemed hardly probable. At sea the air was thick and had an unusual smell, and a most unnatural appearance. Generally there was a sooty smell prevalent, and in a few places some drops of rain fell. The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast northeast to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea 120 miles southeast of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson River, and north unto the undefined regions of Canada. Portland, Boston, Hartford, New York, West Point and Albany were affected by it. But the degrees of darkness differed in different places, and the deepest night settled over New England. A tract of land and sea 800 miles in length and 400 miles in breadth, including an area of 320,000 square miles was known to be covered by the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

"Just how dark the day was is attested by indisputable evidence. The hour and minutes could not be discovered on the face of the clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out doors and in, as it was impossible to transact ordinary business without them. Fires on the hearthstones shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were the evening repast. The keenest eyes in doors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the midday hours, or carried candles or lanterns to enable the perplexed driver to well see his way. This in many instances was performed as it invariably is at night.

"At Haverhill, N. H., at twelve at noon, a man could not be seen in the road at a distance of only twelve rods, while an hour or two later the captain of a ship forty leagues at sea, southwest of Boston, was compelled to light a large candle to enable him to perceive his instruments and thereby to steer his vessel. 'It was so dark at noon,' writes Dr. Adams, 'that we could not tell one person from another in a room with three large windows in it.' Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that 'none could see to read or write in the house, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c. in the circle of attendance. Therefore at eleven o'clock adjourned the House till two o'clock afternoon.'

"Men were awe struck; all busy sounds of labor ceased; and a calamity of some kind, none knew what, was confidently imagined to be approaching. It seemed, says one, like a great roof closing down upon the earth and shutting out the glorious sunlight forever. The natural world was singularly affected. All the brute and feathered creatures seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased they sung their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whippoorwill, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. Fowls marched solemnly too their roosts cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at night intervals and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hillsides sought the shelter of the shed or barnyard, looing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger. On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer his plow in the furrow, and each moved in silent and marveling mood towards the barn or dwelling. On the home threshhold they were met by pale and anxious women, who tremblingly inquired, 'What is coming?' The alarmed traveler, seeking the sympathy of his fellow-men as one impressed with a sense of impending peril, put up at the nearest house and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and the wandering pupils scampered homewards with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings, every countenance gathered blackness, all hearts were filled with fear of an approaching unparalleled storm, or the occurrence of a terrestrial convulsion, but it was not the blackness of a storm cloud, such as sometimes with frightful agitation breaks over a single section; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands.

"Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, but this darkening of the earth at noonday—what could it portend? In Boston from the hour of 11 till 3 o'clock, business was generally suspended and shops were closed. Those who had the courage to continue them open, illuminated them artificially.

"At Groton, a court was in session in a meeting house, full of large windows, as was the old style of houses of worship, but at half past eleven all faces began to wear a sombre hue, when magistrate and people followed suit with all New England, and called for lighted candles—gas and kerosene being then unknown in the land.

"The predominating feeling on that day was awe and fear. At many dinner tables no food was eaten, the family were pale and often silent. Amazement hushed all boisterous sounds. If any spoke, it was with a low, subdued tone. Pious fathers took down the family Bible, read it reverently and then knelt and prayed. The bells were rung in large towns, and people in masses forsook their toils and crowded in the churches.

"Thousands sought the minister for an explanation of the darkness, who, in response, took Mat. 24:29, 30, or Rev, 6:12, or Is. 13:10, or Ezk. 32:7, or Joel 2:31, or some other sacred prediction of the darkening of the sun, and improved upon them in sermons upon the last day. The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some with lanterns went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of our Savior, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed the day of doom at the door.

"The darkness of the day having succeeded for an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, this interval was followed by a return of the obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of the probably million people who saw it. From soon after sunset till midnight no ray of light from moon or star penetrated the vault above. It was pronounced 'the blackness of darkness.' Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the darkness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Teamsters on foot, who supposed themselves acquainted with every foot of the road, lost their way in familiar localities. Some, totally bewildered, shouted for aid but a few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the light of the horizon was totally invisible; and quite large substances placed before the eyes could not be discovered either in their color or outline. At nine o'clock the moon rose in her full, but had not the least effect to dispel the death like shadow. At between nine and ten a sea captain, more than a hundred miles from the New England coast, ordered his men to take in some sails, but they could not find their way without light or candles from one mast to another. Like a chain this blackness bound the whole coast line for more than 200 leagues. It was compared to a solid wall, impenetrable and forbiding, and had an oppressive, choking, overpowering effect on all who tried to brave it.

"What was the cause of this darkness? Here the wisdom of New England was baffled. Newspaper men who are generally regarded as competent to explain all passing events, gave up in despair and said: 'It is to be desired that curious and philosophical gentlemen would favor the public with a solution of the phenomenon.' They said 'there was nothing terrible in it,' but nevertheless everybody was terrified. It was pronounced a *lusus naturæ*, past the vulgar comprehension, and which it was requested that the Royal Society of England should be consulted to frame a solution. But this learned body never explained it. Dr. Tenney, in 1785, wrote the Historical Society that the ability of the land had endeavored to present a cause, but, said he, 'you will agree with me that no satisfactory solution has yet appeared.'

"Many instances and traditions of the dark day are on record, and amid the general terror instances of individual coolness and heroism were not lacking. Abraham Davenport, of Stamford, Conn., was a member of the legisture then in session at Hartford. Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House and set the law-givers trembling, and many of them to exclaim: 'It is the Lord's Great day,' and move to adjourn, Davenport refused to be frightened from his post, but when all eyes turned to him, boldly said: 'I am against the adjournment. Either the day of judgment is at hand or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of duty. I wish candles to be brought.' Men will lose nothing in the true line of present duty. In the words of the poet Whittier, in allusion to the scene we here describe: 'Simple duty hath no place for fear.' The line of duty is the true path for all to walk in come what may."

To the view that this was the fulfillment of the prophecy, it may be objected that there have been other dark days of a similar nature realized at different times, and why should the dark day of 1780 be selected from the others and presented as a sign? I answer, because the events of May 19, 1780, filled the picture of the prophecy, and no other dark day ever did. Although there may have been many other dark days of an extraordinary character before the one referred to in 1780, they did not fill the picture, because the prophecy takes into account night as well as day.

"The *sun* shall be darkened and the *moon shall not give her light.*" May 19, 1780, the moon was within twenty-four hours of being full, and according to the foregoing testimonies, the darkness of the night following the dark day was as extraordinary as the darkness of the day had been. Hence I repeat, these events fill the prophetic picture, and no other darkening of the sun ever did before, for the prophecy anticipated the darkening of the sun and the moon at the same time.—(*To be continued.*)

Albion Ross.

The Christian Life.

"Begone unbelief, my Savior is near,
And for my relief will shortly appear.
By prayer let me wrestle, and he will perform;
With Christ in the vessel I smile at the storm.
Tho' dark be my way, since he is my guide,
'Tis mine to obey and he will provide.
Tho' cisterns be broken, and creatures all fail,
The word he has spoken will surely prevail,
His love in time past forbids me to think
He'll leave me at last in trouble to sink."

A Question.

Just ask yourself this question, "On what am I resting for safety in the prospect of that day, when the Lord shall shake things to their very foundation?" If there be a mixture of anything with the work of the Lord Jesus—if there be a looking to any other atonement to make your peace with God but the precious blood of Jesus, you are standing upon a hollow foundation which will not bear you.

But if, on the other hand, you can, as before the Lord, answer that question satisfactorily; if you can say, "The Lord knows there is not anything which affords peace to my wounded conscience but the cleansing blood of Jesus;" then ask yourself another question, "Is my testimony clear and distinct before the world? Am I evidenced amongst men as a servant of the Lord? Does the world understand me?" For, you may depend upon it, the world is very sharp in its discernment. I do believe that the world has a much more accurate discrimination as to who are the Lord's people, and who are not, than we who profess to know a great deal of the things of the Lord. The world marks the inconsistencies of God's people; the world, which wallows in sin, can see a blot upon the character of a professor. The world is keen-sighted in these matters. We ask, what testimony do you bear before the world?

We live in a day when there is a great deal of profession. We live in a day when men love to put their religion on Sunday, and to put it off on Monday. We live in a day when men can speak of the things of the Lord in one breath, and of the the things which are antagonist to the Lord in the next breath. These are trying times, brethren; it behoves those who would honestly manifest to the world around them that they are the servants of God, to live very near to the Lord.

There is nothing which will give real support and comfort but the knowledge of our acceptance in Christ, and the looking for the supply of our spiritual health and strength from him.—*Krause's Sermons.*

"The Man was Gone."

There is great and frequently very awful danger consequent on delaying to act upon good intentions. A man was converted once by hearing a sermon on the text, 1 Kings 20: 40: "As thy servant was busy here and there, the man was gone." The verse in that passage so fastened itself upon his mind, as if it spoke of the sudden death of a man in the midst of busy occupations.

Thousands have been taken from the world in such a manner. They have risen and gone early on their business, they have formed their plans, and got midway in them, they have journeyed several miles on their road, they have dug and sown half their field, they have got warm in their work, and they intend, and intend, and intend, when their work is done, to seek the Lord. But the summons comes; they are missed, and looked for, and their corpse is found; and all that man can say, in hope of their salvation, is, "Well, they intended to turn to God." But, alas! the man is gone!

Many there are who intend to reform and repent, lead new lives and care for their souls, but they never get beyond the intention; and some day or night they "are gone," and their good intentions go down with them. Perhaps it is witnessed them that they knew their Lord's will, but did it not. (Lk. 12. 45.) Lord, lead us "to-day, while it is called to-day," to hear Thy say-ings, and to do them. (Matt. 7. 14.) "The night cometh when no man can work." (John 9. 4.)

A WISE man will desire no more than he can get justly, use soberly, distribute cheerfully, and leave contentedly.

EXAMPLE is the softest and least invidious way of commanding.

THE best christians have need to be warned against the worst sins.

THE way of salvation is the king's highway, and a highway is always free.

No affliction would trouble a child of God, if he knew God's reason for sending it.

Correspondence.

Letter of Experience.

It will soon be three years since I first heard the good news, the blessed news of the second coming of Christ to establish his kingdom in the earth. Br. A. A. Phelps, of Rochester, N. Y., came to our place, and being assisted by R. W. Wilson, begun a series of meetings in a school house of our city. I went to hear his first sermon. It was from Gen. 2: 17; 3: 4. "The Lord said in the day thou eatest thereof thou shalt surely die." But in turn, "the serpent said unto the woman thou shalt *not* surely die." And Br. Phelps stated that man was mortal, and not immortal as we have been led to believe from childhood. I was astonished to hear such a doctrine, and at such a time and place, especially by one who seemed to be so prayerful and Christ-like; for him to say that we had no immortal soul, to me (at least) was very strange doctrine. But it was the true literal exposition of God's holy word. I at once saw the true light, and was convinced; and believed from that hour that man was only mortal and that God alone had immortality. I at once saw God's justice, which before this time I never dared even to consider. Yes, bless the Lord for he is just—and his mercy endureth forever. He can create, and why not destroy. Eternal life is promised through God's dear Son. He that is worthy of eternal life and the world to come—upon such the second death hath no power. I saw at once that to those worthy ones God could give life eternal; and that the wicked, or those not having made any good attainments, were not worthy of a place in the kingdom of his Son, whose dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. If unworthy to live in such a kingdom with Jesus king, what then *is* to be the portion of the ungodly? Eternal life in misery? God has never said so! No, but to the first gave he life eternal, and to the second, not worthy of life, the portion is eternal death.

Oh how blessed and powerful were those first impressions upon my mind. My Bible became, as it were, a new book to me, and if ever a soul was happy and made to rejoice and give glory and praise to God, 'twas mine. I've never been ashamed of the good news, for its the true light. 'Tis the gospel—the glad tidings of salvation, published to a fallen humanity by the atoning blood of Jesus. This gospel is my only hope. D. L. PALSGROVE.

From Luther Kerr, Highland Creek, Ontario:

I can say that I never before have taken such interest in reading the Bible as now. I have heard many doctrines preached and attended churches of various denominations, for the purpose of knowing the truth, and could never come to such decided conclusions as since I heard the Advent doctrine. It all seemed to me more like "a form of godliness" than *the faith*—hearing nothing of the great and precious promises, which God has given to them that have escaped the corruption that is in the world through lust, and of the coming and location of Christ's kingdom upon earth, which the Bible teaches so plainly; but to the contrary—hear of men going to heaven or to hell of torment *when they die*, and a sky-kingdom—things taught everywhere but in the Bible.

I never saw the absurdity of the immortal soul doctrine until I saw it in a work which fell in my hands. I wish that everybody could see a copy of that tract, and learn (as the Bible teaches) that unless Christ comes none will ever receive life everlasting; as the promise of that was the result of his mission to those who believe in him; and we read that when he comes again, he will fulfill his promise, his reward being with him to give every man according as his work shall be, it follows that the reward is not obtained until then, despite all the contrary ideas of men getting reward at death and independent of Christ's advent and the resurrection which Paul talked so much about.

Having got tired of sectarianism—what they call "Our Religion"—(and it well deserves its title, seeing it belongs to men), I resorted to Bibleism, where I now stand; and I wish every truth seeking person would do the same, and not pay so much regard to creeds and sects, but come right to the fountain of light—*the Bible.* And I am perfectly satisfied after my investigations that *that* is the Advent creed.

From Mrs. W. B. Taylor, Waterloo, Iowa.

Br. Himes, it is cheering to the lovers of truth to see any advance in the direction of gospel light in these perilous times, and whenever we can chronicle any important changes among those who are in error, it is truly encouraging. Truth struck to the ground will rise again, and is in its very nature indestructible. It will finally be victorious, and the day is fast approaching when all the errors of men will be exposed to the light of God's truth. A short time ago I att[illegible] services at the M. E. church and listened to an able discourse from Rev. D. Shaffer, of Cedar Falls, who maintained that God must of necessity have a local habitation and was a tangible being, although spiritual; and that heaven had location. Christ he affirmed went to heaven bodily, and Enoch and Elijah also went away with tangible bodies, and although it might be opposed to our prejudices, we can no longer suppose that the saints would go away as myths. Paul in the fifteenth of first Corinthians teaches that flesh and blood cannot inherit the kingdom of God; he meant by this that we would not have our fleshy natures in the kingdom, and quoted Job who declares that "in my flesh shall I see God, and my eyes shall behold him and not another." I heartily endorsed those sentiments and thought it was a great admission to make, and that it was a decided step in the right direction. His subsequent remarks that the earth was too small for the inheritance of the saints did not please me so well, but only convinced me that although truth is mixed with error it is still very precious. My prayer is that he may come out on the whole truth. I am somewhat isolated here, and do not have the privilege of hearing much preaching on these great subjects, but still maintain my integrity, and in my intercourse with those who differ with us endeavor to show them the truth, and believe some are effected favorably by it.

From L. R. B., Minn.

The Spirit is continually striving with the hearts of men, prompting them to do right, telling them that they ought to give themselves to God. The Spirit says, Come! Sinners feel that they are too wicked to approach the throne of grace; but Paul says, "the Spirit helpeth our infirmities," and again, "the Spirit itself maketh intercession for us, with groanings that cannot be uttered." "The Spirit and the Bride say Come!" The marriage of the Lamb is about to take place,and he has invited everybody to the wedding. "He that cometh unto me I will in no wise cast out." "Come unto me ye that labor and are heavy laden!" And the Bride [the church of God] asks men everywhere to come to Jesus, and thus be ready to go into the wedding as soon as the Bridegroom shall appear. And not content with this, she has sent printed invitations in the shape of books, tracts, papers, &c., all over the world. Still more, she has sent special messengers everywhere, inviting everybody to Christ and the marriage supper. And this is done by the authority of the Bridegroom and sanctioned by the Father. And more than all this, *every one that heareth* is commissioned to say *come.* Who are invited to come? "Him that is athirst," and "whosoever will." Thus the invitation is extended to everybody; it could not be any broader.

He has not told us the day nor the hour when the wedding will take place, but has given us signs by which we may know when the time is near. In the type, "they that were ready went in: and the door was shut." Oh! awful thought! that some will be shut out forever! We are commanded, "Be ye also ready!" not be getting ready! We know not how soon the door may be shut. Let us lose no time in the work of warning sinners and keeping ourselves pure.

From J. D. Rogers, Colorado.

We have a population here of about nine hundred; a Methodist society and house of worship, between fifty and sixty members; a Presbyterian society of about twenty members, with a very neat house of worship; a Baptist society of twenty-three members, who are now building a house; a few Episcopalians, and they talk of building a house next summer; and so far as my knowledge extends there are *four* of the Advent faith, besides one who heard preaching in Minnesota and imbibed enough of the truth to make him dislike the more popular theology of the church of which he was a member. This place has grown up within a year past. A great many of the people have come here for their health; a great majority of them are restored or greatly benefitted. Frequently they come here only to die. "All that a man hath will he give for his life," notwithstanding death is reputed to be "the gate to endless joy." Thank God for the better light, the blessed truth, the glorious gospel of the Son of God. I realize more fully as life advances that it is the *truth* that makes me *free.* "Thy word," says the Psalmist, "is a lamp unto my feet and a light unto my path." And how gloriously the lamp does shine, and the light radiate. And faith sees it reach that more glorious light of the coming of the Master, and then the reunion of the lost and the saved ones in the glorious land where none shall say I am sick, and where all tears shall be wiped away. I pray that God will direct some one who can handle the "sword of the Spirit" to come here and warn the people of the coming judgment.

From M. F. Wright.

Take heed! To what? To ourselves and to the doctrine. Take heed, lest ye fall. Take heed lest there be in any of you an evil heart of unbelief. Yes, we must take heed, and always be watching and praying lest the tempter deceive us; for it was said the time would come when men would not endure sound doctrine but after their own lusts should heap to themselves teachers having itching ears, and should turn away their ears from the truth and be turned unto fables. This we see very often. Men do err, not knowing the Scriptures nor the power of God. Never was there a time that called for more self-denial than does the present time. Everything that is contrary to the spirit of the gospel should be abandoned. Nothing can be more appropriate now than the words spoken by the apostle: "Be ye also patient unto the establishing of your hearts; for the coming of the Lord draweth nigh." Christ said that in the last days perilous times should come; and when I read of the multiplying troubles and trials of earth, it makes me think that the time is at hand. We read of fire, and floods, and earthquakes, and famines, and all that was to come in the last days, and men's hearts do fail them. What next? It will be the sound of God coming with power and great glory. Now as we are looking for these things we must have a closer walk with God than ever before; and as we come to family prayers, let us pray for God to give us strength each day. If we ask for strength it will be given us. And we need to ask for we are a tried people. We are troubled on every side, yet not distressed; we are perplexed but not in despair, for our light afflictions, felt for a moment, work for us a far more exceeding and eternal weight of glory. Let us *take heed* the coming year to live near to our heavenly Father, lest when finally weighed in the balance we be found waiting.

From C. C. Marston.

We had a large attendance and a fine interest during the meeting of eight days with the church at Clinton, Iowa. Quite a number became newly interested in the truth, and the church was greatly revived.

The special meeting at Rochelle, Ill., the first week of this month, was attended with happy results. The Lord was with us from the beginning, and eight souls were added to our number, such as we trust shall be saved when Jesus comes. The cause never looked so hopeful in this place as at present. The church has passed through some fiery trials, but they have only served to purify and make her white.

Coming to Galesburg, the 16th, we were kindly cared for at the pleasant home of Br. Robbins until the brethren from Ionia arrived to carry us to the latter place. The meeting commenced and has continued till the present under very discouraging circumstances. Such unsettled and very disagreeable winter weather I have seldom experienced. Snowing one day, blowing the next, and the third, 13° below zero. But blessed be God, although the elements seemed against us, yet the Lord is with us. A deep and solemn feeling rests upon the people. Thus far three promising young persons have come out on the Lord's side, while others are deeply moved. Pray for the cause of God at Ionia.

From N. Wheeler, Sugar Hill, N. H.

I fully sympathize with all God's faithful laborers in the vineyard. From the commencement of your work in the West, my prayers have followed you, and in your afflictions you have not been forgotten. That God has counted us faithful in putting us into the ministry, I have no doubt; but *why* he has put such treasures in earthen vessels, can only be explained by words of inspiration, "that the excellency may be of God, and not of us." The work of sounding out this last great truth of the coming Judge to a judgment bound generation, I seem to realize its importance more and more. God does bless in this part of his vineyard. Several have recently put on Christ by baptism. Our prayer meetings are well attended, and we are hoping soon to see the King in his beauty.

From H. L. Shepherd, Hancock Co., Ill.

I am still striving for that faith that was delivered to the saints, and still trying to give a reason for the same hope that Paul held, believing that we are in the perils of the last times; for evil men and seducers wax worse and worse, and the church is getting in a lukewarm state. Brethren, it behoves *us* to be up and doing while the day lasts. Well, when I think what God has done for me, it fills my cup full of joy. To think that poor mortal me will be heir with Jesus! I have an interest in the resurrection, too, for I have three little ones sleeping in Jesus under the covenant of contesting life. God hasten the day.

From N. Runquist, Henry Co., Ill.

I have been forcibly reminded of late of the necessity of depending upon the Lord Jesus for present protection as well as for blessings beyond the resurrection. We have had another fire at our place, next building to me. I escaped, owing to the direction of the wind, with but little damage; but have not forgot to thank the Lord for the lesson so forcibly impressed upon one of the vanity and uncertainty of all things earthly. This place has suffered severely, but few seem to lay the lesson to heart. It is build, sow, reap, business and pleasure, with but few thoughts of God. Heaven help us to learn the lesson of these troublous times.

From W. S. Corey, Missouri.

The papers and tracts you have sent are doing a great deal of good in this place. I have found several believers, among them a preacher of the gospel. When I first heard him speak I saw plainly enough that he had received the truth, though his audience might not understand enough to know it. One day I asked concerning his sentiments, and found he was an Adventist. I then showed him the paper, gave him some tracts. He is now preaching ever Sunday, and some have been baptised, rejoicing in the light. The truth is spreading as fast as could be expected.

From M. Tousley.

I bless God that I have been begotten to a lively hope. I am glad I am counted worthy to suffer persecution for his dear Son's sake. We believe and suffer. We obey and suffer, and still we have no reason to be discouraged. "If ye will live godly in Christ Jesus, ye shall suffer persecution." May God help us to go on our way rejoicing, for we know that at the end of the race lies the crown. He that endures *to the end* shall be saved. To the servants of the cause we would say: Dear brothers in Christ, be of good cheer. The Lord will never forsake those that put their trust in him. May he guide you in all truth, protect you from evil, and bless his cause in your hands, is my prayer. I am a member of the Advent Christian church in Gilead, Mich. Br. Preston preaches to us every two weeks. We are doing what we can. Pray for us that we walk worthy of our high calling before God.

A brother in Eastern Michigan writes:

I send the money for my paper. I would like to do something for the cause which I dearly love, but I have eight in my family, including some invalids, and nothing but my own hands to do with. But I can and do pray for the cause, and as God prospers me with health and means, *all* shall be consecrated to the truth. I bless God's eternal name that the truth was brought into these parts. I once strongly opposed it; as I had been told it lead to infidelity. Out of curiosity I went to hear; that led to investigation, which led to conviction, and a desire to so live that I may have the approbation of my Father in heaven, and receive a welcome from Jesus when he comes.

We are called to mourn the loss of our dear Br. Mackie, whose warning voice we have so often heard. He sleeps in Jesus, but will awake to a life of immortality and blessedness when Jesus comes.

AN ill-natured, fussy man is like a tallow candle. He always sputters when he is put out.

As a Thief and not as a Thief.

"The day of the Lord will come as a thief in the night." (2 Pet. 3:10.)

"But ye, brethren, are not in darkness that that day should overtake you as a thief." (1 Thes. 5:4.)

A text of Scripture may contain the truth and yet not the whole truth that God has been pleased to reveal on a given point, and hence the importance in our investigation of a subject of bringing together all the Scriptures which have a bearing on the matter under consideration. One light in a room will measurably dispel the darkness, but several additional lights will do it to a far greater extent. The application is easy. It is undoubtedly true, as stated by Peter, that "the day of the Lord will come as a thief in the night," and had we no other testimony on the point we might conclude that it would thus come to all the inhabitants of earth; but Paul brings in another light; he says precisely what Peter does—"The day of the Lord so cometh as a thief in the night." (1 Thes. 5:2,) but he proceeds to qualify the expression by showing that it will thus come upon the ungodly but not upon true Christians: "For when they [the men of the world, who know not God] shall say Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye brethren, [believers in Thessalonica and Christians generally,] are not in darkness, that that day should overtake you as a thief." vv. 3, 4.

The "day of the Lord" is obviously the period of judgment and reward introduced by the coming of our Lord Jesus Christ in glorious majesty. Paul speaks of it as the time when the work of God in his people will be consummated: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." "That ye may be sincere and without offense till the day of Christ." (Philip 1: 6–10.) Calvin's remark is not inappropriate here: "Although they who are freed from the mortal body no longer war with the lusts of the flesh, and are, as they say, beyond the range of the enemy; yet there will be nothing out of place in speaking of them as still in progress, because they have not yet attained to the point at which they aspired: they are not yet in possession of the felicity and glory for which they hoped; in a word, the day has not yet dawned which is to reveal the treasures hidden in hope. And on this account, whenever hope is spoken of, the eyes must be fixed on the blessed resurrection as their point of reference." Again, the apostle speaks of it as the time when he will rejoice in seeing the fruit of his labor gathered into the presence of the divine Master: "Holding forth the word of life, that I may *rejoice in the day of Christ* that I have not run in vain, neither labored in vain" (Phil. 2: 16); "We are your rejoicing, even as ye also will be ours *in the day of the Lord Jesus*" (2 Cor. 1: 14;) "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thes. 2: 19.) If the period—whatever its length may be—called "the day of the Lord," is introduced by the coming of the Lord, then we can see the force of these words: "So that ye come behind in no gift, *waiting for the coming of our Lord Jesus Christ*; who shall also confirm you unto the end, that ye may be blameless *in the day of our Lord Jesus Christ.*" (1 Cor. 1: 7–8.) "But we beseech you, brethren, touching [concerning—*Whiting*] the coming of our Lord Jesus Christ, and our gathering together unto him [so minutely described in 1 Thes. 4: 13–18], that ye be not soon shaken from your mind, nor yet be troubled, neither by spirit, nor by letter, as by us [pretending to be from us], to the effect that the day of the Lord is come. Let no man deceive you in any way; for [that day shall not come], unless there have come the apostasy first, and the man of sin shall have been revealed, the son of perdition." (2 Thes. 2: 1–3, *Alford's Trans.*) The day of the Lord and the coming of Christ being thus intimately connected, we can see how what is true of "the day" is equally true of the advent of him whose revelation brings the day: "Behold, *I* come as a thief," is his announcement. (Rev. 16: 15.)

The flood did not come as a thief upon No[illegible] his family: the secret of the L[illegible] with them (Ps.24:14), they be[illegible] the warning given, and prepare[illegible] the event. But it came as a thief [illegible] the rest of the world —they he[illegible] not the warning voice, they re[illegible] in their iniquity, and were [illegible] peace and safety" when "the flo[illegible] and took them all away." [illegible] shall it be in the day when [illegible] man is revealed." He will [illegible] upon his own people al[illegible] ectedly and disastrously, a[illegible] omes: for they "are not in da[illegible] in relation to the event; they have the "sure word of prophecy" announc[illegible] his approach and will be expecting him; and to them he comes as a deliverer instead of an enemy. But to the wicked—to the unready, whether in the church or out of it—*he will come as a thief*, though his descent to earth be as visible as was the approach of the deluge by "all the fountains of the great deep" being "broken up and the windows of heaven" being opened, and terrible indeed will be their consternation and overthrow, but bright and blessed the award of those who are found standing with their loins girded, their lamps burning and like men waiting for their Lord.

The above thoughts have been suggested by the desire of a correspondent to know how Christ can "come as a thief" if his coming is to be a personal, visible revelation, with the accompaniments of splendor, angelic beings, and the convulsions of nature. To us the matter is plain: it is illustrated fully by the flood—in its aspect to the few in the ark and to the multitudes that perish. Blessed is he that watcheth.—*Advent Herald.*

Russian Influence in Constantinople.

While Russia is reaching out its acquisitive fingers in the direction of Khiva, it becomes a matter of some importance that there should be a perfect understanding between the Czar and the Sultan. Constantinople is too important a point to be neglected in case of any collision between England and Russia. The Turkish question is at this hour a matter of more consequence to Great Britain than it was a score of years ago, when it seemed weighty enough to involve five nations in war. There is every prospect now that any conflict would be a single-handed one for the possession of Asia. There is at present only one object which could drag France into war, and that is an opportunity of revenge upon Prussia. It is as yet difficult to see how this would be possible in a collision arising from the Eastern question. But in any case the action of Turkey, in view of a conflict of English and Russian interests, is a matter of vital importance. It is now evident that the control of the Sultan has slipped entirely from English hands. In the time of Sir Stratford Canning, afterward Lord Stratford de Redcliffe, the ascendancy obtained by the English Embassy over the feeble and vacillating mind of the Padisha was the vexation and despair of the diplomacy of the Continent. Most people who give a cursory reading to the pages in which Kinglake has described this despotic control exercised by "the great Eltchi," regard his statements as tinged with exaggeration. But their literal truthfulness is confirmed by numerous other authorities. During all the negotiations which ended at last in the Crimean war, the Sublime Porte took scarcely one important step without the advice and consent of the Brittish Embassador. The Czar Nicholas repeatedly recalled his Envoys in a rage, for failing to get the advantage of the hated "Sir Canning," but this availed nothing. The Sultan remained as faithful to England as a hound to his master.

Among other strange revenges which the whirlegig of time has brought round, none is stranger than this, that Russia has completely supplanted Great Brittain at Stamboul. Gen. Ignatieff now gives the law at the Sublime Porte, with so exact an imitation of the manner of Lord Stratford de Redcliffe that he is usually called the "Russian Canning." It was Ignatieff who insisted that Farragut should pass the Dardanelles in his flagship; who suggested to the Sultan that Mr. Frederick Grant should be received with the honors due to a Crown Prince; all this, apparently with no other intention than to annoy Great Brittain. Russia has gained an important success by the abrogation of the restriction imposed upon her by the Treaty of Paris, in which, to the consternation of the Western nations, it was clearly seen that Turkey declined their protection and preferred that of her ancient enemy. In recent days the Russian influence has also made itself plainly felt. Halil Sherif Pasha has been dismissed from his post as Minister of foreign Affairs, it is said, at the direct request of Gen. Ignatieff. The removal is regarded as a decided victory over Sir Henry Elliot, the English Embassador. Raschid, the successor of Halil Sherif, is regarded as little more than a Minister of transition, and Mahmoud Pasha is generally indicated to succeed him, which will bring in a policy frankly hostile to England and friendly to Russia.

According to the English account, the secret of Ignatieff's influence with the Sultan is in his ardent and obsequious advocacy of the plan which has so long fascinated Abdul Aziz, to change the order of succession to the throne from the collateral to the direct line, thereby disinheriting his nephew Mourad for the benefit of his own son. This violation of the constitution could not be effected without serious trouble, and perhaps civil war. Mourad is more popular than the reigning Sultan, and carries with him the powerful party of "Young Turkey." The Sultan can count, however, upon his Cabinet, and probably upon the army to support his scheme. He has put at the head of the Church a Sheik-ul-Islam upon whom he can rely. And in this conjuncture, he is sure of the cooperation of the most independent and strongest of his vassals, the Khedive of Egypt, because this prince is preparing precisely the same change in the succession in his own family. The events of the immediate future in Constantinople are therefore likely to be full of interest and importance, not only in themselves, but in their relations to European politics. For the present, however, it seems clear that Russia, after her terrible defeat at Sebastopol, is again master of the situation. She has wasted no time in idle regrets, but has made use of every possible advantage. Even when she seemed most inactive, to use the famous word of Nesselrode, "She was not pouting, she was reflecting."—*N. Y. Tribune.*

The Children Saved.

Wm. H. Spencer, once an advocate of the "no life out of Christ" theory, in an apology for a change of view, says:

No doctrine is more clearly taught in the word of God, or more universally believed, than that children who have fallen victims to the cruel grasp of death before reaching the years of accountability, will "come again from the land of the enemy;" and no belief furnishes more comfort to the bereaved parent. The little flowers spring up in the family shrine, loved, aye, idolized for a little season; and though in their infant innocency and beauty they wither and fade from sight, they are not *lost.* Nay, they will *live again.* It would be difficult to employ language more potent to prove this than the words of Jesus: "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." (Mat. 18: 3.) Again, Jesus shows conclusively that children will have part in the coming kingdom: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." (Mat. 19: 14.) Hence, in view of these facts of Scripture, and many more not necessary to consider in this connection, it must be accepted as a truth that in God's own time little children who have fallen in death will live again.

But acceptation of this fact involves us in an irreconcilable doctrinal conflict. The doctrine that "the righteous *only* will live again," logically *consigns all children, dying in infancy, to eternal death*; hence, accepting the fact of infant resurrection, and that God is a being of justice in dealing with Adam's children, the doctrine is held and advocated by so called "Non-resurrectionist" must, in some degree, be erroneous. I fully feel the weight of this allegation; and far be it from me to make it, were it not so well founded as to force this conclusion upon me.

An exposition of the doctrine in question, it is said: "To be quickened from the dead is a *peculiarity* which belongs first to Jesus, as the 'first fruits,' then to those, and *those only*, who have the same spirit dwelling in them that Christ had: *which certainly* EXCLUDES ALL OTHERS *from living again*, or from being quickened from the dead." This assumption that *only* those "who have the same spirit dwelling in them that Christ had" will have a revival from death, does "certainly *exclude all others* from living again, and hence it "certainly excludes" from living again.

That infants are thus consigned to eternal death by the doctrine in question, another extract will give ample confirmation. We read: "The resurrection of the dead to life belongs to Christ and his body, the church—all true believers, under whatever dispensation they may have lived; and from this revival into life *all others*, it seems to us, *are absolutely excluded.*" If "all others" but "true believers" are "absolutely excluded" from a "revival into life," then a future life to infants is positively denied. But I cannot accept this conclusion as true, because, in view of the testimony of the Scripture and the revealed character of God, I cannot believe that the consequences of Christ's death and resurrection will in no way prove a blessing to little children, dying in infancy.

A Warning.

Let Americans read and ponder what Dr. Dollinger said in a recent conversation with an American citizen of high standing; "Do you in the United States comprehend what that doctrine (Papal infallibility) involves? It imposes upon those who accept it the solemn obligation to violate civil law, to set themselves up in opposition to the ordinances of your govenment, whenever the Pope shall pronounce his infallible judgment upon moral or relgious grounds. In a word, it is the assumption of power on the part of the Pope to proclaim a higher law, which, according to the dogma, his children must obey, though such obedience involves treason to the State, and the overthrow of your government."

According, then, to the Catholic doctrine as formerly declared, and as universally understood throughout the Catholic world, there is, and can be, but ONE SOVEREIGN in the world, and that, the Pope of Rome. Every true Romanist must acknowledge this. Whenever the authority of Rome and the authority of his own government, whether it be that of England, France, the United Satates, or of any other, come into conflict, Rome must be obeyed. A true Romanist cannot therefore be a good and loyal citizen. The Pope is his king. If any Catholic *is* a citizen, it is only by gross inconsistency, and by imperiling (according to Catholic doctrine) his salvation. The civil as well as spiritual supremacy of the Pope is what Catholic priests are so anxious to instil into the minds of Catholic children; hence their hostility to our public schools.—*Chris. Era.*

Our Young Folks.

The Poor Soldier at Flensburg.

Some years ago, at a time of peace, a detachment of soldiers was quartered at Flensburg, in Schleswig. Some of them had married, of whom a majority had large families and were very poor. Poverty is hard to bear when a man sees his little ones in rags shivering from cold, and crying for bread.

One of these soldiers, on a keen Autumn night, was sent with a dispatch, as an orderly, several miles across the country. As he returned, he passed, about midnight, a bleaching-mill, and perceived a quantity of linen placed upon a hedge to bleach, but which the owner had forgotten to take in at nightfall.

He rode very slowly. The air was very still; no sound was heard save the woodland stream shimmering in the moonlight, and the measured tread of the horse's feet.

He was tempted. He said to himself: "Could it really be any harm to take out of this great quantity of linen a single piece to sell for my poor children? The owner would scarcely feel the loss of it, and it would be a great help to me in my poverty; the injustice could not be very great."

He stopped his horse, and dismounted. But when he came to the hedge, a voice within him seemed to say, "It is a sin; till now thou hast never stolen; trust in God and do right, and thou shalt not starve."

He left the hedge, and quickly mounted his horse; but he soon looked round again; the temptation came upon him with greater power; the sorrow of his home and his hungry children rose before his mind. He again dismounted, and again stood before the hedge. All was silent save the crisp leaves dropping in the shadows, and the music of the stream silvered by the moon. He was about to put out his hand to take the linen, when his conscience again awoke. The conflict was a hard one; but the persuasive voice within again triumphed, and, without touching the linen, he again mounted his horse. He rode on, but presently drew the rein and looked back.

The tempter now approached him on an other side. "I am in misery," said the soldier, "and here is the opportunity to alleviate it. Is it not my duty to do so? I would not steal for the mere purpose of gain. God knows that I am not at heart a thief. Who can say that Providence has not placed this means of help in my way?"

He looked back again, and saw the linen still unwatched, lying in the moonlight. He again dismounted and climbed the hedge. He put forth his hand; but the good angels had followed him, and the inward monitor again asserted its power. It seemed to say, "what art thou doing? It is a sin."

Then he beheld his poor children again, whom in the previous Winter he had been unable to protect from the famine and frost. As a father, he reflected that he should care for his children.

He was now in a most painful state of excitement; the struggle was at its height.

He took off his hat and kneeled down with his forehead bared to heaven, and gazed upward for a moment on the calm moon and golden clusters of stars. The sublimities of the celestial scenery, like a vision, revealed to him the greatness and the goodness of God. The good angels were with him, and his triumph was at hand.

"O Lord," he prayed, "look down upon me, help me in my extremity, and control me. For the sake of Jesus Christ, thy beloved Son, have mercy on me, a miserable, tempted sinner, and save me. Be thou my strength in this my hour of weakness, and be thou my guardian in life, my helper and my portion forever."

His prayer was heard. No soul ever perished praying. The tempter fled, and the good angels were glad. With a joyous and free spirit he mounted his horse, inwardly praising God who had helped him out of this temptation, which would have brought a curse and destruction upon him.

As he came to the court-yard of the miller, he stopped and knocked at the door.

The miller opened the window, and called out:

"Who is there?"

"An orderly from Flensburg. I want a couple of words with you."

"What is it?" asked the miller opening the door.

"My dear miller," said the soldier, "as I was riding by, I perceived that you had forgotten to take in your linen which was left on the hedge to bleach. This is no business of mine; but I will conceal nothing from you. I am a very poor soldier, and have a wife and five small children, who are nearly naked and starving. My miserable condition induced me to stop when I saw the linen, and I was strongly tempted to approach it too nearly. Three times I dismounted my horse under the influence of temptation. I was assaulted on all sides, and it seemed as if I must submit. Then I looked up to heaven and prayed to the Almighty. He heard me and gave me power to resist. Friend miller, this is a high road, along which others may pass; others may come after me, and be similarly tempted and perhaps fall. This would be a bad thing; therefore I am come to ask you to take in your linen. And now I wish you a good-night."

"My good soldier," said the miller, "come in, and take a little refreshment. The air is cold to-night."

The offer was a most acceptable one to the soldier, for he was hungry and thirsty. A bountiful supper was placed before him. As he enjoyed the good fare, he said to himself: "O God, thou hast hitherto helped me. Thou helpest me now again, and thou wilt help me to the end."

As he was about to depart, the miller brought out a piece of linen and said, "My good soldier, this is the largest and best piece of all those which were left out to bleach. Take it as a remembrance; take it in honor, because you sought help from the Lord in prayer, and steadfastly resisted sin. If you are ever in great distress again, do not fail to come and see me."

The heart of the bearded veteran, was deeply touched, and the tears rolled down his sunburned cheeks. He could not speak; but he took the piece of linen, receiving it as a gift from the Lord.

"Thou, O Lord, hast saved me to-night," he said, as he stood beneath the moon and stars.

"So wilt thou keep me always."

He rode away a happy man. It was the battle of his life, and the victory was decisive. The good angels followed him to the end.—*Youth's Companion.*

Advent Christian Times.

CHICAGO, TUESDAY, January 7, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

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Business Department.

Accounts Due.

There is a large sum due on Book Accounts, in sums varying from one to fifty dollars and upwards. Prompt payment will greatly relieve our finances. It is only a little for each one; but the aggregate is large amount.

Some to whom we sent 'Statements of Account' last summer have never made any reply at all. We want to hear from you, and soon. These many little sums make up a heavy burden for us to carry. 'Let every one bear their own burden,' and our own will be very much lighter.

Renew Your Subscriptions.

We are sending notices to all our subscribers whose time expires this year. In some cases we receive remittances after these notices are prepared and forwarded to the postoffice. If any receive notices after they have sent in their renewals, they can keep the 'return envelope' for another occasion.

We have waited patiently upon hundreds of our subscribers for months, and, in some cases two years or more. We trust *now every one* will promptly remit for past dues, and for six months or a year in advance.

To Correspondents.

V. HUNT—Your letter was duly received. Thanks. .....E. BRALEY—Thank you. Will come some time. .....O. R. FASSETT—MS. received. Thanks.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J Adrian
A Armour
I C Wellcome 2
J H Mills
H W Konkle
A Aldrich
C Benjman
D Engle
A Streeter
N Wheeler
W H Kingsley
A T Miller
H M Dubey
M A Tibbets
S E Gibson
G Kingsbury
T J Williams
R Viets
G W Sprague
L D Heath
S F Dimock
J Grinnell
A W Bowen
J H Bormey
D H Darnall
A Wilber
R Marler
P Lindner
G W Weeks
A Aldrich
J Leonard
R M Lampard
D Conklin
H Case
T Chittenden
J H Bruce
W H Flack
M B Hubbell
C W Briggs
P Pardee
O Eckhart
A C Long
W [illegible]
W Conklin
A [illegible]
G Hart
S E Cole
A C Manning
T Daily
S Barnum
W Golding
T W Raymond
W H Markland
C L Jones
P Hitchcock
E Urch
W Royce
J Griffith
S F Hunt
D Lester
L L Wilson
I I Martindale
G Dailey
N Collins
S F Bush
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R Willard
J W Emmons
W McFall
G T Adams
J Bosser
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J C Dater
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C H Humphreys
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S M Adams
L Davis
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F M Morehouse
M J Houghton
Mary Smith
M J Safford
W H Danks
J Palmer
J Clark
J W Elliot
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T S Hollis
O D Gibson
R Beardsley
S Borrett
A M Barnes
H A King
L A Burdock
Sheffield & Stone
E S Peawell
M G Dunham
P Hitchcock
J F Huber
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J H Burkengams
P Fox
E Cheney
E Wolcott
D F Lake
L Holmes
E Williams
V Seaton
P W Hough
M E Niles
G Keller
G W Bush

Publishing Fund.

E Sanphere 2,50, S F Bush 2.15. L A Burdick 1,60 A J Peterson 2,00.

Books and Tracts sent by Mail.

J Chaiser E Haynes by exp O R Fassett 2 P Shaffer G E Lloyd D O Dutton J Setler O Benfer A J Tuttle J D Rogers P F Willoughby J Ridley S R Hood A T Gray J S Engterth H Robinson P C Marsh A Benjamin S E Gibson R Viets T Crittenden M B Hubbell P Pardee A C Long N H Young C Crowell 2 M J Safford J F Huber V Seaton H A King exp J H Pettay J Prosser.

The Times.

AT HOME.

" " " New York had forty-five fires in one week during 'the cold snap.'

" " " The present Protestant population of the world is estimated at 121,000,000. Of this number 33,000,000 are in the United States.

" " " Statistics of murder in New York show a prosperous development of that occupation. Year before last there were forty murders; forty-five the next year; and in 1872 there were fifty-six. No hanging.

" " " The New York *Mail* says the law just passed in Kansas, giving mothers control of their children, is a capital measure, and should be initiated in other States. Children have had control of their mothers so long it is time for a change. We believe in rotation in the domestic offices.

" " " About Chrismas, after a season of intense cold an immense snow storm covered the country from Canada to the Carolinas; from west of the Mississippi to no one yet knows how far out upon the Atlantic. New Year's was succeeded by a wide extending rain storm in the West and Southwest, with snow in the Northwest and intense cold in Canada and Maine. With such remarkable phenomena, the weather, usually a prolific topic, is more than ever discussed. And, What next? is the anxious inquiry of most, while some urge that we've had just such things before, but have forgotten about it.

" " " The ship R. C. Winthrop, from Antwerp, arrived at New York last week, and reports having seen, on the 27th of November, in latitude 34° 13', longitude 17° 19' west, Maderia Islands, bearing south half-east, distant 100 miles, a meteoric shower, commencing at dusk and lasting two and a half hours. The first hour, as near as could be judged, there were from 900 to 1,200 meteors in the air constantly; the second hour from 400 to 600, and in the last half hour they were gradually disappearing. About four-fifths of the meteors appeared like small balls of fire moving through the air leisurely, but others moved with great velocity, leaving in their track a trail of fire resembling that in the wake of an army rocket.

" " " The carnival of blood seems to rage as fiercely as ever in this ill-fated metropolis. We have a veritable "dance of death" in our midst, which whirls as fiercely at noonday as at midnight; and no arena is too busy, too public, or too sacred for its performance. To-day it is in a fashionable hotel, to-morrow in a luxurious brothel; and then it shifts it scene to the very precincts of the courts or the crowded thoroughfares of our busiest and most public business streets, and even the sacred privacy of the domestic home affords no security. Everywhere it is blood, and the most peaceful citizen is liable to be overtaken by fashionable ruffians in purple and fine linen, engaged in a deadly contest, whose gleaming knife or whizzing balls may make victims of those whose ill fortune has led them within the sphere of danger. That the people are deeply agitated and grieved at this fearful state of affairs is most natural, and there is a deep seated cry for a new order of things, whereby this reckless villainy may be brought to justice and intimidated. Horrible as hanging is, it is still more horrible to think that on the theory that it is "played out" no one's life may be considered safe.—*Chr. Advocate.*

" " " The year 1872, when it comes to be surveyed from a distance in time, will doubtless seem a commonplace year enough; but to us who have marked its passage as regarded with photographic accuracy and minuteness in the daily press, it seems to have been one of the most surprising and extraordinary years we ever experienced. This is because the incidents have been turning up in the strangest sort of way, even when they were not a startling character in themselves. All sorts of accidents have occurred, from colliery to steamboat and kitchen range explosions, from earthquakes to avalanches; strange railway casualties and shipwrecks have occurred; fires have broken out in every direction, beginning with the largest in the granite heart of our own city; every kind of disease known to humanity and animality has raged with peculiar virulence, while the number of sudden deaths, particularly among prominent persons, appears to have been unprecedented; the very climate itself seems to have become unsettled, for the coldest winter on record brought the rainiest summer, and inundations have been the rule from the Mississippi to the Po. In old times such a commotion of the elements, attended with such disastrous results to mankind, would have been regarded as evidence of the wrath of the higher powers, to be propitiated by every means which honest superstition or priestcraft could suggest.—*Boston Journal.*

ABROAD.

" " " Advices from South Africa relate that the universal story of disaster; in this case, heavy gales, also with shipwrecks.

" " " During a missionary meeting at Salford, England, the 26th, the floor of the building gave way, precipitating a hundred persons a considerable distance. Many were injured, some fatally.

" " " The Insurrectionists of Cuba seem to be gaining ground, though to just what extent it is difficult to define. Spain is like to find that island a financial burden instead of a treasury as in the past.

" " " We are told that there has been considerable political excitement in Europe over alleged evidence that Austria promised to join France in her attack upon Prussia. It does not appear however that Austria ever made any preparations for war.

" " " The closing of the American schools in Rome by the Government was recently made the subject of official inquiry, and the result shows they were not closed for political or religious reasons. The Minister of Public Instruction informed the chamber that the existing school regulations had not been complied with, that the schools were damp and overcrowded, that boys and girls were mixed together, and that the schools had been opened without authority. The parties having them in charge evidently went to work as they would have done in the United States, and supposed that they could do in Italy what they were allowed to do in this country, instead of doing as Romans do when you are in Rome. From this standpoint, the action of the Roman authorities was not only eminently proper, but, at the same time, eminently sensible. If our own educational officials had a little of the spirit of the Roman Minister, it might be better for the health of our school children.

" " " Diplomatic relations with other European Powers depend so much on the temporal power of the Pope that it is not surprising to observe that they decline together. The German *Charges* at Rome has shut up his bureau and gone home with "unlimited leave of absence." And so Germany follows the example of Switzerland in suspending relations with a potentate whose functions have become purely spiritual. The references to Germany in the Papal allocution seem to have created great heat in social circles of the Empire: even any quotation of these utterances is forbidden the newspapers under pain of confiscation. One of the German semi-official organs alludes to the Pope's remarks as "collossal impudence." So great a power as the German Empire could, one would think, afford to be less sensitive.—*N. Y. Tribune.*

Marriages.

COOK—CARR.—At Montfort, Wis., by Eld. Philo Hitchcock, Mr. Wm. Cook and Miss Sarah Carr, all of Montfort.

HIMES—HIMES.—In Norwood Park, Ill., Jan. 1, 1873, by Eld. Lorin C. Collins, Mr. Wm. L. Himes and Mrs. Addie A. Himes.

Obituary.

GEER.—In Forreston, Ill., Dec. 18, 1872, Gustus Geer, aged 73 years, 9 months and 11 days.

Br. Geer was well known to our brethren in Northern Illinois as a zealous Adventist, and he was also a consistent Christian. His only hope in life or death was in him who is the Resurrection and the Life; and when the hour of death came, he yielded up his spirit calmly anticipating the resurrection from among the dead. Amen.

BRIGGS.—In Sparland, Ill., Dec. 3, 1872, Br. Wm. Briggs, aged 66 years, 6 months and 27 days.

Br. Briggs was an 'old disciple,' having been converted in his sixteenth year. Thirty years ago he became an Adventist, and his love never grew cold nor did his zeal for truth and straight forward Christianity abate. He favored church order and a strict discipline of the membership.

For six months he was a great sufferer, and a few weeks before death he arranged all his business affairs, gave directions concerning his funeral, and then quietly awaited his end. He died in peace, without a doubt of his present acceptance with Christ and future salvation in him.

Services by Eld. Brace, discourse from 2 Tim. 4:6-8.

GINGER.—At Manchester, Iowa, Nov. 26, 1872, Martha Ann Ginger: aged 12 years and 3 months.

She was laid away to rest on the 28th, and that was a sorrowful Thanksgiving to the bereaved family. The writer endeavored to administer words of comfort to the mourning circle from thoughts suggested by John 16:33.

J. RIDLEY.

DUBEY.—In Northfield, Minn., Nov. 12, 1872, George Edward, youngest child of Hannah M. Dubey, aged 6 years and 10 months.

The funeral services were held in the Congregational church. Br. S. W. Thurber spoke words of comfort to us from Job 14:14. Br. Towle, pastor of the church, kindly assisted in the services.

The Infant School, where dear little George attended until the day he was taken sick, were all present, seated together with their teacher, thus manifesting their sympathy and love. Br. Thurber addressed them in a few loving words of comfort and advice.

H. M. D.

RAMER.—In Lewiston, Minn., Dec. 8, 1872, Ruth Ramer, wife of Eld. Philip Ramer: aged 52 years, 10 months and 5 days.

Sister Ramer, whose maiden name was Ruth Thackeray, was born in Cumberland, N. J. Feb. 3, 1820. She united in marriage with Eld. Ramer in Ripley Co. Ind. Jan. 25, 1838, and at once entered upon a life of arduous duties. The cares and trials that crowd so thick and come so often in the life of a preacher's wife, together with the lonely weary days and nights of watching and waiting for that absent husband's return, who is away ministering the bread of life to the famishing sons and daughters of a wicked world were her heritage.

But she met all these things with Christian firmness and resignation, never complaining of her trials nor shrinking from her duties, but bearing every trial or grief with meekness, and performing life's duties with diligence and charity. And when in process of time eleven children were born unto them (ten sons and one daughter, making with their adopted daughter twelve children), she moved among this large family as a "mother in Israel;" being not only careful for their many physical wants, but striving, with her husband, to rear them up in the "nurture and admonition of the Lord."

In April, 1855, they removed from Indiana to Winona Co., Minn., where she, with her husband, became familiar with and embraced the Advent views. Br. Ramer had formerly been a bishop of the Dunkard church. Her house was the Christian pilgrim's home, and her hands were ever ready to minister to their necessities. Her active, devoted life, seemed to be a continued fulfillment of 1 Tim. 5:10—"Well reported of her good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Thus she filled up her life with usefulness until about eight days before her decease, when she was laid upon a bed of sickness which terminated in death.

She had her reason to the last, conversed with her husband and children about their temporal affairs and the disposition of her property, giving them words of tenderness and advice; gave directions in regard to her funeral, and who should preach the funeral discourse; bade them all farewell and calmly closed her eyes in death in the blessed hope of the "better resurrection." Truly

"The chamber where the Christian meets her fate
Is privileged beyond the common walks of life,
Quite on the verge of heaven."

Words of comfort were spoken to a large circle of mourners and attending friends and neighbors, at the home of the deceased, by the writer, from 2 Cor. 4:11; Eld. T. K. Allen was present and assisted in the services.

RUTH M. ROWELL.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Hall in Stanley's Block, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening. D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Elida, Tuesday eve., Jan. 14.
Durand, Jan. 15, 17.
Elida, Jan. 18, 19.
Byron, Jan. 20-22.
Forreston, Jan. 23, 24. C. C. MARSTON.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co, preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

Plato, Jan. 7-11, as Br. McArthur may arrange.
Udina, 11 a. m. and 6 p. m., Jan, 12.
E. H. BERINGTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m, and every two weeks afte

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

IOWA.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

The next Q. M. of the Manchester District will be held with the church at Boylan's Grove, commencing Thursday eve., Jan. 10, and hold over Sunday. J. RIDLEY.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.
JOSEPH LUTRELL, Sec'y. 25, St. Joseph St.

WISCONSIN.

The second Q. M. for the Eastern District of the Wisconsin Conference, will be held with the church at Fairfield, Sauk Co., the Lord willing, Friday, eve. Jan. 17, and holding over the Sabbath. The cars run to Baraboo, within five miles of Fairfield; and provision will be make to carry with teams any who come by rail. Eld. Wm. Sheldon is expected to be present to preach the word. Let there be a general rally. Let those who can, work while it is day, and we who cannot, stay home and pray.
GEO. THOMSON, Sec'y.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

PENNSYLVANIA.

South Creek, Bradford Co., Jan. 6—8, and 11—12.
East Troy, Jan. 9—10.
JOHN T. ONGLEY.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

CRUDEN'S CONCORDANCE.—Unabridged, $6, by express. Condensed, sufficiently full for ordinary purposes, by mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occuring in the Holy Scriptures. With maps and useful tables. 40c.

DICTIONARY OF THE HOLY BIBLE: with engravings, maps, and tables. $1 50. By mail, $1 75.

BIBLE DICTIONARY: by Smith & Barnum. The best abridgment of Smith's larger work. Leather $6. cloth $5. By express.

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ENGLISHMAN'S GREEK CONCORDance. With Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. $7 50. by express.

THE SYRIAC-PESHITO version of the New Testament, by Murdock, $2 50, Post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo, 25c.

INFIDEL TESTIMONY to The Truth of the Bible. A valuable work, containing one hundred and seventy prophecies, which are proved to have been fulfilled by seventy quotations from the writings of Infidels. By H. L. Hastings, 10c.

*THE BIBLE TRIUMPHANT; being a re*ply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 30c. post-paid.

FEW SAVED; or, The Awful Condition of the World. 15c.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY of God; and the Devil—his origin, personality, power and doom. By P. A. Smith. 12c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The Phenomena of Modern Spiritualism. By N. Field, M. D. 16c.

*PRINTED NOTICES FOR PUBLIC meet*ings. Blanks for writing date and place, and subject of discourse. 5c. a hundred.

*THE FIRST-DAY SABBATH; with a re*view of Andrews' pretended History of the Sabath By T. M. Preble. 471 pp. $1.

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The above seven works, by Eld. I. C. Wellcome, sent to one adress, post-paid, for $4 00.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 24. CHICAGO, JANUARY 14, 1873. WHOLE NO. 455.

AURORA COLLEGE

Advent Christian Times.

Contents of This Number.

First Page.

Exposition of Mat. 24, Albion Ross—sixth article; Personal, O. R. Fassett; Boasting, A. Armour.

Second Page.

Tired Mothers, (poetry); Arminius and his Sentiments, (fourth article), A. A. Phelps; All Men drawn to Christ, I. C. Wellcome; Wherewithal shall we be clothed, W. A. Fenn.

Third Page.

The Glorious Keeping, M. A. Tibbets; Temptation, A. Armour; The Poetry of the Bible, C. L. P.; A Word to Parents, L. Willis; Immortal vs. Torment, O. D. Gibson; A hit at Skepticism.

Fourth Page.

Brief Editorials; New Editions; Louis Napoleon; Rule or Ruin, J. H. W.; Heresy Hustled Out; Enlarge the Heart; The Editor.

Fifth Page.

Smuggled; Editorial Gleanings; The Subject still pressing itself; News.

Sixth Page.

Christian Self-Culture; Letters from S. C. Wellcome, J. B. Carey, J. T. Ongley, J. W. Elliott, J. H. May, R. Tuttle, and C. C. Marston; Fire Proof.

Seventh Page.

Metropolitan Methodism Stirred up; A whole Dominion of Missionaries; The Sins of the Tongue; Will it Pay? My three little Texts, (poetry); An Infant's Prayer.

Eighth Page.

Business Department; News; Appointments; Advertisements.

An Exposition of Matthew Ch. 24.

[Sixth Article.]

"And the stars shall fall from heaven" is the next event in this series of signs spoken of by the Savior.

The following is the record of a scene that occurred in the night of Nov. 13, 1833.

"The Falling Stars.—The editor of the *Old Countryman* makes a very serious matter of the falling stars. He says: 'We pronounce the raining fire which we saw last Wednesday morning an awful type—a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the *sixth seal shall be opened.*

"'The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it is not possible to behold. Many things now occurring on the earth tend to convince us that we are in the *latter days.* This exhibition we deem to be the type of an awful day fast hurrying upon us. This is our sincere opinion, and what we think we are not ashamed to tell. Men may and have called us enthusiasts. We care not if they call us mad, so that we feel they are mistaken. We will go on our way rejoicing. Nor would we go alone. Hence, we warn all to turn to the Lord while yet they may.

The following extracts taken from observations on meteors, by Prof. Olmstead, taken from a work by S. Bliss, will show the nature and extent of this phenomenon:

"The nature and extent of the showers of 1833 were such as to cover no inconsiderable portion of the earth's surface. From the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to the undefined regions of the British possessions on the north, the exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance. The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places the meteors began to attract attention by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of Nov. 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric showers were repeated on the morning of Nov. 13 or 14 several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but these fiery meteors came to us from the regions of space, and reveal to us the existence of worlds of a nebulous or elementary nature existing in the solar system, and forming part of it. Nor are these considerations built upon mere hypotheses but are necessary inferences from certain facts. Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the grandest display of celestial fireworks that has been seen since the creation of the world, or at least within the annals covered by the page of history. This is no longer to be looked upon as a terrestrial but as a celestial phenomenon, and shooting stars are now to be viewed no more as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary void. Subsequent inquiries have led me to the belief that the body was so distant as hardly to exhibit parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding consideration that it was wholly independent of the earth."

This is the testimony of Prof. Olmsted, of Yale college, a man well versed in the history of science, and who has probably devoted more attention to investigations of this character than any other man in this country. If these meteors were not the predicted "falling stars," which were to be distinguishing signs of the coming of the Son of man in the clouds of heaven, it would be difficult to conceive of any celestial phenomenon which would fill the prophecy.

The objection that these were not real stars is of no weight, for the falling of one such to the earth would be not a sign of the end, but the end itself. It could not have been a planetary star which guided the wise men by going before and standing over where the child Jesus lay.

All luminous bodies having the appearance of stars have been thus denominated, hence these meteors have been called stars, and they are the only stars that could fall as a sign to man of the coming of Christ.

Luke describes our Savior as saying, "There shall be signs in the sun and in the moon, and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring, and men's hearts failing them for fear," etc. (ch. 21: 26, 27.) All this has came to pass within the remembrance of the present generation. Well might the poet say

"When were the winds let loose
With such a general warrant to destroy?
When did the sea so haughtily
O'erleap its ancient barriers?
Fires from beneath and meteors from above
Portentous, unexampled, unexplained,
Have kindled beacons in the sky.
And the old and crazy earth
Has had her shaking fits more frequent
And foregone her usual rest.
The pillars of our planet seem to move,
And nature with a dim and sickly eye
Awaits the general doom."

But it is again argued that the darkening of the sun and moon of 1780, and the falling of the stars in 1833 could not be the fulfillment of the Lord's prophecy because they were not universal in their manifestation. But when we consider that all the signs that cluster around the first advent of Christ, (an event involving the interests of the whole human family as much as the second,) were local, yet of such a nature as to challenge the infidelity of the whole world, the argument disappears. We have no more right to say the sun and moon must be darkened all over the world to make such a sign of the second advent than we have to say that the star which guided the wise men to the babe of Bethlehem as a sign must appear all over the world. All must admit that these were signs peculiar to that generation. Said the Master to the Scribes and Pharisees of his day, "Can ye not discern the signs of these times?" And yet those signs were local, and seen by but few, comparatively; but the truth concerning these things was published broadcast through all the land of Judea.

So there are signs of the second advent peculiar to the last generation of the world's history, which, to be sure, have been local in their manifestation; but the proclamation of the near coming of Christ, based on those evidences, has gone abroad into all lands.

The "shaking of the powers of the heavens" is the last sign mentioned in v. 29. This is understood variously. Some look upon it as significant of a convulsed state of the political world, and others as a deranged state of our atmosphere, and still others as the literal departure of the heavens. If it refers to the political heavens, it has had a marked fulfillment, and if it refers to the atmospheric heavens, they are known to have been the scene of a wonderful phenomenon for years; and it is known that Prof. Silliman once made the remark, that such was the deranged state of the elements in our atmosphere, a few years ago, had it continued but a short time longer it must have resulted in a "general conflagration."

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." (v. 30.) I understand the sign of the Son of man to be the tokens of his visible majesty to distinguish him from false Christs, who had come in the desert and in the secret chambers showing great signs and wonders. Hence the elect were to look for the advent of their Master until they should see him come in person and glorious majesty as he had foretold.

"And he shall send his angels with a great sound of a trumpet; and they shall gather his elect from the four winds, from one end of heaven to the other." (v. 31.) Here we have illustrated one great object of the Messiah's advent to earth the second time. It is the consummation of the great work of redemption; the gathering together in one all things in heaven, even in him. (Eph. 1: 10.)

"Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye when ye shall see all these things, know that it is near, even at the doors;" i. e., when ye see the before-named precursors, know my day is near, as ye may know summer is near when ye see the tender buds appearing upon the fig tree and the other trees.

"Heaven and earth shall pass away, but my word shall not pass away." (v. 35.) Here our Lord asserts the immutability of his counsel. Earth in its present form must pass away. Its physical condition, like an old garment, must undergo a change, but the word of God remains the same. His counsel shall stand though man may devise against it. The assurance—"My word shall not pass away"—refers in this connection to all that our blessed Redeemer had spoken in reference to the signs and certainty of his coming. Every jot and tittle shall be fulfilled, and at the end of this grand drama Christ will come. Though the human dreams of national glory and flattering prospects of human enterprise, combined with the unbelief of an infidel age, may remonstrate against such an event, yet in its time and order it will come. When the day and hour arrives, no remonstrance of man can stay the chariot wheels of his terrible Majesty, who

"When sin hath aroused him and his wrath is hot
Shall visit earth in mercy, shall descend
Triumphant in his chariot, paved with love;
Then, what his storms have blasted and defaced
For man's revolt, shall with a smile repair."

(*To be continued.*) Albion Ross.

Personal.

I have been sick nigh unto death; but God has, in mercy, spared my life to see the incoming of another year, 1873. Thank him. Since coming to this coast I have endured much in the climatic change, and my health, which has been hitherto remarkably good for many years, has suffered materially by the transfer to this climate, so different from the eastern, middle, and northwestern States, where I have resided all my days until now, I am reduced where another acute attack might bring me to the grave. I have been hoping for a change for the better when I could rise superior to this climatic effect upon my constitution, and still hope.

Following the first symptoms experienced on coming here, of an indescribable chilliness, almost constant, and depression of spirits, most unusual for me, I had a siege of inflamed eyes. Diligence and careful usage saved a loss of sight and a chronic ailment, and my eyes are mostly recovered, though they are still weak, and great care has to be observed in their use still. All this time, from the beginning of my first landing on this coast, I have been actively engaged in work: preaching, lecturing, visiting, and writing, scarcely losing any time even during the infliction of my inflamed eyes. I have not been idle—my brethren will bear me witness.

A fortnight since I had a serious attack closely resembling the actual symptoms of the Asiatic cholera. A skilled physician came and injected into both arms, under the skin, morphine, which gave relief. Probably, in the providence of God, this was the means which saved my life. The Lord raised me up, I hope, for some good purpose. But living or dying, I am the Lord's.

I hope to remain on this coast and here finish up my earthly labors for Christ in his church, and in saving perishing men from the burnings of the great day. To this end I have moved my family, and my effects, what I could, to this land. However, if I find that I cannot endure this climate, and my life is spared, I may return and locate somewhere in the North-west. The Lord direct. I must be where I can have the physical and mental ability to work out what the Lord has wrought in my heart. Mrs. Fassett, at this time, has been compelled to suspend her labors to have her eyes (granulated lids) cured. They were again endangering her sight. She is now under the charge of Dr. Morgan, an oculist in San Francisco, who gives promise of a cure within six weeks. He has abundant testimonials to his skill and ability. We think a cure can be effected. In the meantime she is kindly cared for in the family of Br. and Sr. Dibble, in that city, who spare no pains nor expense to make her comfortable while undergoing a most severe treatment, attended with much suffering.

We need the prayers and sympathy of the faithful in our behalf, that we may have our infirmities removed, and that our lives and health be spared to us, so we may proclaim the coming and kingdom of our Redeemer, as in the past. O. R. Fassett.

Boasting.

Boasting is bragging, vaunting, vainglory, arrogance, ostentation. It is a prominent trait in the character of those whom God has given over to a reprobate mind. (Rom. 1: 30.) It is one of the perils of the last days that men are boasters (2 Tim. 3: 2.)—not only men of the world but also men in the church, having a form of godliness. The little member that boasteth great things is set in motion, and causes of offense come.

It pleased God by the foolishness of preaching to save them that believe, and God chose the foolish and weak and despised that no flesh should glory in his presence. Where is boasting then? It is excluded, by the law of faith. He that glorieth let him glory in the Lord. Rejoice in the Lord and glory in the Holy One of Israel. Magnify the Lord and rejoice in God our Savior. Far be it from me to glory save in the cross of our Lord Jesus Christ.

Job, a man perfect and upright, who feared God and eschewed evil, when brought into the presence of the Lord, said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Isaiah also had to say "Wo is me! for I am undone, for I am a man of unclean lips." So it might be now, *so it will be* when he whose eyes are as a flame of fire cometh. What is man that he should be clean? The heavens are not clean in his sight; his angels he chargeth with folly; and of the children of men he saith, "There is none that doeth good, no, not one."—Where is boasting then? If we say that we have no sin we deceive ourselves, and the truth is not in us.

Humbling, is it? It is only the great lesson that none is good, save one, that is God. None else are good except as they receive, and continue to receive their goodness from him. The only perfect righteousness is the righteousness which is of God [*ek Theou*—out from God] by faith [*epi*—upon faith]. (Phil. 3: 9.) This "everlasting righteousness" (Dan. 9: 24) is *unto* all, and UPON ALL THEM THAT BELIEVE. (Rom. 3: 22.) By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. A. Armour.

The Christian Life.

Christian Self Culture.

Self-culture is held by many to be the true aim of a Christian; and so far as it implies the cultivation in one's self of Christlikeness under the guidance of Christ's Spirit, the position is valid. But there is a very common view of self-culture which is the direct opposite of this, and is the very quintessence of selfishness. It calls for education to enlarge and discipline the powers; for morality to insure self-respect; for adherence to certain standards of honor and taste; but it takes no account of the wants of the world, of the debt which each individual owes to his fellows, much less of work for God.

The wide contrast between this type of selfishness and the more ignoble and common sort often blinds us to its real nature. A man who is wise enough to see that truth and purity and high intelligence bring richer rewards than dishonesty and vulgarity and ignorance, may so train himself that his external conduct shall differ but little from that of another who is is truly in love with all the virtues for their own sake. He may be just in his dealings, courteous in manners, patient under vexations, and refined in tastes, even beyond many who are yet more truly Christian than he; for the mainspring of his conduct is selfishness, whereas the chief purpose and desire of the weakest real Christian are unselfish. The one professes and seeks to love himself supremely; the other to love God first and most of all, and his neighbor as himself.

So much has been said and written about being *true to one's self* that we have need to be on our guard lest there be some fatal error concealed in this plausible phrase, or in the popular interpretation of it. The old man's advice so often quoted, "To thine own-self be true, and it will follow, as the night the day, thou canst not then be false to any man," must be taken with certain qualifications. We must, indeed, be true to the best within us, to conscience, to the word written on our hearts, photographed there by the shining of the Sun of righteousness through the Word of truth: but when we reject all our own reasonings and are true only to our own prejudices and selfish wishes, these, however superior, will lead us astray.

Goethe was the great apostle of self-culture in his day, and professed, above all things, to be true to himself. But, although he rose to distinction as a philosopher and poet, his standard of honor and truth did not prevent him from the grossest dishonor in his social relations. He was refined in his very selfishness, but it was selfishness still. He could write finely about the law of his individual being, but he found in himself no law that deterred him from licentiousness. And if a man so clear sighted and so richly endowed as he could be thus deliberately false while being "true to himself," what reason is there to believe that less affluent natures will find in themselves a higher law of restraint?

The proper phrase in such a case would be, true to one's own weaknesses, passions, lusts, ignorance, and self-will.

We cultivate our own powers best by using them for the highest good of others. Nobility is earned by condescending to men of low estate. Christ was the Prince of Peace not because he maintained peace in his own soul, but because he brought peace to us. To work for the planting and cultivation of graces in others is the way to produce them in ourselves. Therefore the true Christian will not shut himself up to the selfish appropriation of spiritual privileges, but rather seek self-culture through the earnest, persistent giving of himself, as Christ did, for the life of the world.—*Christian at Work.*

Will you not stop calling for more laborers? Will you not stop saying, "Go work." No, as long as the presence of God Almighty goes with his words. As long as he adds, "Lo I am with you alway," so long will re-echo the tones, "Go work."

Never enough of life given, while his life is given for us; never enough of prayer, while he intercedes for us; never enough of thought, while he thinks of us; never enough of treasure given, while the best treasure is given us—Shall we give that which costs us nothing? Is this the sacrifice he demands,—is this all he looks for?

Give till you feel it. Labor till the body is tired. Pray till the soul finds rest in the received promise, and then ask, "Do I owe nothing more?"

Correspondence.

From S. C. Wellcome.

Having closed my labors for the present in the eastern part of the State, I came with my companion to Kasota, a little town on the Minnesota River, at the crossing of the Winona & St. Peter and the St. Paul & Sioux City Railways, about three miles from St. Peter, and on the border of "the big woods." Here is a little band looking for Jesus.

It was hard parting with the kind friends where I had been laboring the past two years, but duty seemed to call me west. Br. Bursell called on me on his return from a tour in Watonwau Co., where he had been holding meetings, and in accordance with his request I have been to Madelia, thirty-five miles from here, and held meetings over one Sabbath, and found that the good seed sown by Br. Bursell was springing up with the prospect of bringing forth fruit to the glory of God. Many there had for years been looking for the coming of Jesus, but they say they never heard the glorious truths of the Bible set forth as Br. Bursell gave them, and the people throughout that region are deeply interested, and like the Bereans of old are searching the Scriptures to see whether these things are so. I found an open door therefore and a whole-souled people. God bless them! I obtained six subscribers for THE TIMES, which is an evidence of their desire to read our views. I had stopped with Br. James Haycroft one night, and on Tuesday, Nov. 26, I took my valise and started for the station about one hundred rods distant. I arrived safely on the track, but suddenly there arose a terrible storm of wind and snow, hiding every object from view on the prairie. The train came thundering along, but so severe was the gale that the engineer would not stop for signals and sped onwards, leaving me to grope my way back to the only house for a long way on the prairie. And although it was but a short distance away, yet I lost my way in the hurricane of snow, and soon the fearful thought pressed itself on my mind that I was lost. I hallooed; but all in vain. The howling of the storm drowned my voice. I wandered on through the deep snow until weary and cold, I found a place where the snow was shallow, and here I left my valise so that I could be traced and my fate known, while I continued on, I knew not whither. The snow blinded me; my hands, face and ears were freezing, and I repeatedly gave up to perish. But at last, after wandering a long time, I gave up trying in my own strength, and calmly submitting myself into the hands of God, on my knees in the snow I asked his guidance. I felt that my work was not done. Hope sprung up in my heart, I arose from my knees and following my impressions, I after many a severe struggle against the wind, going contrary to the way I had been traveling, made my way to the house I had left before the storm, where we praised God for my deliverance. I was frozen slightly, but God had heard my prayer and delivered me.

From J. B. Carey, California.

For sometime past I have felt it a duty I owed to myself, to God and the cause of Christ to give publicity through the columns of THE TIMES a brief account of the marvelous work which has been wrought in me since I was led by the Spirit of God to recognize the grand truths recorded in his blessed word, which have been veiled from the world amid the fog-banks of Spiritism and false doctrine, but which have been brought once more to view by the aid of prophecy—a light clear and steady shining in dark places, and proclaimed to a dying world in these last days—days of signs and wonders and fearful sights which indicate our close proximity to the first resurrection,—days in which "men will not endure *sound doctrine.*"

I once turned my back on these great truths presented in an appendix to a work entitled "Spiritualism Unveiled" by Elder Grant; and while I was perfectly bewildered at the array of Scriptural testimony adduced to show that man was mortal—not the half but the *whole* of him—yet I refused to recognize this great cardinal truth so clearly set forth, and still persisted in the opinion that part of man—the inner man—was immortal, contrary to the plain teachings of God's word.

I was at that time a lukewarm professor of religion, member of the M. E. church; but from that time on I *withered* and for three years I remained in a withered state, a lost condition. But, glory be to God, he has been pleased in his infinite goodness to show me "a more excellent way," and now I rejoice in the blessed truths of his gospel, in the assurance of Christ's coming kingdom and a bright immortality at the resurrection of the dead.

I came to Vallejo and was induced to attend a prayer meeting in the Advent Chapel, where the spirit of God was manifest with great power. I there saw a happy people, a people full of the Holy Ghost, and having on the whole armor of God. I there saw a lady soundly converted and made happy through the efficacy of the atoning blood of Jesus. This was all wonderful to me. I had never seen the like before. The Spirit began to work upon my heart. I became interested and went again and again. I heard Br. and Sr. Fassett, and then Br. Reed preach. Those sermons were accompanied with power. They weilded the weapon of the Spirit, sharper than any two edged sword. I soon began to be thawed out. Oh! how cold I found I really had been—no icebergs half so frozen. Now I am warm, thawed out by Advent fire; and I began to think that a people who kept such good fires must have good *fuel*: so I at once commenced investigating the truth or falsity of their doctrine, when to my great delight I found it was simply the Bible, without a single creed founded upon heathen dogmas or the teachings of "vain philosophy."

The truth was what I desired, let it come from whatever source it might, and I resolved to sacrifice creeds, early teaching and everything else that might be required for this "pearl of great price." And God helped me to see these grand truths which underlie, overtop and embrace the gospel plan of redemption. How brightly his truth shines when contrasted with the philosophy of Plato and other heathen dogmas. I soon found myself in a "broad place" with the light of his holy truth shining in dazling beauty all around me. I love to read God's Word; it is now so plain and beautiful, teaching me that I am mortal and must seek for immortality by "patient continuance in well doing."

From Jno. T. Ongley.

Another year is in the past, and our labors for the year 1872 are at an end, and no retraction can be made. The coming judgment will reveal how much of that time has run to waste. Some think that the judgment will take place the present year. If so, it will be a source of joy to some, regret and astonishment to others. To those that are so strong on the time of '73, I would say—In case of failure remember God is faithful, and able to perform all that he has promised, and at his appointed time his Son will be revealed. Perhaps there are trials before us, that will tax our greatest energy to hold us up, and the special interposition of our Heavenly Father to sustain us in the trying hour. Gold has to be put in the fire to try it, and I am satisfied that fiery trials await us, to wit, the hour of temptation that is to try the whole world. The mark of the beast, the assembling of nations to Armageddon; the great day of God's wrath, the earnest prayer of faith day and night, the great white cloud, the sharp sickle, and the question, "Who shall be able to stand?" His grace is sufficient! Praise the Lord!

The tarrying time will soon be over. The faithful ones will rejoice, the entombed arise and sing. The song of Isaiah will be heard, death swallowed up in victory, waiting ones changed, the King in his beauty sit on his great white throne, the redeemed sing redemption's song.

Some have spoken of my giving a synopsis of my travels for the year 1872, and I have consented to do so, hoping that others may have done more. Quite a number have put on Christ, partly through my instrumentality, and I rejoice; for he that planteth and he that watereth are one.

I have traveled in all by rail, on foot and by other conveyance, 11,173 miles; preached 203 discourses; attended 71 discourses by others, baptised 10 souls. Have preached in Penn., New York, Ohio and Canada. Attended 2 conferences, 1 campmeetings. Received for services $547. 56. Paid for Railway fare $242.68; leaving for support of self and family $304. 87 an average of 83 1-2 cents a day. Have sold about $100 worth of books, and gave away about $20 worth. I am trying to get a tent for N. W. Penn. Have received up to Dec. 31, 1872, pledges amounting to $240. Am't needed $350.

From J. W. Elliott, Iberia, Mo.

Herewith I send you my annual report, (as I now belong to no other Conference but the Western Association). Since I moved from Minnesota I have been isolated and alone. The nearest church of our faith is in St. Louis. I have preached the gospel of the kingdom the greater part of my time, and the good Lord has watered (or blessed) the seed sown, so that some is bringing forth fruit to his glory. I have baptised one, a man who had been a gambler and a very wicked man; but when he heard that "all the wicked would God destroy" by "burning them up root and branch," and that it was an act of love that God withheld from them immortality at the judgment, as much so, as it was for him to guard the Tree of Life in the Garden of Eden, he then saw that Christ came to give life, instead of giving burning to the wicked in hell forever; and to those that would not be reconciled to his gospel, it would be "a savor of death unto death;" and God could consistently place the unreconciled back to dust as they were, and do them no injustice.

He embraced with all his heart that Jesus who came to give life, and, also, the good news. Oh! how it did cause him to shout and cry out, "Let *thy* kingdom come. Yes, come and break in pieces these wicked kingdoms and establish thine own everlasting kingdom."

Last summer I held a protracted meeting in the grove for eight days. Sr. Mary Prescott, of St. Louis, helped. We had about a thousand in attendance, and I believe some seed fell on good ground. Two have requested baptism and say they got their convictions at that protracted meeting. Hundreds have given their testimony in favor of the doctrine of immortality in Christ and the coming of Jesus.

I feel weak and incompetent for the task, when I think of the troops and walls arrayed against me. But my faith in God's all sustaining power is all that induces me to battle against such a host, all marshalled against the faith of the gospel. I want some tracts. If I can't have any live preachers to help, do send me some of the silent ones, and I assure you I will put them where they will talk.

Several families of Baptists have embraced the faith and I expect to organize a church in the spring. I have consecrated myself to be faithful, working, praying and watching till Jesus calls.

From J. H. May, Arkansas.

Through kind providence of our gracious Father, myself and Br. W. B. Corey are still "contending earnestly for the faith once delivered to the saints." By our public exhibition of the glad tidings concerning our King and his coming kingdom, we have influenced a considerable number to bow in obedience to the behests of the immortal King, who are continuing in the faith and thus preparing themselves to hear a welcome benediction when the Savior shall be seated upon the throne of his glory.

The truth is gaining ground rapidly, notwithstanding the opposition from all sects and parties. We have a very good meeting house almost finished, and are determined by the grace of God to keep before the world the speedy coming of our Master to reward his waiting people who have sought for glory, honor, immortality, with eternal life in his kingdom, on this earth renewed; and to punish the wicked with eternal death—not life in misery. May the Lord incline us to be daily cherishing the blessed hope, the coming of the Son of God from heaven to change our bodies and fashion them like his glorious body, for I am assured this was the hope of all the well informed of God's saints in all ages. David says: "As for me, I shall be satisfied when I awake with thy likeness." If David had had the hope of some modern saints that his immortal soul would go to glory in heaven or paradise, he would not have expressed himself in this way; for it seems that to be glorified at death ought to have satisfied him. But the fact is, David had no such faith and consequently could have no such hope. Paul's hope was not expected to be realized by him until the coming of our Lord, and by a resurrection from the dead. May we all be prepared to realize the hope of Daniel, David and Paul, at the judgment, is my prayer.

From R. Tuttle, Charlotte, Mich.

There are a few of us in Charlotte who are striving to live in such a manner that we may have a right to the tree of life and enter in through the gates into the city of our God. When Peter asked Christ "Are there few that be saved?" He answered: "Strive to enter in at the straight gate, for verily I say unto you, many shall seek to enter in and shall not be able." I think we can truly say we are striving to enter in amid persecutions and trials, amid the scoffs and frowns of the wicked and those who would seem to be "sanctified" and yet reject God's truth, which alone can sanctify.

I often think if all who believe the faith would withdraw from among those who are scoffing at it and take a stand on the side of God and his divine truth what a difference it would make and how much good they might accomplish. But they are like Peter, when he denied his Lord. He went in and sat down among his betrayers and murderers.

But why should we murmur? Jesus has declared he will have a tried people. The prophets and apostles were persecuted for the truth's sake, and when we pause and consider their trials our own sink into insignificance, hardly worth notice. Yet how natural it is for each one to think their own trials severe. Says Paul: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. I suffered shipwreck: a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in peril among false brethren; in weariness and painfulness, in watching often, in cold and nakedness; beside those things that are without, that which cometh upon me daily, the care of all the churches."

And yet Paul could exclaim amid all this, "Our *light* affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Thanks be to God, deliverance is nigh. Christ is coming, and his reward is with him to give to every one, according as his work shall be.

From C. C. Marston, Ionia, Ill., Jan. 6.

The meeting at this place is still in progress with a deep and increasing interest. The cold, stormy weather was much against us in the beginning; then came the holidays with their parties, festivals, etc. But these are now over. Our audiences are now larger and more constant. Last night the interest was intense. In the love feast more than forty testified for Jesus, in about half as many minutes—a part of them by simply rising. It was cheering to hear the converts speak boldly and with freedom for Christ. At the close nine penitents come to the altar for prayer. It was a grand sight to see those middle aged and young persons, breaking away from their old associates, and coming out decidedly and deliberately on the Lord's side. Br. and Sr. McCullock with the church here are much encouraged.

In the p. m. yesterday, it was my pleasure to preach at Spring Grove in the Winebrennarian chapel. The pastor of this society was the chairman of the committee that suspended me "from the functions of the gospel ministry.' Think of the absurdity of a man or se of men "suspending" another man from the work of Jesus Christ. It is the spirit of the Popery and Jesuitism, and not of pure Christianity. So long as God gives a man success in his work as a minister, no one on earth has any right to lay anything in his way. It was a great privilege for me to stand before this people, and give them a "reason for my hope." Three years ago I was pastor of this church. I was warmly and cordially greeted by my old friends, and kindly invited to return at my convenience. It was good to be there. The Lord gave much liberty in dispensing his truth.

From Anson Brown.

Perhaps the dear brethren and sisters would like to hear how the little vine at Pine River, (Wis.,) is getting along. We are trying, in our weakness, to sustain the glorious gospel of the coming and kingdom of our Lord and Savior. At our prayer meeting, last Wednesday eve., we covenanted anew to try to live nearer to Jesus in the future than we had in the past. At the close of the meeting I reminded the brethren of the necessity of a new supply of tracts to distribute in new fields of labor. They raised $1.25. Let every church procure a supply for themselves and their minister.

Fire Proof.

A Boston merchant, whose warehouse was surrounded by the flames of the late disastrous fire, and yet spared from destruction, thus related his feelings during the fearful night:—

"I stood on the steps of my store, during the hours of Saturday night and Sunday morning, and saw the flames rapidly approach, but I was not thinking so much of the apparently inevitable burning of my property that night, as of the greater and more awful fire, when the world and all that it contains shall be burned up, and how I shall stand that fiery trial."

The man was a Christian, and the scene before him, naturally led his mind, at such a solemn time, to that hour when,—

"Shrivelling like a parched scroll.
The flaming heavens together roll;
And louder yet, and yet more dread,
Swells the high trump that wakes the dead."

His earthly property was in danger, but the most valuable portion had been removed, and there was good insurance upon that which could not be carried elsewhere, so that he felt comparatively at ease respecting worldly loss. Was he equally secure against the fires of the great day? In the midnight, alone, though crowds were hurrying excitedly down the street, the glare of the flames deepening on the sight, and the roar of the fire breaking on the ear, the still, small voice of God was heard in the soul, saying: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." And the question which conscience asked from this thoughtful Christian, was doubtless the question with which the inspired apostle follows the statement of the great conflagration: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

An important question, and one well suited to the beginning of a New Year. Events of daily occurrence give force to the inquiry made from this standpoint. Every day the telegraph reports fires—in cities, towns and forests. Churches are burned; fire proof warehouses are laid low by the devouring element; museums and art treasures are in a few hours transformed into a heap of ashes and a cloud of smoke. There is nothing material that will stand fire; and therefore, one day all the insurance companies will be bankrupt and every man a beggar.

But in that day character will abide, and it will depend upon "what manner of persons" we are, whether the day of fiery trial is to us a day of gain or loss. What kind of a character are we forming this New Year? Is it fire proof? Is it built upon the "Rock, Christ Jesus?" Is it framed "in all holy conversation and godliness?" Is it covered with the righteousness of Christ?

If it is of this sort, it will be such a a fireproof "building of God," that it will be fitted for a place in the "new heavens" or "new earth, wherein dwelleth righteousness."

The age is sceptical; it does not believe in a general world-burning. Many disciples of Christ think that "the day of the Lord" is so remote that it is not important to give much time or thought to a subject so far removed from "practical work." But the apostle Peter says, that all that prevents the earth's destruction by fire, is the "long-suffering" of God, and his desire that "all should come to repentance." There is a limit to the long-suffering of God, as we know from his dealings with mankind; and when that is reached, the fire will come. The wonder is, not that it is delayed, but that it has not come sooner upon a world as ready for destruction. Last summer I drove through the long, paved street of a Swiss village, between ruined walls and heaps of cinders and rubbish. One short night had laid a wealthy village of one hundred and fifty thousand houses in ashes. Most of the inhabitants had found homes in other neighboring towns, but a few were digging among the ruins. Talking with one of these about the fire, he said, "We ought to have known that it would come to us at last; all our towns are built so carelessly, that they are sure to burn sooner or later."

"Sure to burn sooner or later." That is the truth about "the earth and the works that are therein;" it is so inflammable, and its works are so carelessly built, that we are accustomed to alarms of fire, and few think as seriously of a conflagration as did the Boston merchant; but it would go far toward making us fire proof for the "day of the Lord," if we asked ourselves the question, every time the fire bell sounded, "Seeing all these things shall be dissolved, what manner of person ought we to be in all holy conversation and godliness?—*C. A. Stoddard*, . *Observer*.

Metropolitan Methodism Stirred up.

ANNIHIALTIONISM ANNIHILATED.

Yesterday, by invitation, the Rev. M. S. Terrey, of Poughkeepsie, read an essay before the Methodist preachers on the doctrine of conscious existence after death, in which he handled the annihilationists' theories so effectually that it seemed, both logically and theologically, they could have no foundation to stand upon. He took up the Scriptural texts relied upon by the advocates of annihilation in support of their theories and so dissected them or placed them in their true relations to each other that the very opposite of annihilation was proved by them. He took up also the originals of such words as, in our translation of the Bible, are rendered "life" and "death," "everlasting" and "eternal," "hell" and "grave," "soul" and "spirit," "flesh" and "body," to show the varied meaning of those words and then, examining the theories of annihilation founded upon the words he showed the utter absurdity of giving to every such word the same meaning in every relation. As an illustration, among many others which the essayist gave, was this, where the words "wind" and "spirit" in our translation have the same Greek word in the original:—"The wind bloweth when it listeh, * * * so is every one that is born of the spirit." By substituting wind for spirit the absurdity of the text and the translation will be apparent. [!!!!] Mr. Terry then examined the passages of Scripture in which the doctrine of conscious existence after death is taught, and answered the annihilationist objectors to the parabolical teachings of Jesus Christ, in which the doctrine is mainly found by showing that the parables of the Savior are all based upon matters of fact or of common belief among the Jews of history. He who was the Truth would not teach so important a doctrine as this by any other than methods of truth and illustrations of facts. The so-called parable of the rich man and Lazarus, recorded by St. Lk. (16.) was examined and found to contain all the elements of fact and none of fiction, and it is not treated as a parable either by Jesus Christ or by evangelist Luke. A comparison of it with other parables will demonstrate this position. But, for argument's sake, he admitted the parabolic character of the narrative, and from that basis also drew the conclusion that conscious existence after death is taught thereby. Mr. Terry then went on to prove the absurdity of very many passages of Scripture, if we admit that physical death brings with it the extinction or annihilation of conscious existence. Paul declared that to him to die was gain, but the speaker failed to see what gain he could have in view if death brought annihilation to him. The promise of Christ to the thief on the cross was mere mockery if he simply meant that that day he should be with him in the Grave instead of Paradise. And so also of many other Scriptural passages. The duration of this conscious existence, whether in bliss or woe, was next examined, when from various texts it was shown to be "eternal" "everlasting," "for ever and ever," "without end," &c., and that the bad as well as the good have this conscious existence was also demonstrated from Scripture.

The Rev. Dr. True, being known to have some peculiar views on the subject, was invited to speak. In his preface he acknowledged himself a "destructionist," but not an annihilationist." His theory is that God has given his law to mankind through three representative person—Adam, Moses and Jesus Christ. That with the promulgation of that law in each case the penalty of death was connected, and that it would not have been law had not a penalty been attached. That death to Adam meant destruction or nothing, but that the interposition of Christ postponed the day of judgment and of punishment, and that we are now living under a dispensation of mercy, and not of judgment. That as the fires of the valley Hinnom, from which the idea of Gehena or hell is taken, consumed the refuse of the sacrifices, so the fires of the latter, which the Doctor believes to be material, will eventually consume the souls and bodies of the wicked. That the wicked dead are "reserved in darkness," or, as the Doctor otherwise expressed it, locked up in Ludlow Street jail, as it were, until the day of trial and final judgment shall take place, when they shall be turned into hell, and that, while the soul as a substance shall exist, the destruction of all its functions and faculties will take place probably gradually until all are destroyed. The Doctor did not seem to be clear in his own mind as to whether the wicked dead are now suffering any fiery punishment or not; nor did he seem to see the injustice of God locking up a criminal in prison for 4,000 years before trial. But as between God and the sinner he deems the judgment settled at death. Nor could he satisfactorily explain to the brethren, on the principles of his own theory, how a just God could continue to inflict punishment upon a being whom he had previously robbed of all his functions and faculties.

Dr. True's theories were considered so heretical that Dr. Curry courteously dissented from them and called him to order, while Mr. Corbitt fired up and declared that the utterance of such heresies should not be permitted in a body of Methodist preachers and the utterer thereof should be hustled out of the Methodist church. Mr. Corbitt was severely rebuked by several brethren for his discourteous language toward the Doctor and also toward the presiding officer, whose call to order he refused to obey. Drs. Brown Crawford and others favored the fullest liberty of speech in their meetings. Dr. Crawford thought if Methodist doctrines could not bear to have the plowshare of criticism struck deep into the subsoil they ought to know it. He did not think the meeting was at all responsible for the views of Dr. True. He knew them beforehand, and it was upon his motion that the Doctor was invited to speak; but he did not subscribe in a single particular to them. He thought that the "circumstances" were unfortunate, because reporters and others besides preachers were present. But still he was content to have such persons present, though he was himself so often restrained from speaking because of the knowledge that representatives of the press were in their meetings.

Dr. True explained that he did not try to hold the brethren responsible for anything he had said. He thought he had been very roughly handled after having been invited to speak. He had reason to know that his views were held by a very large portion of thinking men of British Wesleyanism and by very many in this country, and he did not think they could be successfully refuted. He was none the less a Methodist for holding those views.—*N. Y. Herald, Dec* 31.

A Whole Denomination of Missionaries.

Of all the sects in Christendom the Moravians are the weakest in number. Their membership in this country is but six thousand, and in all Europe only fifteen thousand. And yet this mere handful of Christians have been the poineers of the modern missionary movement, and have set an example which, if followed by the other denominations with a zeal proportinate to their numbers, would build up Christianity in every portion of the globe. The Moravian Society for propagating the gospel among the heathen was eighty-five years old the ninth of last September. Their field of missions is very extensive, embracing sixteen provinces, in various and widely separated countries. Their provinces are; 1, Greenland; 2, Labrador; 3, North American Indians; 4, St. Thomas and St, John's, West Indies; 5, St. Croix; 6, Jamaica; 7, Antigua; 8, St. Kitts; 9, Barbadoes; 10, Tobago; 11, Mosquito coast, Central America; 12, Surinam, South America; 13, South Africa and West Africa; 14, East Africa; 15, Australia; 16, West Himalaya. In these provinces there are 100 mission stations and out-stations. In these there are 3757 laborers of all classes. These have established and sustain 310 schools of all grades. The number of converts is 69,401, which is more than three times the number of church members in the whole denomination in Europe and America!

Wherever their missionaries have penetrated they have manifested the same devotion, self-sacrifice and courage. Arctic cold and torrid heat, wild beasts and savage men have had no terrors for them. Their record is one of which any Christian denomination might well be proud; and it will remain a perpetual rebuke to the listlessness and weak endeavors of some more numerous and powerful sects.

The Sins of the Tongue.

In all the disorders of the world the tongue hath a great share. To let pass those irruptions of infernal furies, blasphemies and cursing, lying and uncharitable speeches, how much have we to account for as unprofitable talking! It is a lamentable thing that there is nothing, for the most part, in common entertainments and societies of men together but refuse and trash; as if their tongues were given them for no other end than to be their shame, by discovering their folly and weakness.

But for all the disorders of the tongue, the remedy must begin at the heart. Purge the fountain, and then the streams will be clear. Keep thy heart, and then it will be easy to keep thy *tongue*.

It is a great help in the quality of speech to abate in quantity; to ponder what we are going to say. "Set a watch before the doors of thy lips." Ps. 41 : 3. He bids us not build up like a stone wall, that nothing may go in nor come out, but he speaks of a door, which may sometimes open, and oftimes shut, withal to have a watch standing continually. A Christian must labor to have his speech as contracted as can be in the things of this earth; and even in divine things our words should be few and wary. In speaking of the greatest things, it is a great point of wisdom not to speak too much. The Apostle James makes it a great character of a Christian's perfections: "If any man offend not in word, the same is a perfect man." But where is that man? Seeing we find men generally, and most of all ourselves, so far from this, it cannot choose but work this, to stir up ardent desires in us to be removed to that blessed society where there shall never be a word amiss nor a word too much.—*Archbishop Leighton.*

Will it Pay?

Weigh well the practice of sin, and ponder the question, remembering that "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.)

Will you live in sin, and persist in gratifying your passions, regardless of consequences?

Or, will you curb with firm purpose, and in reliance on Divine help, unlawful indulgencies, manfully resist temptation to evil, and trust to God to enable you to live to him!

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1.)

To disregard consequences is not wise. What must be the end of a life without God?

Are you so foolish as to risk this consequence?

What! die hopeless! Plunge into eternity without a ray of light?

"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9: 10.)

The *Watchman and Reflector* puts in the following plea for the profession:—"An editor is rightly considered no more infallible than other men; but like man in other callings it may well be supposed that he best comprehends the special and peculiar claims of his situation in the relations and responsibilities which it involves. He makes mistakes continually, doubtless. Yet, after all he might make more if he had to follow the suggestions of other minds rather than the enlightened dictates of his own. He is, or ought to be at least, 'master of his own situation.' Like a given pastor in his given sphere, he has a knowledge of what claims his particular consideration, which another cannot, in the nature of the case, so clearly and so well comprehend. With all the facts of any one case pressing on his mind, facts which an outsider can know only in part, he may and will err; but still he must decide questions of expediency, and it may be principles, from his own special standpoint. These he should commonly be able to dispose of intelligently and conscienciously. Let him, at least, be judged with a degree of Christian charity accorded men in other responsible callings."

"By what authority do the Protestant churches change the fifth petition of the Lord's Prayer from 'Forgive us our debts,' etc., to 'Forgive us our trespasses,' etc?"

On the authority of the freer rendering of the older versions of the Bible, which translations are yet followed in the "Book of Common Prayer" of the Episcopal churches in England and America. Chaucer's rendering in the Persones Tale is curious—"Foryeve us our gifts as we foryeve hem that have agilted us." We very much prefer the rendering of our present translation of the Bible to that of the Prayer Book "Debts" includes more than "trespasses." And yet we have known many a man who talked to God about having forgiven his debtors who yet foreclosed mortgages, and levied executions against men in distress without pity. When God shall answer the prayer, and forgive his debts as he forgives his debtors, such a man will have a rough time of it.—*Christian Union.*

"Two Rabbis," says a Jewish legend, "as they drew nigh to Jerusalem, saw a fox running upon the hill of Zion. At the sight Rabbi Joshua wept, but Rabbi Elizer smiled. 'Wherefore dost thou smile?' asked the one who wept. 'Nay, wherefore dost thou weep?' said the other. 'I weep,' replied the Rabbi Joshua, 'because I see fulfilled what is written in the Lamentations: Because of the mountain of Zion, which is desolate, the foxes walk upon it.'" "'And therefore do I smile,' said Rabbi Elizer, 'for in the sign that God hath fulfilled his threatenings, I see a pledge that not one of his promises shall fail!'" —Truly, to the heart that lays hold upon the promises, the darkest "cloud" has "a silver lining."

Our Young Folks.

My Three Little Texts.

I am very young and little;
I am only just turned two,
And I cannot learn long chapters,
As my elder sisters do;
But I know three little verses
That ma has taught to me,
And I say them every morning
As I stand beside her knee.
The first is, "Thou God, seest me."
Is not that a pretty text?
And "Suffer the little children
To come unto me" is the next.
But the last one is the shortest:
It is only "God is love."
How kind he is in sending us
Such sweet verses from above!
He knows that chapters I can't learn,
So I think he sent those three
Short easy texts on purpose
For little ones like me.

An Infant's Prayer.

A gentleman whose business detained him from home the greater part of the time, always looked forward to the Sabbath, not that he might receive spiritual help in waiting upon the Lord, but that he might amuse himself listening to the artless prattle of an only child, a bright boy of three summers.

The little one was standing on his papa's knee, with his arms clasped about his neck and his curly head nestling upon his shoulder, when his mamma said, "Come, Charley, it's time to go to bed."

Charley bade his papa good-night, but just as he was leaving the room, turned back, saying, "papa won't you come, too, and hear me say my prayers?"

The fond parent thought his little one had never looked so sweet as when kneeling with his hands clasped beside his mother.

"You must kneel, too, papa, just as mamma and I do."

The father knelt. There was no petition in the simple prayer which touched his heart: "God bless my dear papa." How sweet the words sounded coming from the child's sweet lips.

"Now you must pray, too, papa. This is what I learned to say first: 'God bless me' Say so won't you?"

The father said "God bless me."

"For Jesus' sake, Amen," added the child.

The next evening, about the same hour, as the father was walking in the street, the vision of the darling child kneeling and praying for him presented itself to his mind. Just at this moment a friend touched his arm saying, "Come with me, and let us have something to drink."

"No," said the father, "I shall never touch any intoxicating drinks again."

"Why, how is that? I never knew you to be so scrupulous before."

"I have a darling boy at home, and I want him to honor his father. If I go on drinking occasionally, by-and-by the habit will become fixed. God forbid that I should ever bring disgrace upon my boy."

"You are right," said the friend. "I am glad you reminded me of my responsibility as a parent. Not every one has the courage to refuse. I know that I have indulged more than I ought, but, like you, I resolve from henceforth to abstain from all intoxicating drinks."

"God bless you my dear papa!" The words had sounded like a benediction, and the remembrance of them had given the father courage to do his duty. How could he do wrong when he knew his little one was kneeling at home praying for him?

At night when he retired to rest he thought of his resolution, and that he might have strength to heed it, prayed, "God bless me"—a very simple petition, but one which led the father to the Savior.

Truly, "A little child shall lead them."—*American Messenger.*

Advent Christian Times.

CHICAGO, TUESDAY, January 14, 1873.

WE have several times alluded to Dr. Louis Buchner, the celebrated 'Jerman materialis'. He is a ranting infidel; yet nevertheless, in his system of philosophy holds some truths which all the ingenuity of immaterialism can by no means evade. We observe that one of the points of his faith which is strenuously objected to is, his opinion that 'We return in death to the dust of the earth!' Is that an infidel sentiment? We remember where in a very ancient work, ascribed to Moses, we found this very sentiment uttered by the lips of God himself. 'Dust thou art, and unto dust shalt thou return!' We wonder the Doctor does not turn the Scriptures of his opposers upon them. Perhaps, however, like them, his eyes are blinded to what they really do teach.

THE friends of the eternal misery dogma have always found it difficult to locate the place where it should be endured. In looking over a file of the *Advent Herald* we find this suggestion from S. Bliss, the editor:

> We have often thought that the moon may prove to be the great prison house of the lost from this planet. How that may be, eternity alone can reveal.

—Another thought the planet Mars would be the home of immortal wo, while Whiston taught that a comet of long period would be the prison house of the damned. Now-a days orthodoxy is taking refuge in the idea that 'hell is a state, not a place;' and every sinner carries or will carry his own *gehenna* in his own bosom. The Bible doctrine relieves us of all those absurdities. It plainly says the wicked 'shall be rewarded in the earth.' Why not believe it?

> THE soul of man shall never end. Passing unharmed through the ordeal of death, it lives still; and, reasoning, thinking, feeling, it soars or sinks for ever. Its existence—becoming greater by death, and more real—God will not destroy, and nothing else can. Progress through infinite duration is before it, like Alp above Alp, or deep under deep.
>
> But there are some things that shall never end. One of them is the wrath of God. Like a sea it will roll its waves of fire on and on forever. When countless millions of ages shall have run their agonizing circle of wo and despair, it will still be the wrath to come.
>
> The love of Christ shall never end. The solace of earth, it will be also the happiness of the glorious future. The water of this living spring fails not. Human loves, like the stars of morn, pale and disappear; but the love of Jesus, like the dawn gradually brightening into perfect day, shall grow brighter and brighter as eternity rolls on.

We hear sometimes about 'putting that and that together.' We find the above put together, to all appearance in cool blood, in an essay in one of our exchanges. We have put them together in a kind of disjunctive way, that our readers may see the absurdity of the premise fully established in the horribleness of the one conclusion, and the flat contradiction between the two.

OCCASIONALLY a mild-mannered brother of orthodox connection meekly suggests that poetic sentiment may—if allowed unrebuked away, if it be not strictly conformed to the principles of the Scriptures, it 'may subvert primitive truth.' One, for instance, thinks there is danger when Christian journals are used to teach such 'poetic sentiment' as this:

> And who knows but she who had been taken away from that very parlor, and who was now with her lord, *came bending over them and touched their souls with celestial fire.*

—'*May* subvert the truth,' indeed. Why such things *have* subverted the truth, already, until it is cast out as offensive, worse than infidelity; while error is cherished and delusion hugged to the heart. Heathen fables are readily adapted to Christian ideas, and no one is shocked to find the story of Charon and his ferry over the Styx, in our Sunday School hymn books. But let one say that he believes the Scriptures—that 'the dead know not anything,' that they are asleep, and the Christian world is scandalized. Away with the rule of unsanctified fancy. Let not our religion be without sentimentalism; but let sentiment and Scripture agree; only the *true*, whether in thought or fancy be deemed beautiful. What! shall we desire a different truth from that which really exists? Shall we substitute human for the divine standards of correct taste in the play of imagination?

THE most solemn scenes have sometimes a most ludicrous side. For instance—this extract from an obituary in a Methodist paper:

> "The funeral exercises were conducted by the Rev. Mr. Woods, Methodist, and were very solemn and affecting to the numerous relatives and friends present. The Doctor looked perfectly natural as he lay in his coffin, seeming to say to his old friends, 'What's all this confusion about? I am happy.'"

—As we read we could not help thinking of the prayer offered in one of the Chicago churches last Thanksdiving day The petitioner, in summing up his subjects and reasons for thankfulness, remarked, in effect, that while some in the past year had been called from labor to reward, taken from earth's toils to heaven's fruition, removed from the prison house of clay to the liberty of unfettered spirits in the presence of God; '*We thank thee O Lord that we are still permitted to live!*'

If Paul had possessed a mind of *that* stamp, one could easily believe that he desired to both die and to live, each more than the other, while he really chose neither of them, and yet above all things was anxiously wishing for death. (See Phil. 3; v 1-23 and ordinary expositions of the same) But Paul had a clearer head. His logic, sometimes involved, never involves an absurdity. Consistency is the adorning jewel of all his work. A little more of that Pauline grace would rid us of a deal of chaff in prayers, hymns, doctrine and practice.

NEW EDITIONS.

A new edition of Eld. L. C. Collins' exposition of the parable of the Rich Man and Lazarus is now ready. This edition contains all the wealth of the original work, with sixteen pages of new material, containing new arguments and illustrations of the subject, and additional demonstrations of the heretofore popular glosses of this passage.

We have not yet seen an attempt at a reply to Br. Collins' exegeis. Many consider it irrefutable, and we confess that we are of the number. We commend it to all, heartily and unreservedly. Price, post-paid, 15c.

We are arranging to issue a new and large edition of "The Faith of St. Paul," by the same author, the second edition being exhausted, so that we are unable for the present to fill orders. Due notice will be given when the new edition is ready, and orders will then be promptly filled.

LOUIS NAPOLEON.

This remarkable personage died at his home in Chiselhurst, Eng., Thursday morning, Jan. 9, at 10:45 a. m. His death caused a considerable sensation, but appears to be but little regretted. At one time he occupied a position of commanding influence, being generally regarded as the most sagacious and powerful sovereign of the European continent. But after the Italian war his political power commenced to wave, and spite of his every effort to retain the position he had held by virtue of his successful wars with Russia and Austria and his notably able administration of the domestic affairs of the French empire, his reputation as a man of ability steadily decreased, until it was swallowed up in that gulf of disasters to France, the late war with Prussia. His failure there was so enormous that it has been somewhat tenderly judged by reason of a prevailing sentiment of pity for the fallen emperor.

His death leaves a somewhat numerous class of prophetic expositors in the lurch. What new peals they will give their 'alarm bells,' or in whom they will find the antitype of the two horned and other beasts, we will not attempt to predict. We refer to the matter merely to express a faint hope which we cherish that the lesson may not be altogether lost, but lead to the adoption of sounder and more consistent rules of interpretation.

The family of the deceased seem to be deeply stricken with grief. His wife, especially, seems to have cherished the fondest affection for her none too faithful spouse. His son, a youth of seventeen years, recalled from his military school only too late to see his father alive, was also deeply affected. He falls heir to his father's pretensions to the imperial throne, and may, very likely, hereafter cut some figure in European politics among the many claimants of "the divine right" to govern France.

RULE OR RUIN.

This is the devil's own motto, and a favorite text with many of his most devoted followers. That this should be the darling precept of many wicked—openly wicked men, is not to be wondered at. Unfortunately, the number of those who seem to have adopted this Satanic motto is not confined to non-professors of religion. In many places ecclesiastical politics are as fiercely conducted as are those of the world. There are men in the church to-day, who are determined to rule or ruin. They have lost, if they possessed, the spirit of the Master. The worship they most delight in is 'will-worship,' the will that they worship being their own. By their acts, though never by their words, they say "We'll have our own way or we'll make you sorry for it, we'll crush you and break you down if we can."

Any man thoroughly bent on having his own way right or wrong is capable of doing a vast deal of mischief in a church. The secular partisan says, 'My party right or wrong;' the 'rule or ruin' man says, "My way right or wrong." If he is not consulted about everything in the church, if he is not allowed to have his own way about everything, he becomes disaffected at once, and begins his rule or ruin policy. It is some satisfaction to good men to know that peace makers and peace breakers, though together in this world, will be eternally separated in the world to come. They who seek to make this earth a paradise will one day find it such; while they who are determined, right or wrong, to ruin what they cannot rule, shall at last find their own appropriate *inferno* in company with the master whom they have served. "Blessed are the peace makers; for they shall be called the children of God." He who would be a true follower of the Prince of Peace, must himself be a peace maker.

J. H. W.

HERESY "HUSTLED OUT."

We trust none of our readers will fail to read the report of the late "Methodist Ministers' Meeting" of New York city, which we republish from the *Herald*. It reminds us of a Ministers' Meeting in Chicago, not many weeks since. Br. F. Burr happened in one day when the subject of the intermediate state was up. The upshot of his call was an invitation to read them an essay setting forth the Adventist view of that subject, which he accepted. The scene which followed its reading was very similar to that which ensued upon Dr. True's remarks in the New York meeting. Some tried to be patronizingly wise, and with a sort of dignified authority "squelch" the truth by an *ipse dixit*. Others were filled with vexation that the question was ever allowed to be mooted—except their side of it. The only serious attempt at a reply was not able to support its own weight, and no one would volunteer, neither would any suffer themselves to be forced forward against the David who with sling and stone of Scripture modestly defied them all to assail his position.

The meeting finally broke up in confusion, the subject being postponed in an exceedingly indefinite manner. Probably in Chicago, as in New York, a committee will now be appointed to take charge of "subject," and see to it that "topics not in accordance with the doctrine of the Methodist church" are summarily buried in some of the Hadean dungeons so accessible to Committees, and hereafter the "Minister's Meetings" will not be troubled with living, vital issues of the day.

Very well, brethren: take your own course. But if you do shut your own eyes now, you will open them by and by in wonder upon the fact that while you have been blinding yourselves these truths have been obtaining a mighty grasp upon the public mind, both in and out of the church. The days of the eternal misery dogma are numbered. People are looking for some probable solution of the mysteries of the hereafter. If the simple truth of the Scriptures be hidden from their eyes, and they be left in the fogs of immaterialism, then be sure you will see in your churches a plentiful harvest of restorationism. The seed for it is sown, and is springing up. These are fast times, and we may see a revolution in the theology of America sooner than the most sanguine would think. When it comes it will be restorationism, as the popular and soul deceiving, because the more attractive view, against 'annihilation,' so-called—which is the doctrine of the Scriptures. It appears to us that the pendulum of public opinion is gathering force and speed in its return swing from the horrid extreme of the teachings of Edwards and others concerning the future punishment. Happy they who are not carried to the opposite extreme of Originism, in any of its varied forms.

ENLARGE THE HEART.

When new calls are made for help, we should not withdraw our donations from benevolent work already in hand, but our hearts should be enlarged, and our purses opened wider, according to the necessities of the case. We speak of this because of the evident tendency to throw all donations into the treasuries of the newest and latest benevolent enterprise. We remember that while the country was pluming itself upon the virtue displayed in the wonderful response to Chicago's call for aid after the great fire, that the managers of various benevolent institutions were obliged to tax their energies and ingenuity to keep up their revenues. This was true to a sufficient extent to prove that in many instances the new call did not lead to new and special sacrifice to meet the special case presented, but individuals gave to distressed Chicago what formerly they had given in other directions.

We see the same thing developed among ourselves. When the Missionary Society was organized, it was not designed to supplant any other good work among us, but, rather, to supplement them all. Yet one has but to watch the columns of our Eastern contemporary in which the acknowledgements are made, and compare them with the reports of a few years since, to see that the Missionary work is absorbing the donations formerly applied for the Tract Fund, to send the paper to the poor and like work.

Now this ought to be done, the Missionary work already undertaken should not only be supported, but the number of missionaries in active service should be greatly enlarged: but at the same time these other things should not be left undone. The fact that we are doing less than what we should, that we neglect a portion of our duties while running zealously in some particular direction in faith or practice, is a crying sin among us, and demands immediate and hearty reformation.

A church thinks to build a chapel; straightway it is mooted whether it were not best to dispense with the services of the minister while the house is going up. And in some cases the minister has been discharged—and preaching, church and house have all gone by the board together, as might have been expected.

Hard times come on. The first thing is to stop the paper—the very visitor you need to cheer the household which the clouds hung darkly over, and to save the trifle of *four cent's a week*, some shut themselves off from communication from the body, from the news of the churches, from the words of consolation and comfort administered by able ministers of the word. The heart is contracted; the range of the sympathies is narrowed, and the result of a declining spirituality is almost certain to follow.

We center a hearty protest against this fashion of "robbing Peter to pay Paul." Let us do what needs to be done in a manly as well as Christian way. And when new requisitions upon our charity are uttered let them be honored not in the dishonor of other claims, but in the enlargement of our bounty, a greater abnegation of self. Instead of throwing the new burden upon the needy; instead of taxing the minister's scanty support; instead stopping the visits of one of your best and least expensive friends, your paper, tax your appetite, your pride, the lust of the flesh, and of the eye, "It is more blessed to give than to receive." And it is generally true that it is more blessed to give than to retain, and hoard up our gains. To give is to live. Make the enlargement of the heart a life work; giving systematically from principle, and not acting from impulse of the moment, and you shall find it true, not only that the more you give the more you can give, but also that there is a pleasure akin to the divine in enlarging the heart.

O brethren of Advent faith! let us not become narrow in our sympathies nor contracted in our benevolence, lest by unwisely witholding we impoverish ourselves, and wither and die with the dry rot of selfishness.

THE EDITOR.

The readers of THE TIMES will perhaps pardon a few allusions to myself personally, and to my relations with them. There have been many inquiries why the editor's name is not given each week in THE TIMES, and not a few friends have insisted that I should "fly my name" at the head of the editorial department of our paper. Now while I am greatly obliged for the esteem displayed in the anxiety that, as some have said, I "should have the credit for what I do," my own conviction is that the way I have chosen is the best way. And although if there were any especial honors or emoluments connected with the office of editor of THE TIMES, I might justly set up the claim of having fairly earned them all. I am free to confess that my ambition has never been in this direction. I have felt it a privilege to toil by day and by night, out of the reach of the public eye, and if I could have controlled events, should at the present time be prosecuting my work out of sight, as formerly. But when circumstances seemed to demand that I should publicly accept the place of editor of our paper, I determined that so far as possible THE TIMES should be an impersonal journal, standing upon its own merits, itself occupying the foreground, as a teacher and advocate of certain great principles of religious truth, while the editor should show himself in the arrangement, quality and amount of his work rather than by obtrusion of his personality upon the public.

These views may not be correct, but they are my convictions, and I shall endeavor to carry them out. I am by no means insensible to the honor of being the quite nearly unanimous choice of those interested to fill the place of editor of THE TIMES, but I should be sorry indeed if the place should become more attractive to me than its work; or I be led to covet the honors of the position rather than its opportunities for service. Being accredited with some degree of fitness for the place, my highest ambition is to so fill it that I may secure a reward, not in the praise or disapproval (for the dissatisfaction of some men is really a commendation) of men, but an enduring reward, that cannot be marred by time or circumstances, in the life to come.

I have been in doubt whether I should retain my office in the Association. I am desirous of remaining in the cause I love, and there is no advantage or pleasure I would not freely forego for its sake. And I felt it a duty at the meeting of the board of officers last month to give in my resignation as business agent and editor. After a careful consideration of all my reasons for this step they unanimously declined to excuse me from service in such terms of confidence and esteem that I cordially consented to still coöperate with them in the work of our Western Association. And now I trust I shall not be left to the difficult task of "making brick without straw." Let our brethren all abroad cheer up. There are better days before us. "Hard times" are the Lord's times; the time for him to show himself—for then the people have the best opportunity to show forth all the graces of the gospel. When the vineyards are fat and flourishing; when the corn not only overflows the cribs but represents a high purchasing value; when the wheat bins are bursting; when labor commands high prices in a ready market; then it is easy to trust the Lord, and joy in him. But when the fig tree has no blossoms, and there is no fruit on the vines; when the labor of the olive fails and the field yields no meat; when the flock is cut off from the fold, and in the stall there is no herd (Hab. 3); when the product of labor brings but little cash return, when wants and debt press, and money is, in the expressive phrase, "tight," *then* it is that true faith is tested, and it is proved whether our rejoicing is in the Lord, and our joy is the God of our salvation. It was easy to give for the Lord and sacrifice for his cause out of our obedience; but a greater blessing awaits those who pour into God's treasury the [illegible] fruit of a stern self-denial.

It is my firm conviction that Go [illegible] s in the movement respecting this p [illegible] r, and though our work be hindered for a time, if we will but sink all personal aims, all considerations of individual honor and advantage and unite in the work of establishing a paper that shall, in the spirit and power which endued John the Baptist to proclaim the near approach of the kingdom of God, while pressing those neglected truths then to be demonstrated, and calling attention to the momentous events then to occur, he will bless us as never before, and enlarge our borders on every side.

And as to the editor, let the question not be, Who is he? but Are the proper means for his work provided? and, Is the work well and faithfully done? Heaven help us upon this broader plane of action, and to higher aspirations for usefulness. W. L. H.

SMUGGLED.

The advent of the New Year was celebrated by an event, in which, we have no doubt, the readers of THE TIMES will be interested. We refer to the marriage of our editor, brief mention of which was made in last week's paper. Thinking that an event so notable as this, and in which our Chief is so intimately connected, was deserving of more than a mere mention, we, as co-laborers in the office with our brother, have assumed the responsibility of inserting this article without his knowledge.

The wedding was a plain and simple one, and the number of guests present was not large. The ceremony was performed by Eld L. C. Collins. The bride, Mrs. Addie A. Himes (widow of the lamented Eld. Edwin T. Himes), is an intelligent, accomplished unassuming Christian woman, and in her our friend and brother William has found a helpmate, one to cheer him, soothe him, sympathize with him; one who will share his troubles, which, God grant, may be light and few—one who will partake of his prosperity, which, we sincerely hope, may be unbounded and lasting. Truly, he has our warmest congratulations, and our fervent prayers. Seldom has it been our lot to become acquainted with one whose purity of motive, high-toned principle and unselfish sincerity are more thoroughly exemplified than in William L. Himes. Amiable, kind and dignified, withal possessing a practical mind adapted either to business matters or theological controversy, he is eminently fitted to succeed in life. A few days ago he was plodding alone—all lonely and alone. He found that

"Eden was a desert, the garden was a wild,
And man, the hermit, sighed 'till woman smiled."

In conclusion, we cannot refrain from extending our sincere expression of good will to our friend and his bride. May their future course in life be happy, and if occasional clouds of sorrow must shadow their pathway, may they speedily disappear, and they continue "on their way rejoicing."

A. W. TUCKER,
I. L. GABRIELSON,
W. H. HORNADAY

EDITORIAL GLEANINGS.

A friend writes us how a brother, a student at Oberlin, has been brought into the faith by reading Whitmore, Constable and others. The seed sown in books and tracts is *not* lost.——The daily *Times* of this city, on Monday week, gave a very fair report of the services at Green St. chapel the previous forenoon, including a resume of an interesting sermon by Br. Burr.——We are informed that Eld. Grant purposes a speedy return to California, and will spend the remainder of the winter in that State.——The church in Vallejo is prospering, rejoicing in the evidences of the presence of the Holy Spirit in their midst.——Among the needy flocks—there are oh! so many of them—we have lately received appeals from the churches in Moline, Ill., and Winona, Minn. We lately heard of *five* ministers gathered at one Sunday service in an Eastern city—not a special meeting either. There is room West, and no danger of crowding.——Eld. S. G. Mathewson has accepted a call from the Worcester, Mass., church, and will remove to that city in the spring.

THE SUBJECT STILL PRESSING ITSELF.

In another place we have given the New York *Herald's* apparently fair report of the discussion of "annihilation" by the Methodist ministers of that city at a late meeting. Since that was in type, we find a report of a second discussion of the same topic, from another source, which, as it cannot fail to interest our readers, we here subjoin:

The Methodist preachers of New York and vicinity held their regular weekly meeting in the Mission rooms. The following questions were proposed for discussion at the next regular meeting: Shall the wicked be finally saved? Will the wicked in hell finally become extinct? Are the future punishments of the wicked permanent? Are the conscious punishments of the wicked endless, or are the punishments of the wicked in hell parallel to the eternal bliss of the righteous in heaven?

An elderly gentleman said that there was a disposition to ignore this subject of hell. The foundation of the church stands upon this question. If there is danger let the people see it. Why shut out the light? During the past week I have been approached by the members of my congregation, saying, "I see that the Methodists are dropping their eternal damnation." If the punishment of the wicked is not endless, then the joy of the righteous is not. One doctrine stands with the other. If the views promulgated by Dr. True be allowed to go unanswered it will make me desperate. My very soul is absorbed. It's an awful thing with me. I propose the following; Do the Scriptures give hope that the wicked shall finally exist? [Cries of "Put him out!"]

Dr. True said that it was without any intervention on his part that he was called upon to speak. He had been patient to present his views to the public. For seven years he had taught them to his flock with good results. I did not think that when I spoke I endangered the souls of those present. If you want to reach the point, I propose that the following proposition be discussed: "That the eternal future of the wicked is not the eternal consciousness of sin and misery;" or, "Is eternal death eternal punishment?"

Mr. Corbett asked how punishment could be eternal, if the soul ceases to exist.

Dr. True—There must be a difference between utter nothingness and destruction. For instance, a house can be destroyed, or a tree, but it is a something. I am so sanguine of my views that I believe that the whole Christian church will sooner or later embrace them. If the other question does not meet your approbation, try this: "Does the future punishment of the wicked imply their eternal consciousness?" [Hisses.]

An excited member here sprang to his seat, saying: "We have had too much of this at the last meeting, and the notices of the press have occasioned considerable talk. There is danger. [Cries of 'Amen.'] We are now to startle the religious community for ten weeks to come, when we should devote our efforts to something higher. The devil is rubbing his hands gleefully; he has never had a better chance than the present. If this question be adopted I must read up on hell instead of warning sinners from the wrath to come. Are we to begin the year with this devilish or hellish excitement? I have no objection that this theme be discussed in March. I see reporters present from this city, from Brooklyn, Jersy City, Newark, and other neighboring places. I am not in favor of the discussion of this question with open doors." [Sensation.]

Mr. Corbett said there was no use ignoring the subject. It will not interfere with the salvation of souls. Mr. Wesley did not hesitate to speak of hell and damnation; why should we? Perhaps there may be greater ones here than he. I think this question should be discussed for the salvation of souls. If the doctrine of destruction be accepted I go about carelessly; but make punishment eternal and I go along carefully. I do not pretend to be an angel—[laughter]—I am liable to err, but when the doctrines of the church are assailed, I rise to arms for its defence. You tell me to be calm. I cannot when that which is so dear to me is wronged. I know that the discussion will do good. The reason why we do not get along any faster is because we do not have enough hell in our religion.

A vote was then taken on Mr. McAllister's motion to lay the question on the table, which was lost.

A tall gentleman addressed the assemblage. He was sorry that it was said that the church was ambiguous. It would be unfortunate, if a question of such moment be not discussed. He was not in favor of having the reporters admitted. The press to-morrow would have the proceedings of this meeting, and the world at large would see that we are afraid to touch this subject of hell. If a brother is so low as to be afraid of altering his views by a discussion, I recommend that he stay at home and pray. In Wesley's time they preached sermons on subjects like these: "A few groans from hell." "A nut for damned sinners to crack." I hope we will act like sensible men, and not like children, we should not shrink from this question. I go in for fair play. [A voice, "Hallelujah!"]

The next speaker said that if a little intellectual investigation be denied they would go where it would not be denied. One of the greatest hindrances in the cause of God is that people are not impressed enough with hell. This preachers' meeting should speak with no uncertain sound. We want truth. [Cries of "Glory!"] I want this question discussed next Monday, and to be continued until finally disposed of. [A voice, "Put him out!"] I shall not be frowned down.

An other reverend doctor did not think that this question was one of the doctrines of the Methodist church, neither did he know that he was in a manufactory of Methodist doctrines and creeds. The house built by those shining lights of our church, he said, was built. Shall we take out the foundation stone and show it to the world? [Cries of "No!"] We owe something to our people. They have their convictions fixed. Are we authorised to alter them? [Cries of "Yes!"]

The motion to postpone the debate until the first Monday in March was lost—21 to 19.

A gentleman moved that when they do adjourn it be to meet the first Monday in March. [Laughter.]

Rev. Dr. Roach asked, Wh [illegible] we propose to discuss the question at this time? Is it proper to doubt that the future happiness of the pure be everlasting? I have no doubt that Mr. Corbett will do the subject justice. Hell was preached three or four years ago, and discussed with avidity. It is now settled. The wicked shall be turned to hell. I believe that nothing but evil will come by the discussion of this theme. Have we the authority to discuss questions like these in public? [A voice, "Sit down."] These meetings have been reported and sent broadcast. We are not justified in these open proceedings.

The motion to lay the whole on the table was lost by a vote 27 to 28.

Rev. Mr. Merwin, the Chairman, said that he could not afford to allow so much waste of precious time.

Rev. Dr. Curry said that he wanted to waste a little. [Laughter.] I express myself decidedly against the discussion. That a representative body of Methodists should gather together and act so unwisely was to be deprecated. It is humiliating to view this question in the light of the profane. That a body of ministers unknown as to their ecclesiastical polity should here discuss the very foundation of Methodism is horrible. If this discussion be allowed, I desire to have my name stricken from the rolls. It should most certainly not be in public, but should be done in private, logically and learnedly. I confess that people have been educated by these meetings through the press. But we do ourselves a serious harm by crudely discussing such a momentous question without due deliberation. I believe the reports as given by the press of these meetings are substantially correct. But this question will damage ourselves and those who look to us for influence.

Mr. Buckley said he did not attach any importance to any member who says he would be influenced by these qustions, which are sometimes spoken of gravely, other times in ribaldry. We are not afraid to grapple with this question. I hail this glorious time. Many things have been said against me. I fall back on my reputation to save me from the false reports circulated against me. [Laughter.] Several years ago a question of similar import was discussed in Boston. It lasted three or four months and was very exciting. But when completed it was found that but two members dissented from the orthodox views.

Dr. True said that he appeared before them by accident—providentially, perhaps. [Jeers.] At the last meeting there was but one who stood by me. [A voice—"You brought him in."] I have not advanced a principle contrary to Methodism, but only a modification. We are not stereotyped in the principles of John Wesley. We live in an age of reform—in a progressive age. I, too, doubt whether this is the proper place to discuss. I want no angry controversy. During the seven years that I have accepted this thory of distruction I have converted 450 souls. I have not lost an iota of my interest for the salvation of mankind.

A motion was here made that the whole subject be postponed, and cries, of "we want no gag-law here."

The motion was lost by a vote of 30 to 12.

The question will therefore be taken up for discussion next Monday.

The Times.

AT HOME.

„ „ „ Lewis Napoleon died at 10:45 a. m. and the news was received in Chicago at 9 o'clock the same forenoon—apparently nearly two hours previous to the event.

„ „ „ An attempt to form a monopoly to raise the price of coal in the Eastern States, is not only feared but predicted. The cries of the oppressed poor will go up to heaven against the extortioners.

„ „ „ The full vote of the States for President and Vice President at the last November election gives Grant and Wilson an actual popular majority of 759,137, which is more than double the majority Grant received in 1868.

„ „ „ An earthquake shock alarmed the people of Central Ohio on Saturday night. At Columbus and at Dayton it caused the dishes and the furniture of the houses to dance, and made a low, rumbling noise like that of distant thunder. What next?—*Journal, Jan. 6.*

„ „ „ This country is rapidly being covered with a net work of railroads. During the year 1872 no less than 6,511 miles of road were built, at a cost of $424,000,000. The total number of miles of railroad now in operation in the United States is 67,363. The railway building mania is confined to no particular section of the country, but the West is making the most rapid progress in actual construction.

„ „ „ Orson Pratt, one of the brightest lights of Mormonism, has just published a letter in which he expresses the opinion that the fires, shipwrecks, railway disasters, etc., of last year were visitations of Divine Providence for the sole purpose of softening the hearts of the rulers toward the Latter-Day Saints. He calls to mind the plagues of Egypt, and by implication compares President Grant to Pharaoh. According to his idea the Almighty has lost all interest in everything but the revival and perpetuation of polygamy! Such a belief must have a far more demoralizing effect than downright atheism. A more degrading idea could hardly be conceived.—*Chicago Journal.*

„ „ „ It was to be hoped that the flood tide of crime and disaster which seemed culminating with 1872 would not overflow into the New Year. But the new year brought its new horrors, some of them of the most startling character. Among them we note the murder of an apparently inoffensive young man in Chicago by a youth of fifteen years, who, it is said, seemed 'proud' of the notoriety thus achieved, and resolutely crushing down his better feelings 'complacently' exhibited the fashions and ways of sinners of many years. It is said there is a gang of boys in the vicinity where the crime occurred as vicious as young Dwyer himself. Whether any efficient steps will be taken for their repression remains to be proved.

ABROAD.

. . . The total revenue of the religious corporations siezed by the Sardinian Government is 7,192,000 francs.

„ „ „ A Protestant church was 'consecrated' at Rome the 8th. The world is moving; but how many understand the true import of the signs of the time?

„ „ „ If Russia does not take India from England before many years it will be because she cannot, for she is most assuredly aiming at this goal. For this she is making the Volga navigable all through her own confines to the Caspian Sea, and covering these mighty waters with swift steamers, which are ceaseless agents in founding Russian settlements all over these shores; and no petty tribes need expect so resist her colossal tread.

„ „ „ The exact amount which will accrue to the Italian Treasury from the secularisation of the Roman church property still seems to be a mooted point, for the Papal authorities have always been very reticent on the subject. But if the *Opinione's* computation of the property owned by the church in Rome alone is anything near the truth, the sum will be a material help to the monarchy. According to its statements there are in Rome 125 monasteries and 92 nunneries, whose united net revenue is £2,978,409.

„ „ „ A recent official investigation into the condition of the people of Ireland has disclosed a decrease of 134,815 acres in the extent of land under cultivation in 1872, as compared with 1871. The decrease of acres sown in cereals is 33,861 acres. Mr. Froude insists that the condition of the Irish people is improving under British rule, and that home rule would ruin them. Emigration is on the increase, and the labor of the country is compelled to abandon it. If home rule could make things worse than they are, then it would indeed be deplorable

„ „ „ From all sides continue to come reports of the magnificent meteoric display which was witnessed on the night of the 28th of November. Father Secchi counted from his observatory in the Collegium Romanum no less than 14,000 of such meteors within five hours. They were most numerous about 8 o'clock when 492 were counted in five minutes. Father Deuza claims that be had counted in Mousaleari, Sicily, 30,000 meteors within the space of six and a half hours. He also reports a northern light

„ „ „ The disastrous effect of the hurricane which recently swept and partly submerged the islands and coasts of the Baltic can hardly be realized by those who live at a distance. Especially hard seems to have been the fate of the commune of the small town of Allinge, or Bornholm, a Danish island. Since a number of years they have made the greatest sacrifices to lay out a port among the rocks, not only for the benefit of the town and the island, but also as a refuge for the vessels of all nations in distress. The hurricane and the sea swept away every vestige of the works, while the poor commune is left to stagger for decades under the debt contracted for this purpose.

„ „ „ The *India Times* contains some extremely interesting particulars concerning the African slave trade, from which it appears that the inhabitants of India have the greatest share in this business, and that there are large numbers of Parsees and other classes of Hindoo merchants in Zanzibar, Mosambique, Madagascar, and other places, living with African mistresses, who are doing a thriving business with the western coast of India. It is stated that these Indian traders proceed secretly into the interior of Africa to catch their slaves. Ivory being a commodity commonly received on the coast, these traders carry on the slave trade under cover of the ivory trade. It flourishes best in the districts under Portuguese dominion. As Great Britain is now moving rigorously to suppress this trade, we may reasonably expect that she will first of all bring her Indo-African subjects to a speedy reckoning, and that the specious ivory business will soon begin to wane. It is estimated that their slave traffic has cost for some time not less than 100,000 lives a year.

„ „ „ One of the greatest scandals connected with the English Established church is the way in which the clergy are introduced to their parishes. The members of the parishes have nothing at all to do with the matter. A large number of benefices or livings, as they are called, are in the gift of individuals, who hold the right of presentation as personal property, which they may sell at their pleasure; and which, if they become insolvent, may be sold for the benefit of their creditors. Hence the church newspapers abound with advertisements offering these "advowsons," as they are called, for sale; and in addition to these newspaper advertisements, lists of livings for sale or exchange are circulated privately. Of course the advertisers desire to [illegible] erty as valuable as possible, [illegible] ivings are recommended on [illegible] of the good society," and others because of "good fishing," "good shooting," "duty light," "no poor" or "no dissenting chapel in the parish." As the present incumbent cannot be removed without his consent, these advertisements often contain reference to the age or health of the incumbent. Thus in a list now before us, we find that in one case it is stated that the "present incumbent is eighty-four years old;" and in another that "the incumbent is aged fifty-three, but we understand he is in a very precarious state of health." There are many of the members of the Established church who wish to have this state of things changed, but it is not likely to be effected except through disestablishment.

Tired Mothers.

A little elbow leans upon your knee,
Tired knee; that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight,
You do not prize this blessing over-much,
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

I wonder so that mothers often fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more,

If I could mend a broken cart to-day,
To-morrow make a kite, to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest is flown;
The little boy I used to kiss is dead!

The Aldine.

Arminius and his Sentiments.

Fourth Article.]

We have designedly devoted most of our space to the subject of predestination. Let us turn our attention to a few collateral subjects, and dispose of them in a more summary manner.

II. GRACE AND FREE WILL.

From the writings of Arminius we collect the following statement of his views: "*In his primitive condition*, man was endowed with such a portion of knowledge, holiness, and power, as enabled him to understand, esteem, consider, will, and perform *the true good*; yet not without the assistance of *divine grace*. But in his lapsed and sinful state, man has no ability, of himself, either to think, will, or do that which is really good. *I ascribe to grace the commencement, continuance, and consummation of all good*; so that a man, though regenerate, can neither conceive, will, nor do any good at all nor resist any evil temptation, without this preventing and exciting, this following and co-operating *grace.*—Whence it is evident that I do not, as I am charged, attribute too much to man's free will. The whole controversy reduces itself to the solution of this question: *Is the grace of God a certain irresistible force?* I believe, according to the Scriptures, that many persons resist the Holy Spirit and reject the grace that is offered. If so much is attributed to grace, 'what then does *free will* do?' it may be asked. I reply, *it saves.* Take away *free will* and nothing will be left to be saved. Take away *grace* and nothing will be left as the source of salvation. God is the author of salvation: free will only is capable of being saved. No one, except God, is able to bestow salvation; and nothing, except free will, is capable of receiving it. That teacher obtains my highest approbation who ascribes as much as possible to divine grace; provided he so pleads the cause of grace as not to inflict an injury on the justice of God, and not to take away *the free will to that which is evil.*" (Vide vol. I. pp. 252-3, 523; vol. II. p. 472.)

III. THE FALL OF ADAM.

1. "Adam was able to continue in goodness and to refrain from sinning; and this in reality and in reference to the issue.

2. "Adam sinned freely and voluntarily, without any necessity, either internal or external.

3. "Adam did not fall through any *decree* of God, either of ordination or desertion, but through the mere *permission* of God, which is placed in subordination, not to predestination but to providence."

This subject is amplified in a very interesting discussion on "Permission," found in vol. III. pp. 418-451. The conclusion of the whole matter is, that man's free agency was recognized at every step in the divine procedure. Adam, in the free exercise of his God-given powers, chose the path of disobedience, darkness, and death. It is therefore a sad but truthful confession that we are

> "Sprung from the man, whose *guilty* fall
> Corrupts his race, and taints us all."

IV. FINAL PERSEVERANCE.

On this point Arminius does not seem to have been fully settled in his own mind. In vol. III. pp. 491-509, he discusses with considerable minuteness and force the possibility of falling from grace. He is not exactly prepared to admit it, and certainly not willing to deny it. He admits that the Fathers mainly believed in the possibility of finally losing saving grace. He then proceeds to answer the objections brought against this doctrine, and in so doing makes out a very strong case in favor of such possibility. At the close of the argument he seems much more confident than at its beginning. The light of truth shone brighter as he went out to meet it. Had he continued his march, the haze in which he was enveloped would doubtless have given place to meridian sunlight. As it was, he reached substantially this conclusion: "Real Christians possess sufficient power to fight against the world, the flesh, and the devil, and to gain the victory, through the assistance of grace. Jesus Christ always stands ready to help. When they implore his aid, and use the grace they have, they are preserved from falling; and not all the power of earth and hell can force them out of the hands of Christ. But it is still a question whether they may not so neglect to apply for help as to fail of receiving it, and thus be overcome by their enemies and be lost. I do not affirm it. Some passages of Scripture wear that aspect. But even if it be conceded that believers *may* thus fall away, it is still a question whether they ever do fall away in fact."

V. WITNESS OF THE SPIRIT.

It was the opinion of Arminius that a Christian may be assured of his adoption into God's family; that this persuasion arises from the direct testimony of the Holy Spirit in the believer's heart, and from the fruits of the Spirit as exhibited in the believer's life; that it is possible for such a person to die without any anxious fear, though he should never do so with a feeling of rashness and presumption; and yet he dared not place this assurance on an equality with that by which we know there is a God, and that Christ is the savior of the world.

VI. THE DESTINY OF INFANTS.

The Calvinistic sentiment of the times was expressed thus: "All the infants of those who are strangers from the covenant are damned; and of the offspring of those parents who are in the covenant, some infants that die are damned, while others are saved." Arminius dissented from this doctrine, and thereby incurred the displeasure of his cotemporaries. He argued that this sentiment charges God with greater severity towards certain helpless and harmless infants, than he exhibited towards the devils themselves. To both he refused pardon. But the apostate angels were voluntary offenders, while infants are held responsible for the sins of another, without any volition of their own. Nor was he better prepared to agree with that dogma of Rome which makes the salvation of infants turn on their water baptism. Turning away from such cruel creeds, he gathered into his arms of faith and charity the entire infant race, and bore them to paradise by way of the atoning blood.

There are many subjects of interest and importance discussed in the works of Arminius which we do not even mention, as the views set forth are in harmony with the generally received opinions of the Christian world. Before closing, however, we can hardly refrain from alluding to a somewhat extended letter of Arminius on "The Sin against the Holy Ghost," for the purpose of commending it for its ability and suggestiveness. See vol. II. p. 511. In the same volume, beginning on page 217, the reader will find an exposition of the noted 7th chapter of Romans, covering 235 pages, and full of interest to the Bible student. The chapter under discussion has been constantly referred to by Calvinists as describing the religious experience of St. Paul. And hence it is that so many of that class aspire to no higher state in the present life. They verily believe they must hug the same chains and endure the same conflict as there described, constantly running into sin, necessarily breaking the law that goads them, and thus dragging out a dubious and wretched existence, till God shall terminate at once their sinful bondage and their earthly probation, and take them up to heaven! Alas, that the standard of piety should be so degraded! Arminius brought order out of confusion, by making the chapter in question descriptive of an awakened sinner. This is the only disposition of the case that makes it consistent with other parts of Scripture, and with the facts of Christian experience. The same view is taken by many Bible expositors.

Our sketch is ended. We have tried to do our subject justice, though our limits obliged us to dispose of him at wholesale. Under other circumstances a narrower inspection might be both pleasant and profitable. On the whole, we find in our friend Arminius many features to admire. He delved deep and brought out many valuable treasures. If the gold he exhumed was not altogether without alloy, let us remember that one faithful laborer is not expected to do everything. And if at times he exhibited special weaknesses, it may be well to reply in his own expressive language: "A *good* philosopher is not *always* a philosopher, and our *Homer himself* will sometimes *nod.*"

A. A. PHELPS.

All Men Drawn to Christ.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12: 32 33.)

Christ was lifted up—was crucified, therefore all men *will* draw to him. As certainly as the one was accomplished the other *must* follow. It is not optional or conditional, it is absolute. And because it is so, many have come to the strange conclusion that all will become his disciples, either in this world, or in the one to come, and be eternally saved. Others have tried to convert the text into a promise that all the inhabitants of the earth, in some favored generation in the future, shall be converted to Christ. What saith the word?

That there were circumstances and influences connected with Christ's earthly history, calculated to more powerfully attract the attention of man to him than to any other personage is true. That the aggravated circumstances of his betrayal, condemnation, crucifixion, the miraculous rending of "the veil of the temple," and of "the rocks" of earth, the conclusive evidences of his resurrection from the dead, were calculated to give Christ greater fame and more notoriety than any other, is evident. Then the facts of his divinity, his fulfillment of prophecy, his sympathy, pity and love for the race of man; together with the sacrifice he made, and the offer to give eternal life to all who come to him, as told in the gospel, set home to the hearts of men by the Spirit, and repeated in a thousand forms by the faithful servants of Christ during eighteen hundred years, have accomplished in drawing men to him, more than all the events connected with any other could do.

But all these attractions combined never yet fulfilled the promise, nor can they do it in this world. No one generation has been drawn to him; only a portion of each ever heard of him. Yet in the aggregate an immense multitude have been drawn to Christ. But Christ says—"No man can come to me, except the Father which sent me draw him, and I will raise him up at the last day." (John 6: 44.) It is the Father, then, who now draws sinners to Christ. But in our text Christ says—"I will draw all men unto me." Just above he had used an illustration which develops the subject, showing what is meant: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12: 24.)

Christ did die. He says—"And the bread which I will give is my flesh, which I will give for the life of the world." (John 6: 53.) Man was dead—the race sentenced to death because of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [or in whom] all have sinned." (Rom. 5: 12.) Christ came to save that which was lost, that which Adam lost. To do it, he must die with man, "give himself a ransom for all; to be testified in due time." (1 Tim. 2: 6.) This gives a universal atonement, reaching the condition of all the race in the grave. Jesus went where man was—in death—to bring him out of death. Thus Paul says that "Jesus tasted death for every man." (Heb. 2: 6.) Consequently, Jesus has bought the race of man, and put them under law to himself. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5: 18.) All have a resurrection to life by Christ.

Again, Paul states it thus—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living;....for we must all stand before the judgment seat of Christ. For it is written, As I live saith, the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14: 9-11.) Therefore, all must be drawn to Christ, at his second coming, to acknowledge his right to control, to command, and to judge the race.

Again, Paul states the same fact thus—"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Therefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 8-11.) It is better to be drawn by his love and mercy, to become his disciples and heirs of his kingdom, than to wait until he shall come to summon all nations to judgment, to reward every man according to his works. When he sits upon the "great white throne," Adam and his race will be drawn from death in earth and sea, and stand before him to receive reward. (Rev. 20: 12, 13.)

I. C. WELLCOME.

"Wherewithal Shall We be Clothed?"

(Mat. 6: 31.)

In the above inquiry we behold the essence of the spirit of our age. The text constitutes a part of the great sermon of the great Teacher to the world. There are sermons for the *times*: but this sermon was for *all time*, and its inspiring and elevating, as well as its reproving and correcting sentences, are to-day ringing from the lips of thousands of preachers as perfectly applicable to the conditions of men as when they fell from the lips of Jesus on the mountain. Christ's sermon was a sermon of *sermons*, and in each sentence there is material for a sermon of inestimable value.

"Wherewithal shall we be clothed?" In this saying we see Jesus anticipating the nervous and anxious spirit that is running rampant at the present day. Go into the higher circles of life at the central points of fashionable society, and hear the wasp-waisted, sickly apologies for women, saying—"What shall I wear this afternoon?" "I don't know whether to put on my cinnamon colored silk, my blue satin, or lavender, or 'Moon on the Lake,' or drab. Oh! dear! what shall I wear? There will be the Smiths, and Joneses, and the Shepherds, and Clarks, and many more very refined people, and I really don't know whether I have appeared before them in all my dresses or not. What do you think? Have I? Pa has got to get me a new dress now: that is all there is about it. I can't wear the same dress so soon again."

The above would be the essence of the conversation in many a dressing-room of these days. This is the extreme that the Savior was after in his sarcastic saying, for the saying is sarcastic, "Wherewithal shall we be clothed?" He anticipates the words of the unthankful, restless, unhappy victims of pride and vanity and popular circles; and catches the words they would use, and throws them in their faces. Each dart hurled from his bow is aimed at these extremes, and calculated to bring us down to the level of wholesome and modest style, if we are above it: and he knew very well that the tendency would run in that extreme.

At the same time the devil has preached from the same text, and got many below a decent level. The devil is not very particular which extreme he gets people into; and if he can't get us to climb his false ladder of fancy, where he can push us down and endanger us, he will try to get us to play serpent and crawl amid the slime and filth and rags of barbarism. He will say to that Parisian belle—"You should let about two yards in length of your dress drag in a trail." That is one extreme. Then he will say to that conscientious Christian woman, "You can't be a Christian unless you cut your dress off up about to the knee and put on pants." That is the other extreme. Christ strikes at these extremes in his teachings; and we are not to conclude that because he tells us to "take no thought for the morrow," we are therefore to sit down like a savage and say here is an example of Christian meekness and trust and humility. No, not that at all; but dress in a sweet, wholesome style, so that when you speak your words shall not be eclipsed by the dazzle of superfluities about your person, or fantastics in your appearance. There is at all times a style that is appropriate to the times, that stands between the extremes of fashion and oddity, that is of a medium character. The Christian can use this and not be at all prominent in dress, and no one will go home from church to comment on what he or she wore, but only can say what they *said*, if they said anything; and good Christians almost always have something to say. A few years ago large hoops were all the rage; and many good ladies refused to put on hoops at all, because they were all the rage; and so they by the other extreme appeared to the world in the most noticeable form, and they were more the subjects of remark than the others.

The straight forward, go ahead, every day people, that buy a new stove that is nice, convenient and durable, and buy a cloak, or coat, or dress on the same principle, irrespective of "who got it up," are the people for Christian example in this matter. But what about the men? How is it with their dress? Well they do not seem to come within the range of gospel shot on dress so much as the women; but the devil has got the biggest part of them tangled up in his net, nevertheless. He has got them daubed over with tobacco, and whiskey, and beer, and opium, and you can hardly get near one of them but some of these contaminating ingredients of the devil's drug shop assail your senses, and they are brought up with as severe strokes by the gospel hamm[illegible]s are the most vain and frivolous wo[illegible]n.

I used to know a man who gloried in a sixteen-year-old coat, and who could not see a gentleman come into church with a new coat on without giving him a round of coat comment. And I believe he committed more sin in the line of coat wearing than a half dozen of those whom he lectured. A straight forward attend-to-your-own-business man, with an old or new coat on, in church or out, is the man who can best honor God.

God made the first clothes worn by mankind, (Gen. 3: 21), and made them out of the material that was at hand. We have the example, and let us follow it, and see to it that we glorify God in dress by so adorning our persons as not to violate the rules of decency, as it is measured to-day, and we shall then fulfill our duty in dress; and while the world is surging to and fro in the restless spirit of licentiousness, and whining about what they shall or shall not "put on," let us be content with such things as are convenient, and be willing to wear a wholesome coat or dress till we *need* a better one, and can get it and pay for it.

Wm. A. Fenn.

The Glorious Keeping.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

A place of safety in time of danger has been the inherent desire of all human beings since the world began. Adam, the great prototype of mankind, when conscious of his guilt in disobeying the law of God, sought at once to hide himself from the searching glance of the being he had offended. But no place of safety was offered; his flimsy covering of fig leaves and his temporal hidingplace could not secure him from the God that made him. Hence he was bidden to come forth and endure the scrutiny of him who can by no means clear the guilty, or look upon sin with any degree of allowance. And thus it has ever been in all ages of the world with sin and sinners—seeking a place of safety to hide them from their guilt and its attendant consequences; and thus it will ever be until the heavens shall depart "as a scroll, when it is rolled together," "and the elements shall melt with fervent heat." Then the wicked of every name and grade, shall "hide themselves in the dens and in the rocks of the mountains," saying to the mountains and rocks fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand."

But while this will be the language of the wicked, the finally impenitent, thanks be to God for his unspeakable gift. The righteous, those who by patient continuance in well doing seek for glory and honor and immortality," God will render eternal life. This will be the inheritance of every true child of God. The precious promises recorded in his blessed word are all his own, not one of which will fail him in his time of need. The Christian not only enjoys the life that now is, but the joyous promise of that which is to come. And though we live in "perilous times" long ago foretold by holy men of God, when "the perplexity of nations" has come and men's hearts fail them for fear, and for looking after those things which are coming on the earth, and though wickedness of every grade and name steps boldly forth, and equity and justice seem fallen in our streets, "and because iniquity shall abound the love of many shall wax cold, ye, brethren, are not in darkness, that that day should overtake you as a thief." Oh no! These signs of our blessed Savior's coming only serve "to make us look up, and lift up our heads; for our redemption draweth nigh." "The putting forth of the fig tree's leaves" does not more fully indicate the coming of summer, than do the signs all around us in pestilence, flames and floods, in the convulsions of old mother earth reeling to and fro from center to circumference, show the expected deliverance of "the whole creation that groaneth and travaileth in pain together until now."

Then to us who believe in and "love his appearing," will appear the glorious keeping, the precious hiding place, the sure retreat from gathering storm; "the munition of rocks" to all "those who walk not after the flesh but after the Spirit." Hear the blessed Savior saying—"Because thou hast kept the word of my patience, I also, will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Oh! As Advent Christians just commencing another year, let us examine ourselves, to know whether we be in the faith or not. Let us trim our lamps afresh that they may burn more brightly than ever amid the moral darkness that surrounds us. Let us have purposes of holiness, decision of religious character that we may be able to stand against the jostlings of this time-serving age, and be ready to go in to the marriage supper of the Lamb.

Mary A. Tibbets.

Temptation.

Man, during this life, is on probation. This seems like a truism, not requiring proof. Accepting it as true, it follows that man may stand, or fall, while probation continues; at the beginning, middle, or end of his probationary life, for probation supposes two alternatives and liberty to choose either. And it also follows that temptation is co-existent with probation, for probation is trial, and supposes something to try, just as really as something to be tried. There can be no probation without temptation. No proof without trial. No trial without test. Probation and temptation are inseparable: but

Temptation is not sin. The meaning of the word itself shows this, it is *testing, trying* or *proving*. It is not necessary to think a person must be guilty because he is to be tried, nor that failure is the necessary result of testing; it is clearly wrong to think so.

The nature of temptation shows us that it has no *essential* connection with sin. A master may test the honesty of a new servant, he may place money where the servant will find it and think it lost, the servant may be in great need of money, it may prove a strong temptation to him, but he may resist it and restore the money, and his character is not only unstained, but his honesty is confirmed and strengthened.

The temptation of Jesus need only be mentioned to prove that temptation is not sin. But, further,

Temptation is not an unmingled evil.

As we saw above, virtue is strengthened by overcoming temptation, and character is confirmed both inwardly and outwardly. It is enough to debar one from a position of trust that he is an untried man, for such cannot be as strong in principle as one who has been tried.

The Lord has said "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." (Jas. 1: 12.) So far from being an unmixed calamity temptation is a means of "blessing," and the crown of life is promised to them that "endure" it, not them who escape it.

Temptation is not incompatible with perfect holiness. I do not refer alone to the case of Jesus. Our first parents in their first estate of innocence and purity were subject to temptation. Then it cannot be regarded as only a calamity, or an evidence of God's displeasure, or the outgrowth of a polluted mind. We may reasonably believe that the angels, and all God's moral creatures in the universe, have been put on probation, and so have endured temptation. But

HOW ARE WE TEMPTED?

"Everyone is tempted when he is drawn away by his own lust, and enticed." (Jas. 1: 24.) It is not *necessary* to temptation that there be a being to present the enticement; but it *is necessary* that there be a *desire* for the tempting object. In other words, the temptation must be congenial to the mind of the tempted one, it must be, or appear to be, a desirable thing, there must be a response awakened in the mind by the object presented, there must be *actual desire* or there is *no temptation*.

If there is no desire there is no temptation.

But, remember, the desire is not sin. Man's constitution is, to a great extent, the work of God; the desires, many of them, are of his implanting. It is the yielding of the will, the consent to the suggestion, that is the sin. It is not necessary that the desire be for wrong things. Eve desired knowledge; Christ desired food, and the kingdoms of the world, and to trust in God; all these desires were right, they were entertained by holy beings, yet they were made the fulcrum of the tempter's lever, and the fulcrum,—the desire is within.

Peter writes (1 Pet. 1) to those "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," as if they had not escaped from temptations, but on the contrary were "for a season, if need be,....in heaviness through manifold temptations." There may be as much "need be" now as then, for God's design in our temptations is not that we should sin and perish, but that "the trial of your faith ....might be found unto praise and honor and glory, at the appearing of Jesus Christ."

A. Armour.

The Poetry of the Bible.

Poetry is the language by which all deep, earnest natures express their thoughts. It is the native language of man, of his imagination, his intellect, his passions, and his devotion. The Bible therefore is written in the expressive language of poetry; it is a collection of beautiful figures, the words and thoughts are all alike poetical. It has almost the charm of fiction. The noble lion spurning the sands of the desert, the gentle, meek lamb, "led to the slaughter," the rose blossoming in Sharon, the beautiful lily drooping in the valley, the great rock casting its shadow over a weary land, the dew of the morning, the rainbow gladdening the landscape, the "Morning Star;" all these represent the Son of God, the great hero of the poem. It throws around us the charm not only of fiction but of truth, although sometimes concealed by the garb of allegory or fable.

The poets of the Bible were earnest, devoted, true, and noble men. Many of them lived amidst the scenes of nature. The sun looked upon them lovingly, and they drank in poetry from the brooks, the stars, and the very air of the eastern clime. Although the poetry of the Scriptures does not follow the rules of rythm, still is it not filled with music? There is harmony in the sound of the rain as it patters against the window pane, in the low wailing, or shrill shriek of the wind, in the deep pealing thunder which echoes from hill to hill; then should not God's own work contain harmony? Some sentences have in themselves a world of poetry. "God is love," contains poetic beauty as well as divine truth, and there is a whole reverberating chorus in "Worthy is the Lamb that was slain." The whole book of Job is sublime. The author, whoever he might have been, had genius and power wonderful and startling. You are not only interested as you read, but you hear the thunder and feel the bre[illegible] the war horse. The poetry of th[illegible]salms is majestic. The 29th contains in its beautiful figures both simplicity and grandeur. The New Testament is a poem from Christ's sermon on the mount to his Transfiguration and Ascension.

The Bible is the Bible of the world, all can appreciate, can understand its poetry; it is the eye of the blind, light to the dying. Children weep over the story of Joseph, every woman remembers the history of Ruth, and the figure of Mary is engraven on her heart; the dream of the Christian is of the glories of the heavenly inheritance, and the terrors of the Lord haunt even the infidel. Many of the characters of the Bible are poets. The first man Adam is filled with dignity as we remember the sentence, "Let us make man in our own image." And sweet Eve, mother of mankind, had all the beauty, symmetry and grace, we find in the loveliest character of our modern poets. Poetry simple or sublime, beautiful or terrible! do we not see it in the flowers? do we not hear it in the rolling thunder? do we not behold it in our life, in the lives of all about us? And still more beautiful, still more majestic is poetry, because God has made it the language of his own word.

C. L. P.

A Word to Parents.

Do you ever pause to consider the importance of training up your children in the "way they should go"? It is truly a deeply solemn thought as we look into it and consider that we whom God has intrusted with the training up of children, should do it in his fear, ever calling for divine assistance in order that we may know and do what is best for them. Certainly in no sphere that we are placed does it behove us more to fulfill that passage of Scripture which tells us to "let patience have her perfect work," than in training up our little ones. Their limbs are so active, as also are their minds, that unless we procure some proper occupation for both, they are almost invariably led to do something that is not right or useful for them. They must have plenty of play and out door exercise, that they may become strong and healthful; and the same with the mind. We cannot expect them to have strong healthful minds if we buy them fictitious and idle tales. Therefore, let us strive to give their young minds pleanty of food, and that which will do them good. I think that every family should have a child's paper. Then there are many pretty Bible stories which with a very little explanation children will understand and be greatly interested in. And to the overburdened mother I would say, If you can't find time to read to your children, you can *tell* them stories. There are plenty. Tell them of the good child Samuel, or of the children of Bethel and, best of all, tell them how Christ loved the little ones and took them in his arms and blessed them, and that he still lives and is just as ready now to bless them as he was then. It not only leaves a good impression, but a deep one. It fills their minds with something high and holy. They will soon come to love the Bible and become much better children than they would otherwise have been. And when they come to years of maturity (should time last) they will take great comfort in looking back to childhood's days, and thinking that then it was that their young minds were inclined to the highway of holiness.

One thing more. It grieves me much that it is often the case that parents who are followers of Christ go to church without their children, when no good reason can be given for leaving them at home. Too often it is simply from a want of interest on the part of the children, and a neglect of their welfare on the parent's side. It is our duty to teach them early the necessity of loving Jesus. Tell them of the great prize that lies at the end of the Christian race in such a way that they can understand it.

God help us to do our whole duty to our children.

Lizzie Willis.

Immortal vs. Torment.

Mr. Objector seems to think that my argument in my other article does not take into account the fact of the soul's immateriality. But I claim it bears with equal strength against any position that can be taken. The claim for materiality or immateriality does not effect the force of my position; for I assert it again that *"decay* is the root and cause of all pain." This, you say, may hold good with all material substances, but not so with immaterial.

Now I wish to say right here, that there are no such substances in existence among real things. They are found only in the imagination—"like castles in the air." It may appear vividly to the mind; but when you look, it is not there. Immaterial is only another form of the word nothing, which will shape the thing thus. The soul is a *nothing substance*. Again, the word *substance* is but another form for the word material, hence, it will read thus. The soul is an immaterial material—*no substance* substance.

"I do not know how to word it, but the soul is that which *thinks*. Now is thought *material?*"

No, of course not; but it is the effusion, or product of that which is so; and it could not exist without an organization to evolve it. These attributes are not, strictly speaking, material of themselves, and yet they are so closely allied to the material, as to seem almost part of the same, being the result of its combination and action. We must not separate that which God has made *one*, not catch at the result or effect, and run off wild, as if there were no cause for all these things; but let us prove all things, and then hold fast that which is good, and we shall love God more, and serve him better.

O. D. Gibson.

A Hit at Skepticism.

The *Methodist* has an editorial article of marked ability on the arrogance of modern skeptics. After showing the different guises in which the skepticism of the day appears, and disputing especially the right of "pure scientists," whose own theories are merely provisional, to set up any arbitrary tribunal, the editor goes on to say:

"We have a right to insist that skeptics shall study the history of Christianity. We claim that this history proves it to be a divine, renovating life for mankind. We have a right to demand that they shall examine, with candor, the original records of the Christian religion. Unfortunately for them, the records of Christianity and its general history are the departments of knowledge with which many of them give themselves the least concern. They apply to our religion the principles of some favorite scheme o philosophy, and dismiss it with contempt. But contempt is not wisdom nor is an oracular tone demonstration. In searching for the foundations and the limits of its knowledge, the human mind has exhausted itself again and again. It has never, however, rested permanently in the denial of possibility of some form of cognizing the supersensual, and we may believe that it never will. The human race swings away from Christianity only to return afresh to its allegience. Men may deny the spiritual world, but their necessaties compel them to recognize that world again, and Christanity as the clearest revealer of its facts."

Advent Christian Times.

CHICAGO, TUESDAY, January 14, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

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Post Office Address.

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THE WESTERN RURAL.—To any one paying us $2.50, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West, for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. [tf

To Correspondents.

T. W. RAYMOND. Keep at work. You will see the ripe fruit of your labor by and by. Your letter is decidedly encouraging.....J. LOWRY. We will give you such a series of articles if we can possibly take time to prepare them ....J. J. REABURN. Have forwarded your order. Glad to oblige you.

Publishing Fund.

L. C. Collins $50.00; J. W. Graham 40.00; A Friend 2.00; Ann Story 1.00, J Roberts 1.00; J. W. Johnson, 1.00; E. L. Marsh. 1.00. Mrs. L. Prince, 4.00. Mrs M. Newberry, 1.25; James Langley, 1.00. John Hunt, 2.00.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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J Culver
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A Gilmore
A B Stetson
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C E Williams
H Nelson
S Floyd
K C Williams
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Books and Tracts sent by Mail.

W K Collins J Hamilton W Johnston F Koss G Lamb J L Madill E S Penwell M Vibbard F Alling S M Closser T McDonald W Cummings J J Reaburn E A Rowe J W Elliott P W Hough xp S Doolittle S A Brown S Hamer J Sloan W Royce 2 J B Brown E Gee H Bilfing W Kile P A Smith P M Libby W H Horneday J E Ellis exp C A Russell J H Paton.

Marriages.

JOHNSON—HOLROYD—At the residence of the bride's father, Genoa, Ill., Jan. 1, 1873, by Eld. E. H. Barington, Mr. George W. Johnson and Miss Elizabeth Holroyd. All of Genoa.

HALLECK—OLMSTEAD—At the parsonage, in Genoa, Ill., Jan. 1, 1873, by E. H. Barington, Mr. Eugene Halleck and Miss Caroline Olmsted. All of Genoa.

GREENWOOD—TOUMAY—Christmas eve., Dec. 25, 1872, at the house of the bride's father, in Jackson, by Eld. J. M. Snook, Mr. Martin Greenwood, of Leonidas, St. Joseph Co., Mich., and Miss Emma P. Toumey, of Jackson.

Obituary.

HURD.—Fell on sleep, Jan 7, 1873, our little daughter, Emily Jane, aged 13 years, 1 month, and 1 day.

She was a great sufferer. We have the hope that Jesus, when he shall appear will claim her as his own. G. W. HURD.

RICE.—In Chicago, Ill., Dec. 11, 1872, after a protracted illness, Emma Allaretta, daughter of Dr. L. C. Rice, formerly of Clinton, Mass., aged 13 years.

Etta's illness was caused by a cancerous tumor on the right limb. During all the months of her sickness she was very patient. The Lord graciously spared her from suffering much severe pain, such as is usual in similar cases; and from the peculiar manifestations in answer to prayer, some supposed the Lord would heal her. On one occasion the Lord restored her appetite which had been gone for many weeks, and it was preserved up to her death. At another time, while praying by her bedside, weak and emaciated as she was, yet she arose and placed her feet upon the floor, a thing which she had not done for months before. But it pleased the Lord to let her pass away. She trusted in Jesus. We hope to meet her in the bright morning of the resurrection.

FRANK BURR.

LOOMIS.—Went to his death sleep in the Lord whom he loved, on Dec 21, 1872, Ezra S. Loomis, M. D., of Perry's Mills, N. Y.

Our brother was born at Weybridge, Vt., 1794, graduated at Castleton, Vt., in 1827, and settled in Perry's Mills the same year, and was at the time of his decease the oldest physician in town. While as yet he was a prominent and active member of the Presbyterian church, he heard the Advent proclamation, and joyfully went forth, lamp in hand, to meet Jesus. For thirty years he has stood in this expectant attitude and with uplifted head believed and announced the Lord at hand. While apparently in full mental and bodily vigor, suddenly he was cut down with paralysis, and passed away with no word of tender, final parting. He read THE TIMES, and his faith bordered upon its teaching, and no man loved Christ's coming better. The community will miss him; the little church will miss him. One sad heart will miss him at home, but hopes to rejoin her beloved in the happy morning. I spoke at his funeral, Jan 4, from the words "But after this the judgment," and the devout attention and wet eyes bespoke the universal respect. We mourn at our great loss, and sigh, and ask, "When will Jesus come?"

He now sleeps, but not forever:
There will be a glorious dawn!

D. T. T.

ABROAD.

---- Whether England has formally protested against the Russian advance into Asia, and promised to sustain the Afghanistans against the Czar may perhaps be doubted; but the indications certainly are that 'the Eastern question' is liable to be opened at any time in a conflict involving the control of the Indies. The Khan of Khiva has commenced a hopeless conflict with the great Northern power, which can have but one result, adding some thousands of miles of territory and millions of inhabitants to the possession of the Czar.

---- There is something pathetic in the protests of the Roman Pontiff against rapidly evolving events. The Spanish Cortes, the Italian Parliament, the German Imperial Government, and the American schism alike fall under the ban of Papal displeasure. Yet in no one of these instances does anything like retrogression seem possible. In Germany, to be sure, there has possibly been an excuse of hostile zeal on the part of the Government; a needless acrimony has been fostered. But Spain and Italy have both gone far beyond a period when great religious corporations can hope to receive support and shelter from the government. The Pope's allocution is dignified and consistent; but it is a futile protest protest against the march of events.—*N. Y. Tribune.*

---- The *Pall Mall Gazette*, London, says there has been an extraordinary, and, it may be added, singularly unpleasant atmospheric phenomenon near Banbury. About 1 o'clock in the afternoon "something in the shape of a haycock and of great size," was seen revolving through the air. It was accompanied by fire and smoke, and sometimes was high in the air and at other times close to the ground. Its noise was terrible, and resembled that of an express train running with extreme rapidity. It tore up no fewer than seventeen trees, injured thirty six more, and threw down 116 yards of stone wall, besides frightening everybody out of their wits. For a mile and a half this disagreeable thing, whatever it was, pursued its destructive career, and was accompanied in its progress by a whirlwind almost as mischievous as itself, for this latter nuisance, it is stated, swept everything before it—dried up a pond over which it passed, carried stones for a distance of forty yards, and knocked down hosts of railings. Altogether, a more troublesome couple than the thing like a haycock and its attendant whirlwind have rarely visited a quiet neighborhood, nor are we surprised to hear that the inhabitants thought "the earth was about to open and swallow them up." It is a touching trait in the character of this simple folk that in the hour of peril they were fully prepared to share the Banbury cakes which have made their district so famous.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Elida, Tuesday eve., Jan. 14.
Durand, Jan. 15, 17.
Elida, Jan. 18, 19.
Byron, Jan. 20-22.
Forreston, Jan 23, 24. C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a. m and every two weeks after.

Algansee, every Sunday 2:30 p. m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

The third Q. M. of the Southern District will be held in Rives, Jackson Co., commencing Thursday, Feb. 13, and continue over Lord's Day. A full representation is desired, and we trust that all our preaching brethren will be present. We cordially invite all who can, to come filled with the Spirit, and to work for the salvation of the perishing. C. FOX, Sec'y.

INDIANA.

A Q. M. of the Nothern District of the Indiana Conference will be held with the church at Sumption's Prairie, commencing Friday eve., Jan. 24, and continuing as the interest may seem to justify. The lovers of Jesus are invited to attend. There will be teams at the Niles and South Bend R. R. morning trains on Friday, the 24th, and also at the day trains of the Michigan Southern R. R., and also the Peninsular day trains on Friday, to take all that come to the meeting.
L. C. ANDRUS.

KANSAS.

The Kansas Advent Christian Mission Association will hold its annual session at Bero, Cherokee Co., Feb. 10. Officers for the ensuing year are to be chosen, and other business of importance transacted. A general attendance is desired. T. BOZLEY, Sec'y.
H. J. MUNSON, Pres't.

ARKANSAS.

The first Q. M. of the Batesville District will be held at Matthew's S. H., Saturday, Feb. 1, and continue over Sunday. S. ROSENBAUGH.

The first Q. M. for the Blue Mountain District will be held at the Turkey Creek Meeting House, Richwood Township, Saturday, March 1, and continue over Sunday. J. B. BROWN.

IOWA.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.

Signed:—T. E. Cook, J. Ingalls, J. Gildersleeve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 2 and 7 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

The Annual Meeting of the Minnesota A. C. Conference (the eleventh) will be held in Monticello, commencing Wednesday eve., Feb. 5, and hold over Lord's day.

Churches throughout the Conference are requested to report by delegate or by letter. All ministers of the Conference are requested to attend personally, as business of importance will be transacted.

Church officers will please forward to the Conference Treasurer (L. C. Collins, Monticello,) the contents of the Mission Boxes, and collections from other sources for the Conference.

Churches reporting will direct to the Secretary at Monticello, Wright Co., Minn.
S. C. WELLCOME, Sec'y.
GEO. W. MILLER, Pres't.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Celaburgh, [illegible] Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Warner Creek, eve. Jan. 25, and 11 a. m., Jan. 26.

Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

The third Q. M. of the Western District will be held with the church, at Gilmanton, Buffalo Co., Friday eve., Feb. 7, and hold over Lord's day. All the friends of Jesus are requested to make this meeting a special subject of prayer, that God may make his power known at that time in strengthening believers and converting sinners. Why should we not expect it? God is unchangeable. He gave his Son to save the perishing, and will he not hear prayer to that end? Let us not be straitened in ourselves. God will hear prayer. P. W. HOUGH.

The second Q. M. for the Eastern District of the Wisconsin Conference, will be held with the church at Fairfield, Sauk Co., the Lord willing, Friday, eve. Jan. 17, and holding over the Sabbath. The cars run to Baraboo, within five miles of Fairfield; and provision will be make to carry with teams any who come by rail. Eld. Wm. Sheldon is expected to be present to preach the word. Let there be a general rally. Let those who can, work while it is day, and we who cannot, stay home and pray.
GEO. THOMSON, Sec'y.

La Crosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JON BROWN.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 25, St. Joseph St.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

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THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occuring in the Holy Scriptures. With maps and useful tables. 65c.

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THE SYRIAC-PESHITO version of the New Testament, by Murdock, $2.50, Post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 30c. post-paid.

FEW SAVED; or, The Awful Condition of the World. 15c.,

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 12c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble, 5c.

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VOL. X.---NO. 25. CHICAGO, JANUARY 21, 1873. WHOLE NO. 456.

Advent Christian Times.

Contents of This Number.

First Page.

The Advent of Christ, O. R. Fassett; What is it to be Like Christ? C. C. Marston.

Second Page.

The Lowest Place, (Poetry); An Exposition of Mat. 24, Albion Ross, seventh article, concluded; Speaking of Things which be not as though they were, S. Morrett.

Third Page.

Is Baptism a Saving Ordinance? P. Hitchcock; "The Days" of Dan. 12:11-13, J. B. Cook; Time and the "Timeists," Will Adam Live Again? I. C. Wellcome; A Cheerful Response, W. A. Tibbets; Preparation for the Ministry, T. G. Bowman; Minor Selections.

Fourth Page.

Brief Editorials; Indebted Friends; Modern Spiritism; Editorial Gleanings; My Journal, J. V. H; "That's Old Testament," W. Kellaway.

Fifth Page.

Surprise Visit, W. Morphy; Questions, P. W. Hough; News.

Sixth Page.

"I Meant to Do More;" A Child's Rebuke; No Want; An Odd Person; From Our English Correspondent; From South America, P. B. Livingston.

Seventh Page.

Letters from D. W. Favor, G. W. Hurd, J. B. Brown, A. Cooke, C. C. Marston, and S. Nye; Minor Selections; Good Night, (Poetry); Poll and the Crows; Conference Minutes—Michigan, W. New York, S. New York, Iowa.

Eighth Page.

Business; Appointments; Advertisements.

The Advent of Christ.

The Old Testament Scriptures abound in the prophecy and promise of the two comings of the Messiah—the one in which he was to suffer and die; the other to be his triumph and reign.

The Jewish church at the first advent, overlooked the sufferings and the cross, in the contemplation of the glory and the crown, and were unprepared for, and rejected their Lord in his humiliation. The Christian church now, at the time his second coming is due, are overlooking the glory and crown to be revealed, in the sufferings and the cross, and are most assuredly to repeat the mistake of the Jewish church, and be unprepared for, while they reject their Lord in his second coming. "And so both houses of Israel" (of the Old and New Testaments) are to "stumble" at that "stumbling stone."

During the mission of Jesus to our world, he often alluded to, and predicted his return again after an absence to his Father in heaven. And near the close of his mission among them, and as he was about to depart and go to his Father, he gives to his disciples the heart cheering and soul inspiring promise—"*I will come again!*" (Jno. 14:3.) Angels repeat this promise also, at the very time of his ascension, in this remarkable language: "*This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) There is no mistaking the nature of that advent then. It is the same Jesus with whom they had been familiar both before and after his crucifixion and resurrection, and whose ascention they had witnessed, whose promised return is to be looked and hoped for. Nothing less than his *personal coming*, in visible glory, is promised.

Accordingly the attitude of the early Christian church, and the *first* disciples subsequent to our Lord's ascension, was that of expectation and waiting for the return of Jesus, the absent One. That promise of his—"I will come again"—together with others of like import, and the angelic repetition of the same promise at the time of his departure, was ever kept in fresh and lively remembrance by the first Christians.

Wherever the chosen apostles preached, and whenever among Jews and Gentiles, they taught the doctrine of the Lord's return in person, "at the time appointed" of the Father.

The apostle Peter urged "repentance" upon the part of the Jews who had "killed the Prince of Life," in view of the fact that God would "send Jesus Christ, whom the heavens must receive until the times of restitution of all things," etc. (Acts 3:19-21.) Paul, the apostle of the Gentiles, affirms that "the Lord himself shall descend from heaven." (1 Thes. 4:16.) "Appear the second time without a sin offering unto salvation." (Heb. 9:28.) And the beloved John declares this coming to be the purifying hope: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." (1 Jno. 3:2, 3.)

Hence the church planted by the labors of the apostles, expected the Lord's coming again, as the period of the consummation of all their hopes and reward for a faithful adherence to the Christian faith and practice. The church at Corinth was commended in that they "come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1: 7, 8); and the church of Thessalonica, because they had "turned unto God from idols to serve the living and true God; and to wait for his Son from heaven." (1 Thes. 1: 9.)

Indeed, so apparent is it that this was both the *hope* and *attitude* of the early and apostolic church, that it is admitted by both the friends and foes of Christianity. M. Renan, who denies the divinity of our Lord, acknowledges that Jesus taught his coming again in his royalty and kingdom, at an appointed day of judgment anticipated by the Jews; and that so the apostles taught, and Christians of the first century believed; but affirms, that the faith and hope expired with that generation. This however was not true.

But a great change has come over the Christian world as the centuries have passed away bringing no returning Christ. And as his promise is long delayed, unbelief prevails almost universally, and it is suspected and denied that he will ever come. Alas, my Savior!

"So long hast thou now tarried,
Few thy return believe."

Jesus declared that this incredulity would prevail, in the following striking language: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Lk. 18: 8.) Also in Mat. 24: 37, 39 and elsewhere.

The apostle Peter declares that "Scoffers shall come in the last days—saying, *Where is the promise of his coming?*" And there are many now in these days, both in the church as well as without. Who could have conceived this? That in the Christian church, professedly loving Jesus with the supremest love, there should be found any who would scoff and jeer, and be found in the seat of the scorner, denying his glorious advent! And yet it is too true. Ministers and their flocks, are dull to the voice of the chief shepherd "announcing his advent near by unmistakable evidence, while they readily follow the voice of strangers.

The church says of the long absent Christ, as did the Jews of Moses when he tarried beyond their expectation. "As for this man we know not what has become of him." And hence they have given up looking for the return of "the man Christ Jesus," and gone into idolatry, feasting, dancing and play, being "lovers of pleasures, more than lovers of God;" and will be so found when he, the mediator of the new covenant, comes down from the mount of ascension to judge the world by his law.

The fact that "faith" is dying out, and almost dead in the great body of the Christian church respecting the return of the real Christ, and that "scoffers" abound within her body, ridiculing and making light of "the blessed hope," are glowing evidences that the Lord will soon appear to the confusion of an unprepared people.

That there are prophecies and promises given in both the Old and New Testaments relating to Christ's coming to judgment, and in his kingdom, none dispute. But the professed church in her infidelity and presumption, misinterprets them. They are made to be fulfilled, by the church in this age, at the *death* of the saint in the capture of his spirit or ghost by the Lord! the destruction of Jerusalem by the Roman army! or other calamities, or visitations of judgment on other cities, or nations! the outpouring of his Spirit on the church, and the world, etc, etc., etc. So that there are a thousand ways in which it is alleged, and maintained, through human ingenuity, that Christ makes his advent and fulfills his promise. By what right has the professed church to give the Scriptures predicting Christ's "second" coming such an interpretation? There is not the shadow of a consistent reason for it found in argument, or human sophistry. What propriety would there have been for the Old Testament church before the first advent, to have given such an interpretation to the prophecies relating to Christ's coming to suffer and die? Did not saints die? Why not make it appear that no other coming of the Redeemer was at death? Was not Jerusalem sacked, pillaged, and destroyed by the Assyrians, too, before Jesus came in his humiliation? Why was not Christ then crucified, in the person of his church carried captive to Babylon? And were there no calamities and judgments, and giving of his Spirit, in which it could have been well said Christ came in them all? But suppose some of the Rabbies and the Jewish church at large had given such an explanation of these prophecies they "read every Sabbath day:" would that have proved that Christ would not come in *person* after all, as a babe "born of a virgin," "a man of sorrows," the "preacher," "the victim of the cross?" Nay, verily. Misinterpretation of prophecy does not "make the word of God of none effect." Nor will it now, though the whole Christian church apostatize in her faith, and "corrupt" and "handle the word of God deceitfully." The greater their confusion when God's prophecy and promise is really and truly fulfilled in the coming glory of his Son from heaven.

This method of exegesis, and explaining away God's promise relating to his Son's second advent to earth is *heresy!* We denounce it as *heretical*, though preached, advocated and taught in high places, and by the dignitaries of the church in this age of boasted knowledge.

God's promise concerning his Son's return will not fail of fulfillment. Jesus' words: "*I will come again*," will be realized in due time, though the whole church and world combine in infidelity, saying: Where is the promise of his coming!

But there are believers and waiters and watchers looking for his advent still, though comparatively few in the mass of the professed church. Like Simeon and Anna, and those "waiting for the consolation of Israel" at the first coming, so now there are some, and thank God, they number even thousands, who now believe Christ will soon as visibly and personal appear in the clouds of heaven, as he ascended to his Father's glory; and that "*this generation*," too, will witness the advent and majesty of his glorified person, to which he is giving so many evidences unmistakable in character that his coming is "at the door." And why not now come? Since here converges all prophecy,—terminate all numbers,—and concentrate all the signs premonitory of his grand and triumphant apocalypse! "Glory to God in the highest!" The Lord's coming is "at hand." His chosen word "*quickly*" has a significance now it has never had, and gathers force exery hour we verge and draw near the amazing period when "The Sun of Righteousness" shall, like the orb of eternal day, rise in full splendor on our sin and curse be-clouded earth! (*To be concluded.*)

O. R. Fassett.

What it is to be like Christ.

"Peace" is the next fruit of the Spirit specified by the apostle. In Rom. 5 he discourses at length of this peace. He represents it as the condition into which we are introduced by being reconciled to God. It is not a condition to be sought for by the Christian, but it is something enjoyed by one when he becomes a Christian. Paul says; "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This peace begins to flow when a sinner repents and gives himself to Christ. It is not peculiar to what some style Higher Life, but it is enjoyed by the humblest followers of Jesus from the very first step in the Christian life. An emminent writer says; "Peace is the first sensible fruit of the pardon of sin."

"Longsuffering." Dr. Clark thus comments on this: "Long-mindedness, bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; and that, if he had not, we should have been speedily consumed." This is a characteristic of genuine Christianity. We cannot expect it from the world. But Christians will be longsuffering; they are willing to bear with the mistakes and failures of their brethren, and not anxious to ruin every erring brother they can find.

"Gentleness." This is a precious fruit of the Spirit. Few possess it by nature, but all who are in Christ have it in all fullness. They are gentle, benign, kind, courteous. The opposite of harshness. The crabbed disposition of nature is all supplanted by the mild and sweet spirit of Jesus. Gentle with all. The debased; the vicious—a kind word or act may raise them up and lead them to Christ.

"Goodness." Jesus has set the example in this, and it is equally the mission of all who are his followers. No one under the influence of the Spirit of God can willingly injure another. But says one if this be so how can we account for the conduct of those who are always ready to fetch and carry evil reports of the character or reputation of their fellows in the gospel? Perhaps they are jealous of their usefulness or influence, in which case they have not the spirit of Christ, and, of course cannot be expected to bring forth its fruits. It matters not how much they may profess to be Christians if they do not bring forth the fruit of "goodness," *they are not*, and that is the end of it.

"Faith." This does not mean belief it means fidelity. The Christian according to this is a faithful man. He cannot be turned; is worthy of confidence. He can not be put in the wrong place; is faithful wherever you find him.

"Meeknes." Barnes says; "meekness is patience in reception of injuries. It is neither meanness, nor a surrender of our rights, nor cowardice; but it is the opposite of sudden anger, of malice, of long harbored vengeance. Christ insisted on his rights when he said. "If I have done evil, bear witness of the evil, but if well, why smitest thou me." (John, 18;) 23. Paul asserted his rights when he said. "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves, and fetch us out." (Acts 16; 37.) And yet Christ was the very model of meekness. It was one of his characteristics. I am meek. (Mat. 11: 29.) So of Paul. No man endured more wrong, or endured it more patiently than he. Yet the Savior and the apostle were not passionate. They bore all patiently. They did not press their rights through thick and thin, or trample down the rights of others to secure their own. Meekness is the reception of injuries with a belief that God will vindicate us. [Note on Mat. 5: 5.]

"Temperance" is the last of the nine "fruits of the Spirit" alluded by Paul in Gal. 5: 22, 23. We are not to understand by this simply that the saints are to refrain from the use of intoxicating drinks, which is certainly one of its applications, but it is to be understood as referring to all the life and deportment of the person. Christians are to be temperate in all things. This is one of the fruits of the Spirit.

These fruits are brought forth by the child of God from conversion onward as long as the fellowship of the Spirit is enjoyed. How absurd it is for a person who has for years been producing this fruit to come forward for prayers as a candidate for preparation to meet God! If we are not the Lord's, when we have the spirit of Christ, and bringing forth its fruits, *whose are we?* Ah! says one, "*we are part the Lord's*, and after a while we seek the blessing of sanctification and become wholly the Lord's." I would remind such an one of the fact that the Lord does not do his work at the halves. "Ye cannot serve God and mammon," is the language of the Great Teacher from heaven.

C. C. Marston.

The Lowest Place.

Not that I may be chiefest, Lord,
But that I may obey
More closely thy most sweet commands,
Teach me to serve, I pray.

Not that I may be honored more
Who am indeed the least,
I would the lowest place like one
Grace bidden to the feast.

But that thy smile, my blessed Lord,
Might reach that lowest place,
And show me, though the last and least,
The fullness of that grace.

—*Harriet M. Kimball.*

An Exposition of Matthew Ch. 24.

[Seventh Article—Concluded.]

"But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." (v. 36.) It is claimed by critics that the proper rendering of the text is, "Of that day and hour maketh known no man, no, not the angels, neither the Son, but my Father only." From this the following conclusion may be drawn: That the day and hour of Christ's coming is no part of the dispensation of the gospel committed to man. Here he does not make it known, or does not publish it. It does not come within the provine of angels to make it known, neither was it a part of Christ's own ministry to publish it when he was on earth.

To me there is nothing inconsistent with this in supposing that the Lord Jesus, when he was on earth, knew the day and hour of his second advent, and, in like manner, angels might entertain the same knowledge. But Christ and angels did not make it known to the world, neither hath he licensed any of his servants to do so. But, although the day and hour are not to be published to the world, there is nothing in all this that would forbid a prayerful investigation of the prophetic periods, and the probable knowledge of their beginning and end.

"But, as the days of Noe were, so shall also the coming of the Son of man be." (v. 37.) I understand by this that the moral condition of the world in the time of the end will be as it was a hundred and twenty years during which Noah was engaged in building the ark.

"For as the days that were before the flood, they were eating." Not that it was wrong to eat and drink to meet our temporal wants, but they ate to gluttony and drank to drunkenness. They made life a carnival. It was one scene of festivity and carnal gratification. They also married and were given in marriage to gratify the carnal mind, regardless of the design of the institution as it was originally established by a wise Creator.

The demoralized state of society in the antediluvian age, is referred to in Gen. 6. "And it came to pass, when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose," or, "as many as they chose," which implies the practice of polygamy. And it was in reference to this that Noah was found more righteous than any of that generation. Said God: "Him only have I found perfect in his generation;" i. e., he had and desired but one wife, according to the arrangement of the great Creator, who, in the beginning, said it is not good that man should be alone, and made for him a helpmeet. And said our Savior, in his ratification of the marriage institution: "In the beginning God created them male and female. For this cause shall a man leave his father and mother and shall cleave unto his wife; and they twain shall be one flesh." But the antediluvians, like the present generation, corrupted their ways upon the earth until God could endure their wickedness no longer. Prompted by lust and pride, they cast off all divine restraint. A perfect parallelism may be drawn between the antediluvian age of violence, lust for gain, sodomy, and the gratification of every vile passion of the human heart, and our own day.

What meaneth this waking up the mighty men of earth? Why this alarming increase of crime and violence the world over? Why is every moral obligation, political and social, ignored, or, if not altogether ignored, so shaped as to give wider range to the selfishness of man? There is something fearfully ominous in all this. It is but the world's preparation for God to arise and shake terribly the earth, and execute his strange work of judgment. As it was in the days of Noah, so shall also the coming of the Son of man be.

"Then shall two be in the field; the one shall be taken and the other left." "Two women shall be grinding at the mill; the one shall be taken and the other left." (vv. 40, 41.) In these two verses we have illustrated the truthfulness of our Lord's previous testimony, that no man will make known his coming. Hence, there will be good and bad in the various associations and avocations of life when the day and hour of our Lord's coming shall have come. Some in the field, some at the mill, and some locked in the embrace of sleep, when a light more radiant than the sun, penetrating the dark caverns of *hades*, and a trumpet sound, such as until then earth shall have never heard, arousing the tenants of death's charnel-house, and turning the visions of all the living to him who now, to fulfill his ancient promise, is seen descending from heaven to earth in power and great glory.

But how diversified the scenes among the children of men! Some with radiant countenances and joyful hearts cry out: "Lo, this is our God; we have waited for him, and we will be glad and rejoice in his salvation!" Others who have set at naught and pierced him, will call for rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. One (the righteous) shall be taken, and the other (unsaved) left. "Watch, therefore, for ye know not what hour your Lord doth come." (v. 42.) Here, again, we have the oft-repeated duty of watchfulness urged upon the church. This is to be her peculiar attitude all the while her Lord shall be away.

(1.) Carefully inspecting her own conduct and attitude.

(2.) Looking forward prospectively to the day of coming deliverance and glory.

(3.) Looking for her Lord now, when certain precursors of the event shall be manifested.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up." "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." (v. 43.)

It is plain that the readiness of the church enjoined is implied in her watchfulness. The good man of the house would have watched had he known the hour of the thief's coming. But you must watch for the coming of the Lord, although you do not know the hour of his coming.

From v. 45 to the end of the chapter we have presented two classes of servants in the church as we approximate the end; viz., the good and faithful and the evil. "Who then is that faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season?" "Who then," when the signs of the advent are seen, is wise to understand them, and faithful to proclaim them to the household of faith? "Blessed is that servant whom his Lord, when he cometh, shall find so doing." How doing? Why, giving meat in due season. What is meat in due season? Proclaiming the signs of the Lord's speedy coming. Some tell us that the signs mentioned in Mat. 24 are all to transpire in connection with Christ's personal coming.

If that were so it neutralizes the utility of the events as signs. It is impossible to confound a sign, or a premonition of some coming event, with the event itself. Again, the signs will be the occasion of faithful servants to say, "My Lord is coming." And that proclamation will constitute the meat in due season to the household of faith.

"Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." (v. 47.) "But and if that evil servant shall say in his heart, my Lord delayeth his coming." (v. 58.) The good servant is known by his proclamation of the evidences of the Lord's coming, and the evil servant by his opposition to the proclamation, and those who make it.

"And shall begin to smite his fellow-servants, and eat and drink with the drunken;" i. e., he says hard things against those who are faithful to their work and calling, and joins and commingles with the unbelieving rabble of this world, as did the apostate priests of Jeremiah's time. (Jer. 18: 18.) "Then said they, come, and let us devise against Jeremiah; for the law shall not perish from the wise, nor the word of the Lord from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jeremiah had been telling them that, on account of their wickedness and worldly conformity, the administration of the law should pass from the hands of the wise, and the word of the Lord from the prophet, which stirred up the opposing element.

So our Savior teaches it will be when the time has come for his people on the strength of the signs of the advent to lift up their heads because their redemption draweth nigh. The faithful one proclaims the near approach of the judgment. The evil servant says the vision is for many days, and he prophesieth of times afar off. He says my Lord delayeth his coming. But how fearful and overwhelming the predicted judgment!

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with hypocrites; there shall be weeping and gnashing of teeth."

"Cut him asunder" is a form of speech used to represent a terrible punishment that will overtake the hypocrites of the last days, a punishment more severe than that which will be realized by the common unbeliever.

His portion with the hypocrites. This must refer to those mentioned in the last part of Mat. 23, which portrays the moral condition of things in the Jewish church in the closing hours of their dispensation. "Wo unto you scribes and Pharisees, hypocrites; ye shall receive greater damnation;" i. e., your punishment will be greater than the common unbeliever, who has not enjoyed like advantages with yourselves. Concerning the evil servants in the church at the time of the second advent, it is said they shall have their portion with the hypocrites. What hypocrites? Evidently those who infested the Jewish church at the time our Lord manifested himself among men as the Way of Life, and who did not discern the signs of their time. So the evil servant who does not discern the signs of these last times, but is in darkness, that that day should overtake him as a thief, shall, like the hypocrites of the previous dispensation, receive the greater censure and condemnation.

How fearful the responsibility of the minister of Christ whom the Chief Shepherd hath ordained to feed his flock!

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(As it is written, I have made thee a father over many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. (Rom. 4: 17.) Here God called Abraham something which he was not (yet) as though he were (already) it.

He declared that he had made Abraham a father of many nations, because it was his fixed purpose so to do in the future. This kind of speaking of things which be not, and do not yet exist, as though they did now exist, seems to me to be very common in the Scriptures. I will notice a few passages in which God by his servants speaks of things which were not, as though they were.

Jesus is said to be a Lamb slain from the foundation of the world. (Rev. 13: 8.) "He is brought as a lamb to the slaughter. (Ps. 53: 7.) Christ by the mouth of David says, "The assembly of the wicked have enclosed me, they pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture." (Ps. 22: 16, 18.) This was speaking of things which were not then, as though they were. Paul says, "For if through the offence of one, many be dead." (Rom. 5: 15.) Again, "Because we thus judge, that if one died for all, then were all dead." (2 Cor. 5: 14.) Here all men are said to be dead, the fact is, all were not dead when Christ died for them, but were declared dead because all were sure to die; because the sentence of death was upon all. But some one may say all were spiritually dead. I simply ask, how was it with Abraham, Isaac and Jacob, the apostles and others at the time Christ died? Were they then spiritually dead? No, physical death is the subject here; and just as all men are said to be dead because of the certainty of their dying, so also are men said to be alive because of the certainty of their resurrection to life. This is evidently the case in Luke 20: 38. Here in speaking of the resurrection he says: "For he is not the God of the dead but of the living; for all live unto him." In v. 37, speaking of the dead that they *are raised*, he says: "Now that the dead *are raised*, even Moses showed at the "bush." How did Moses show that the dead are in a raised state? Ans. By declaring that God is their God, which could not be true if they were not raised to life. Why not? Because God is not the God of the dead. And if they are not raised to life, then they are still dead. But if they *are living*, then they *are raised*, for Jesus gave the Sadducees to understand that they ought to have known that the dead *are raised*, because Moses showed this at the bush by saying something that proved them alive. He clearly taught them, that if Abraham Isaac, and Jacob were alive, then they were raised.

Is it not clear that the resurrection state and life, which were not then, are spoken of as present facts, when really they did not exist, except in the purpose of God?

Again. "Buried with him in baptism, wherein, also, ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.) Here again the believer is declared to be risen from the dead; while in 1 Thes. 4: 19, Paul declares that they shall rise at the coming of Christ. Evidently he spake to the Colossians concerning the resurrection, which was not yet, as though it was.

Just so in regard to salvation. He says: "By which [illegible]spel] also ye are saved." (1 Cor. 15[illegible].) Here he declares that they *are* saved, provided that which they believed was true. But he says again, "For we are saved by hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it." (Rom. 8: 24, 25.) Now if they had to wait for salvation, it must have been still in the future. To be saved by hope or by faith, is no more than having a desire, an expectation and an evidence of being saved sometime in the future. Is it not clear that salvation is spoken of which is not present, as though it actually were so?

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This Peter declares to have taken place with those he was addressing. He says, Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." The hope produced by the resurrection of Christ from the dead, is the hope of the change from corruption to incorruption, from mortal to immortality when Christ comes again. So they were born again by faith, by the word. They were the children of God by faith, and faith is the confidence of things hoped for; and that which is hoped for is evidently in the future. Hope that is seen is not hope. Christ died and was raised again. This resurrection is called a birth. So also will the resurrection of believers be a birth. Now if believers are said to be raised with Christ because his resurrection insures theirs, then believers can be said to be born again be-

The Lowest Place.

Not that I may be chiefest, Lord,
But that I may obey
More closely thy most sweet commands,
Teach me to serve, I pray.

Not that I may be honored more
Who am indeed the least,
I would the lowest place like one
Grace bidden to the feast.

But that thy smile, my blessed Lord,
Might reach that lowest place,
And show me, though the last and least,
The fullness of that grace.

—*Harriet M. Kimball.*

An Exposition of Matthew Ch. 24.

[Seventh Article—Concluded.]

"But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." (v. 36.) It is claimed by critics that the proper rendering of the text is, "Of that day and hour maketh known no man, no, not the angels, neither the Son, but my Father only." From this the following conclusion may be drawn: That the day and hour of Christ's coming is no part of the dispensation of the gospel committed to man. Here he does not make it known, or does not publish it. It does not come within the provine of angels to make it known, neither was it a part of Christ's own ministry to publish it when he was on earth.

To me there is nothing inconsistent with this in supposing that the Lord Jesus, when he was on earth, knew the day and hour of his second advent, and, in like manner, angels might entertain the same knowledge. But Christ and angels did not make it known to the world, neither hath he licensed any of his servants to do so. But, although the day and hour are not to be published to the world, there is nothing in all this that would forbid a prayerful investigation of the prophetic periods, and the probable knowledge of their beginning and end.

"But, as the days of Noe were, so shall also the coming of the Son of man be." (v. 37.) I understand by this that the moral condition of the world in the time of the end will be as it was a hundred and twenty years during which Noah was engaged in building the ark.

"For as the days that were before the flood, they were eating." Not that it was wrong to eat and drink to meet our temporal wants, but they ate to gluttony and drank to drunkenness. They made life a carnival. It was one scene of festivity and carnal gratification. They also married and were given in marriage to gratify the carnal mind, regardless of the design of the institution as it was originally established by a wise Creator.

The demoralized state of society in the antediluvian age, is referred to in Gen. 6. "And it came to pass, when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose," or, "as many as they chose," which implies the practice of polygamy. And it was in reference to this that Noah was found more righteous than any of that generation. Said God: "Him only have I found perfect in his generation;" i. e., he had and desired but one wife, according to the arrangement of the great Creator, who, in the beginning, said it is not good that man should be alone, and made for him a helpmeet. And said our Savior, in his ratification of the marriage institution: "In the beginning God created them male and female. For this cause shall a man leave his father and mother and shall cleave unto his wife; and they twain shall be one flesh." But the antediluvians, like the present generation, corrupted their ways upon the earth until God could endure their wickedness no longer. Prompted by lust and pride, they cast off all divine restraint. A perfect parallelism may be drawn between the antediluvian age of violence, lust for gain, sodomy, and the gratification of every vile passion of the human heart, and our own day.

What meaneth this waking up the mighty men of earth? Why this alarming increase of crime and violence the world over? Why is every moral obligation, political and social, ignored, or, if not altogether ignored, so shaped as to give wider range to the selfishness of man? There is something fearfully ominous in all this. It is but the world's preparation for God to arise and shake terribly the earth, and execute his strange work of judgment. As it was in the days of Noah, so shall also the coming of the Son of man be.

"Then shall two be in the field; the one shall be taken and the other left." "Two women shall be grinding at the mill; the one shall be taken and the other left." (vv. 40, 41.) In these two verses we have illustrated the truthfulness of our Lord's previous testimony, that no man will make known his coming. Hence, there will be good and bad in the various associations and avocations of life when the day and hour of our Lord's coming shall have come. Some in the field, some at the mill, and some locked in the embrace of sleep, when a light more radiant than the sun, penetrating the dark caverns of *hades*, and a trumpet sound, such as until then earth shall have never heard, arousing the tenants of death's charnel-house, and turning the visions of all the living to him who now, to fulfill his ancient promise, is seen descending from heaven to earth in power and great glory.

But how diversified the scenes among the children of men! Some with radiant countenances and joyful hearts cry out: "Lo, this is our God; we have waited for him, and we will be glad and rejoice in his salvation!" Others who have set at naught and pierced him, will call for rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. One (the righteous) shall be taken, and the other (unsaved) left. "Watch, therefore, for ye know not what hour your Lord doth come." (v. 42.) Here, again, we have the oft-repeated duty of watchfulness urged upon the church. This is to be her peculiar attitude all the while her Lord shall be away.

(1.) Carefully inspecting her own conduct and attitude.

(2.) Looking forward prospectively to the day of coming deliverance and glory.

(3.) Looking for her Lord now, when certain precursors of the event shall be manifested.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up." "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." (v. 43.)

It is plain that the readiness of the church enjoined is implied in her watchfulness. The good man of the house would have watched had he known the hour of the thief's coming. But you must watch for the coming of the Lord, although you do not know the hour of his coming.

From v. 45 to the end of the chapter we have presented two classes of servants in the church as we approximate the end; viz., the good and faithful and the evil. "Who then is that faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season?" "Who then," when the signs of the advent are seen, is wise to understand them, and faithful to proclaim them to the household of faith? "Blessed is that servant whom his Lord, when he cometh, shall find so doing." How doing? Why, giving meat in due season. What is meat in due season? Proclaiming the signs of the Lord's speedy coming. Some tell us that the signs mentioned in Mat. 24 are all to transpire in connection with Christ's personal coming.

If that were so it neutralizes the utility of the events as signs. It is impossible to confound a sign, or a premonition of some coming event, with the event itself. Again, the signs will be the occasion of faithful servants to say, "My Lord is coming." And that proclamation will constitute the meat in due season to the household of faith.

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Just so in regard to salvation. He says: "By which [illegible]spel] also ye are saved." (1 Cor. 15[illegible].) Here he declares that they *are* saved, provided that which they believed was true. But he says again, "For we are saved by hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it." (Rom. 8: 24, 25.) Now if they had to wait for salvation, it must have been still in the future. To be saved by hope or by faith, is no more than having a desire, an expectation and an evidence of being saved sometime in the future. Is it not clear that salvation is spoken of which is not present, as though it actually were so?

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Now in conclusion I will say: The sentence of death passed upon all men, therefore all are said to be dead. It was in the purpose of God that the Son of man should suffer; hence he was called the Lamb slain. It was predestinated by God, that many should be conformed to the image of his Son by a second birth. Therefore he was not only called the Son of God, but "the first born among many brethren." The time will come when all of the many brethren will be born, and will enter the kingdom of God; not only by faith, as now, but in fact. Then the things hoped for will have come to pass. Now we walk by faith, not by sight. Then we shall walk by sight, and not by faith. Then the things which be not now will be. The sons of God will then be manifested, and glorified together with Christ, for we are "joint heirs with Christ," if so be that we suffer with him.

S. MORRETT.

Is Baptism a Saving Ordinance?

I answer, yes; otherwise Peter would not have said, "The like figure whereunto even baptism doth even now save us." There are two senses in which baptism is saving. (1) As an act of obedience. The salvation of the world depends upon their obedience to the commands of God. The command of an inspired apostle is, "Be baptised every one of you," and Christ says, "Ye are my friends if ye do whatsoever I command you." Any individual who knowingly disregards this or any other command of Jesus, is not a friend of his.

There are circumstances, no doubt, in which the salvation of certain ones depends entirely upon their obedience in this direction, as far as present acceptance is concerned. For instance: a man has repented of his sins and resolves to lead a new life in the future. He opens the book of God for instruction, and finds this statement: "We are *buried* with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, *even so we also* should walk in newness of life." Others, perhaps, are "sprinkled," or "poured" who started when he did; but this says *buried.* But it appears very humiliating to him, and he reasons like this: If I am buried or immersed I shall be a laughing stock; and if others can be saved without immersion, I may. Or some other excuse equally absurd is cherished until he loses all peace, which he can find again only by obedience in this direction. "He knew the Master's will," but hitherto had not done it.

This principle will apply to any other requirement in the gospel; and baptism has no more to do in the sinners pardon than any other of God's requirements. In fact, I think a man is not properly a subject for *burial* by baptism until he is *dead* to sin· *then* he is prepared to represent that fact by being buried.

The second is in a figure. Figures are representative characters. Peter tells us that baptism is a figure, and that figure represents the resurrection of Jesus Christ. Our eternal salvation depends upon the fact of his resurrection. "If Christ *be not raised*, our preaching is vain and we are yet in our sins: then they also which are fallen asleep *in Christ are perished.*" (1 Cor. 15: 17, 18.) In baptism "we are *buried with him*," by living faith "planted in the likeness of his death and raised in the likeness of his resurrection." Baptism is a figure representing the "salvation to be revealed in the last time." And while it is true that the individual dies unless raised from the watery grave, this represents the fact that without a resurrection from the dead all men are "perished."

Here also is a lesson to be learned regarding the mode of baptism. Sprinkling or pouring will represent the foolish vagaries of immaterialism as well as anything else. But to represent our "hope and the resurrection of the dead," for which Paul was "called in question," we must be buried.

PHILO HITCHCOCK.

"The Days," Dan. 12: 11-13.

WHAT IS THEIR GRAMMATICAL VALUE?

The word for days has its usual import in all ordinary cases. But its use in special cases determines its special import. The context and subject demonstrate the propriety of the special use.

In my Hebrew Lexicon the fourth definition of days (*yomim*) is *a year.* This definite signification is found also in the Aramean (Syriac and Chaldaic). See Gibb's Gesenius. He refers for proof to Lev. 25: 29; Jud. 17: 10; 1 Sam. 1: 3, 21; 2: 19. "The yearly sacrifice [or] from year to year." Also 2 Chron. 21: 19. "At the end of two years"—*yomim*, the word for days, in our text. Hence the days (Dan. 12) express 1290 and 1335 *years!*

The definition given by Calasius—in his great work—the Lexicon and Concordance of the Hebrew language, in four folio volumes—reads thus: "*Yomim, invenitur pro anno integro; Qui, apud Judœos, diebus integris, constat.*" I quote this for the few who will grasp the emphasis of the definition in this form. Then I transiate it for all: "*yomim* (the plural of day) is taken for a full year—a year in its integrity, completeness or fullness!" The last clause confirms this, hence, again we have 1290 and 1335 years.

The reference above to *six* texts can not be made to mean *daily*—from day to day, or the like; but all is plain when applied to the *yearly* sacrifice, or the great day of atonement; the *yearly* wages of Micah's Levite; or from year to year when Hannah went with Elkanah to take "a little coat" to the youthful prophet. No one would imagine that Hannah made and took her son Samuel a little coat *daily!* No, no!

But understand the term as defined, *a full year*, then we have authority to read 1290 and 1335 *years* in Dan. 12. Then, further, the time is commensurate with the range of the prophecy! The symbols and the measures of time must be consistent; for they are employed to express the grand, all comprehending scheme of God's providence over the world on to the end! Of course, the time embraces all duration from the prophet's own day, on to "the resurrection and judgment—the great and appearing day of the Lord." (Dan. ch. 11; 12: 1-4; 8: 11-19; 7: 17-18; Acts 2: 13-20, 30; 2 Tim. 4: 1-8.)

Therefore, "the 1335 days" are not our natural days, but the Bible expression for so many *full years.* For proof, we have Bible usage, applying the phrase to the annual atonement offering; the time within which a house might be redeemed—a full year; the yearly wages of the Levite, who served Micah; and the yearly worship and sacrifice and little coat by Elkanah and Hannah.

(2) We have the range of the prophetic arch; which extends through "the times of the Gentiles"—the times of "the kingdom of men"—to the yet future coming and kingdom of "the Son of man;" and this prophetic expanse requires that we take "the days" in the light of the special Bible usage for *full years!*

(3) We have the confirmation of this [illegible]nded tally of days with [illegible] day for a year"—from [illegible] days [illegible] to those of "Daniel the prophet." (Gen. 5: 4, 31; 20: 27-36; Num. 14: 34; Ezk. 4: 6.) "The *days* [space] of the seven sabbaths of years shall be forty-nine years." (Lev. 25: 8.)

Thus we have far more than "two or three witnesses" to justify and require us to understand the 1260 and 1335 days (*yomi*, the plural of *yom*, a day) as *years.*

J. B. COOK.

Time and the "Timeists."

Regret it as we may, yet there are even among Adventists a few—we fear many—who deride the claims and teachings of the timeists; and there is an evident disposition to "cry them down," styling their teaching as fanaticism, saying they are a detriment to the cause, etc. Now we do not recognize it as the office of an intelligent and charitable Christian, because heretofore some Bible students may have advocated an error as to the time of the coming of our Lord—may have made a miscalculation of prophetic time and periods—to brand as fanatics those who now claim to know from careful and diligent study of the prophecies and their periods, the exact time of the second advent.

If these timeists' claims are no[illegible] strict harmony with our settled vie[illegible] why not have Christian spirit enough to wait the demonstration of their truthfulness or falsity. Surely should they prove true it would be an event of great rejoicing with all the faithful watchmen.

Certain it is that we have testimony from the sure word of prophecy that the time is "near at hand." The great prophetic chain which we are able to trace through its literal fulfillment, and by which we also know that the "time of the end" is near, the signs in the sun, moon and stars, distress of nations, men's hearts failing them for fear, and the powers of the heavens being shaken—all portend the soon "coming of the Son of man in a cloud with power and great glory," "but the day and the hour of which knoweth no man, no, not even the angels in heaven, not the Son of man, but the Father only."

A faithful servant, when his master is absent and soon to return, is always found full of watchfulness. Our Lord and Master is absent—gone to receive for himself a kingdom and to return. Whether he appear this year, '85, or '98, we should be found watchful—filled with joyous expectation, and thankful that we have wisdom which the world have not, whereby we can "discern the signs of the heavens."

Now instead of pronouncing quick judgment upon the cause and teachings of the timeists, let us hope their predictions may prove true, and watch lest his coming overtake us as a thief in the night, and we be shut out into utter darkness. "The morning cometh, so also the night." The morning to the diligent watchers, and the night to the unfaithful who cry "my Lord delayeth his coming."

"Be ye also ready; for in such an hour as ye think not the Son of man cometh."

W. H. H.

Will Adam Live Again?

The above question has been asked me by several brethren. I reply, yes, he must be raised from death, or the Scriptures be broken. "But," it is suggested, "did not Adam die under the penalty of the law he violated? die for the sin he commited?" He certainly did. "Why, then, should he be raised up?" Because Adam was put on probation a second time, under new law. He had failed under the law of works, do and live, and fallen under sentence, with Eve, of death. In this condition, God gave the promise of "a ransom" in the declaration to the serpent, that the seed of the woman "shall bruise [crush] thy head." (Gen. 3: 15.) This was a prophecy, and in it was the germ of the "new covenant"—"the law of faith." Under it Adam and Eve could not find forgiveness for their first crime; they had violated a law which knew no mercy—they must die. But they could believe the promise of God to redeem them by the seed of the woman; and laying hold of that, they could be kept from sinning more, and obtain pardon if they did, and obtain divine help to walk with God, as well as did Enoch.

That the law of faith in a coming Redeemer was instituted immediately after Adam sinned, and typical sacrifices offered, is shown in the fact that God clothed them with skins of animals (Gen. 3: 21), representing the clothing with righteousness of those that believe. Those animals, doubtless, were offered as sacrifices to God, and constituted the first sacrifice ever offered. Abel had evidently been instructed in this law, and seen sacrifices offered by faith, typifying the coming Savior. So Abel offered his sacrifice. (Gen. 4: 4.) There was the same probation for his father and mother as for Abel, or as for any of us. As therefore they enjoyed probation under the provisions of the new law, [illegible] must of necessity be raised to re[illegible]ve judgment—reward according to [illegible]hat law. Paul says Christ "gave himself a ransom for all" (1 Tim. 2: 6.); that "he died for every man." (Heb. 2: 9.) Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32.) Adam is one of the "all men," and of the "every knee" that "shall bow," and "tongue" that "shall confess that Jesus Christ is Lord, to the glory of God the father." (Phil. 2: 10, 11: Rom. 14: 10, 11.) Let God be true.

I. C. WELLCOME.

A Cheerful Response.

Last evening the ever welcome TIMES that we expected last Saturday, came in our Wednesday mail. And as usual after tea we all gathered around our warm and cheerful fireside, while one read aloud the contents of the new paper. The journal being among the first selections, we all soon entered into the spirit of the appeal in behalf of the Publishing Association. And as the article progressed, we saw at once the arguments used by the ever appropriate and timely writer, were such as to commend themselves to the notice of every interested and candid reader. I am truly glad that he let us all know that the Association, while it needed much help, would not "despise the day of small things." That those who could not give a large sum to help forward the noble work of sending forth, broadcast in the land, the blessed Bible truths we so dearly love, can give a small one, and many small sums put together will make a large sum.

Therefore, at the conclusion of the article, we all resolved to do something aside from the other demands that are upon us in this blessed cause we are trying to build up in this place. You will therefore please accept three dollars as our New Year's gift to the office, with our regrets that the sum is not larger at this time, hoping to do something again when your necessities shall be made known. May many hearts be moved to help you in your arduous and much needed work, is the wish and prayer of us, your humble co-workers in the glorious cause of our soon coming Savior.

MARY A. TIBBETS.

Volga, Jan. 9, 1873.

Preparation for Ministry.

If we are to receive our inward qualification and disposition from on high, to successfully preach the gospel of Jesus Christ, is it not therefore our bounden duty to avail ourselves of everything that we have on earth to enable us so to divide the word of life that every class and condition of mankind may receive their portion in due season? I am in favor that something should be done to prepare our young men who are looking to the ministry for the utmost efficiency in that most important work. We are living in the last universal apostasy of the Gentile church, and we want men of power—power from on high, and every means earth can afford to grapple with the giant errors of this generation, and to call out a people for our blessed Lord at his appearing and kingdom. Paul was learned in all the wisdom of his age, whence his great power for good.

PEYTON G. BOWMAN.

Pillow Prayers.

He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practicable on earth. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears, and hopes, and then the turning of them up towards heaven. This is what the Psalmist is apparently referring to in his words, "When I remember thee upon my bed, and meditate upon thee in night watches." That he uttered many a pillow prayer is a thousand fold more than probable. "I have remembered thy name, O Lord, in the night." I prevented the dawning of the morning and cried." Those cries were prayers before the dawn of day.

If these prayers of the pillow, however, be begotten only of sheer evening sloth, we may say of them that they are "bastards and not sons." But if they are the legitimate children of anxiety, excessive weariness, sickness, or other similar circumstances, then they are of the true house and lineage of heaven, coming down in kindredship all the way from Bethel, where the over jaded Jacob had his angelic vision on his pillow of stones.

Never Enough.

JESUS says, "He that commiteth sin is the servant, (slave) of sin." Nothing is truer than this, as all ages of experience prove. Sin is exacting and cruel. There is no soul-play, no liberty of one's better-self in evil-doing. For evil-doing is an enthroning of the lower nature over the higher, and so a reversal of the divine order of things. Thus is there a colliding of one's self with one's self; and this is bondage with fear. Thomas Carlyle, addressing the drunkard, puts it in this graphic and terrible way:—"No man oppresses thee, O free and independent franchiser! but does not this stupid pewter pot oppress thee? No son of Adam can bid thee come or go, but this absurd pot of heavy-wet can and does! Thou art the thrall, not of Credic the Saxon, but of thine own brutal apetites, and this accursed dish of liquor. And thou pratest of thy "liberty," thou entire block-head!"—*Stirring Christian.*

The *Baptist Union* gives words of caution to religious boasters:

"We always shudder when Christians magnify their doings, their victories, their graces. Satan loves to trap them here. He leads them so adroitly that they often verily think they are honoring Christ when really boasting over self. Self-trust is the deadly foe of trust in Christ, and it clings to our hearts like a cunning, greedy, evil one, bent on our delusion, and ceaseless in his wiles. It comes in the garb of humility; it is zealous, in words, to ascribe all honor to Jesus, while it suffuses the soul with complacency, and turns it within for assurance and strength. Then holiness unto self, by self, for self, overshadows, leads, takes precedence of holiness unto, in, and from the Lord. There has been so much of this: so many who talk of holiness are caught in this snare, that the meek and sincere are disheartened and repelled. And well they may be, for those who doubt and stumble, and fear the most are sweeter, truer, and bring more honor to our Lord than such glaring champions of the 'higher life.'"

THERE is nothing better for a human being sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite, and seem to think nothing better than a little hearty blame. They are mistaken, being conscientious in their blame as they may. There are sore burdens enough in life, bitterness and pain enough, hard work enough, and little enough for it, enough to depress a man and keep him humble, a keen enough sense of failure, succeed as he may, and a word of hearty commendation, now and then, will lighten his load and brighten his heart, and send him on with new hope and energy, and if he have any reasonable amount of brains at all, will do him no harm. Sincere commendation is the wine of life. He who withholds it, when he can give, it, is a churl; a churl from the best of motives, but he is a churl nevertheless.—*H. M. Thompson.*

Advent Christian Times.

CHICAGO, TUESDAY, January 21, 1873.

HAVE you read Erwin on "The Destiny of Man"? An elegant, well written book. Sent post paid for $1.50.

OUR friends in Minnesota will observe the call for their Annual Conference at a later date than was generally expected. The original call, mailed the first week in December by the Secretary, did not reach us until the sixth of January. This is what has delayed the call and the meeting. It may be there is a providence in it.

WE have received and read with interest, C. A. Sumner's second letter upon phonography, devoted more particularly to the popular use and benefits of that important art. Mr. Sumner is at the head of his profession, and what he has to say upon the subject should fairly command the attention of every one at all interested in the short hand method of writing. The price of the published lecture is 15c.—at this office, or procured of A. Roman & Co, 11 Montgomery St. San Francisco, Cal.

AN astute writer upon 'soul sleepers' says that 'the want of harmony in the disposition' of the parable of Dives and Lazarus 'is fatal to their doctrine.' 'Fatal' is quite a strong word, especially as the objection urged is of equal force against immaterialism; for as the advocates of that system are not, strictly speaking, a happy family in their interpretations, the fact that they disagree is by parity of reasoning 'fatal to *their* doctrines.' If soul sleeping and immaterialism are both 'fatally' wounded, where, pray, shall we find 'sound doctrine?'

THE *Church Advocate* is giving an interesting series of articles upon 'the Resurrection of the Body.' Evidently carefully studied as well' as carefully written, we wonder it does not see that the title it gives its essays is certainly unscriptural. The unvarying Scriptural term is 'resurrection of the dead,' that is the dead persons. 'Resurrection of the body' is a phrase that has grown out of the false notion that the body and the man are two different things. The Scriptures give not the idea of rebuilding our house, but of resurrection of the individual

WE have been requested to give a series of articles upon "the National Sunday School Lessons" for 1873. We would be glad to do so; but those who are aware of the amount of time necessary to properly carry out such an undertaking, will readily excuse us. We have sought some competent person to take charge of a Sunday School Department for THE TIMES, and trust that before long we may favor our readers with something of this sort. For the editor to credibly keep up such a department is simply an impossibility, unless other departments of his work should be neglected for that.

IN a neighborhood where a few Adventists recently established themselves, a Calvinist brother undertook to create a prejudice against them. Among the rest a Methodist friend was approached. 'Why, they teach that when a man is dead he is unconscious until the resurrection!'

'Indeed! and what else?'

'Why, they claim the wicked will not live forever, but be destroyed!'

'Well, that is a great deal better doctrine, to my mind, than the idea that God has from all eternity predestined some men to eternal torments.'

The prejudice-monger immediately subsided.

WON'T the good brother who is dilating so extensively on 'the Nature of Man' in the *Church Advocate* put a little more of logic, consistency and coherency into his essays. For instance: what does he mean by saying —A figure must be based upon a reality—something that has been, or something that is, or something that is to be.'

Was there ever, is there now, or will there ever be such a thing as the trees holding a convention to choose a king? Did, or will ever a beam and a stone in a building talk to each other? Was there or is there, or will there ever be such animals and such scenes as are described in figure by Daniel and John?

Is it worth while to overthrow the Scriptures or render them absurd for the sake of an untenable point against 'soul sleepers?'

THINK of one being 'indignant' at the charge that he believed *all* infants would be saved. Yet Prof. Warren, of the Boston Theological Seminary, affirms that 'Henry Alting, an influential member of the Synod of Dort, and one of the most eminent authorities of his time, indignantly repudiates the allegation that his co-religionists held to the salvation of all dying in infancy. He declares that no one of their theologians, reputed orthodox, ever said or wrote any such thing. He affirms that they all discriminate among dying children, holding to the salvation of those of believing parents, but leaving the others to *their merited fate*. He even pronounces the charge of holding to the salvation of all dying infants in a baseless slander, a *calumnia*, noticing it in a series of such false charges. (*Theologia Elenctica*, 1674, page 377.)'

—Infants 'meriting' eternal misery! Could there be a more insanely horrible thought?

CALVINISTS sometimes undertake to deny that they have ever taught the eternal misery of infants in hell. Dr. Hodge of Princeton, in his great work, 'Systematic Theology' ingeniously whips the devil around the stump on this topic, and baptism, and perhaps some others, by silence, or half silence, as the case may demand. But others have not been so discreet. The Helvetic Fathers at the Synod of Dort said: "That there is an election and reprobation of infants as well as adults, we cannot deny against God, who tenderly loves and inculpably hates them before they are born."

Twisse, prolocutor of the Westminster Assembly, says: "Many thousands, even *all the infants of Turks and Saracens*, dying in original sin, are tormented by him [the Deity] in hell-fire." Calvin himself says that God "precipitates into death harmless infants torn from their mothers' breasts." And again, "What other than the good pleasure of God is the cause why the fall of Adam involved in eternal and remediless death *whole nations with their infant offspring*."

MR. H. W. BEECHER being asked—

"How can a father who has hard work to punish his child half an hour, preach that God, who loves us infinitely more than our earthly parent, will ever shut his heart in this world or the next from the returning sinner?"

Replies:

It is not that God will ever shut his heart against a returning sinner. It is that sin, in its very nature, tends to shut our hearts against God. It is not that God will punish the sinner, but that sin will in the next world, as in this, work the ruin of him that sinneth. God, who is the author of our nature, established this law in it, and, in so far, is he the inflictor of punishment in eternity.

—That is to say: Having created us immortal, eternal sin and its consequent suffering are unavoidable. The eternal conscious agony of a portion of the race is the price of 'the pleasures forever more' of the remainder. Is not this impeaching both the divine wisdom and goodness?

IF therefore, we cherish the principles of heaven, and carry in our hearts the peace and joy, and elevation that are felt by its glorified inhabitants, we are now as truly subjects of the Kingdom of God, as though we were disembodied, and surrounded by the beauty, brightness and gladness of heaven itself. We do not mean to disparage, or in the least to detract from the sensible glories of the upper world. They must be great—exceedingly great.—For aught we know there may be crowns of material splendor there may be trees of unfading loveliness, there may be pavements of emerald, and canopies of brightest radiance, and gardens of deep and tranquil security, and palaces of proud and stately decoration, and a city of lofty pinnacles—through, which flows unceasingly a crystal river; and where loud jubilees are ever sung, with a concord of seraphic voices. All this *may* be; but this is not heaven. Such beauties and charms are only accessories of its bliss. Its highest and most rapturous delights consists in *the perfect sympathy, and the full communion of the soul with God.* If, then, this be in any sense, our state or condition on earth, we have reason to rejoice in a good evidence that "the Kingdom of God is now within us."—*Baptist Weekly.*

—Among the astounding misapplications of Scripture there are none more so than the perversion of the words of Jesus to the Pharisees—'the kingdom of God is with you.' The language addressed to a class denounced in as strong language as could well have been pronounced, hypocrites, whited sepulchers full of corruption and uncleanness, devourers of the portions of widows and orphans, the embodiment of selfishness and ungodliness—such were the class to whom Jesus spoke the words—'the kingdom of God is within you!' But reckless interpreters tell us the language means—'perfect sympathy and full communion of the soul with God.' It is morally impossible that the words contain any such idea. There was neither fellowship nor sympathy between the class addressed and their Maker.

INDEBTED FRIENDS.

Our friends who are in debt to us for books and papers will please take this notice as a request that they make an effort for immediate settlement. Times are hard, and no one knows that any better than ourselves. We feel it. But if every one owing us will pay up, we shall be placed in easy circumstances at once. Please do not put us to the expense of postage to write a special dun. Help us soon, and freely.

Modern Spiritism:

An Examination of the

ORIGIN, CHARACTER AND TENDENCY

Of Modern Spiritism.

BY C. C. MARSTON.

This work will bring out in its true colors the system of modern Spiritism, and show its corruptions and immoral tendencies from its own testimony, and also, in the light of God's word. It is an entirely new arrangement of ideas, and to a large extent new collection of facts. And will be read with interest and profit by all who are interested in sensible truth as related to this subject.

EXTRACT FROM THE PREFACE.

I am often asked the question, "Do you believe there is anything in Spiritism, or is it simply a humbug." My uniform answer is, "Certainly there is something in Spiritism—SATAN IS IN IT." The object of the following treatise is to demonstrate the correctness of this answer. That the system is of Satanic origin, and carried on by Satanic influence and destined to the ruin at last that awaits Satan himself, will undoubtedly appear in the evidence here submitted.

Paul's description of Spiritism is found true in every sense of the word, when he says, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to *seducing spirits and doctrines of devils;* speaking lies in hypocrisy, having their conscience seared with a hot iron." (1 Tim. 4: 1, 2.)

The above work is now being stereotyped, and will be hastened to publication as rapidly as possible. We anticipate for it a large sale as a reliable and convenient hand book of the subject indicated.

EDITORIAL GLEANINGS.

Br. Wm. Branch has returned from Minnesota to Michigan. Churches in want of a faithful laborer or pastor can address him at Laingsburg, Mich.——The brethren in the vicinity of Hinton, Mich. are building a chapel 28x40 feet. They hope to have it ready early in the spring.——Four have united with the Manchester church (Iowa) as a result of the late meeting. Others will join soon, and encourage Br. Ridley and the church.——Br. and Sr. Dunand are doing a good work at Saratoga Springs, N. Y. But they are struggling as missionaries and need a help for the Sabbath School and for other purposes. The Lord's stewards we trust will remember them

MY JOURNAL.

WEDNESDAY, Dec. 25. An English work has been put into my hands today with the title, "Everlasting Punishment not Everlasting Pain." By Robert Reynoldson, for nearly forty years a minister of Upper Hill Street Chapel, Wisbeach, England.

This work contains five sermons. The first from Mark 9: 43-48. Death in *gehenna*, or hell not a state of eternal torment. Second, from Mat. 25: 46. Everlasting punishment not everlasting pain. Third, (second part) Mat. 25: 46. Fourth, Rev. 20: 14, 15. The second death. Fifth, Is. 53: 6, Sufferings and death of Christ, the penalty of the law for sin.

These sermons were published at the special request of the church, with a preface from one of the congregation. The work has had a good circulation in some parts of England.

In the first sermon Mr. Reynoldson says: "For some years I had considerable doubts respecting the commonly received tradition that the state which the judge of the whole earth will assign to the unjust at the judgment day, will be one of never ending torment. That a great portion of the human race, with all the sensation of living men, should suffer torment without end by the judgment of the Most High, is a thought so repugnant to our cherished idea of his character, that a question involuntarily arose in my mind—can this doctrine possibly be true? entertaining this doubt, I have not preached the doctrine of eternal torment for several years. I have satisfied myself with saying, that beyond the plainly declared truth, that 'tribulation and anguish will be upon every soul of man that doeth evil,' we know not what the state of the wicked will be, though we have the fullest assurance, from the perfections of his character, that 'the judge of the whole earth will do right.'

"In the early part of the present year however, I advanced a step beyond this, and arrived at the conclusion that the 'second death,' cannot be a state of life, of consciousness, of sensation; and believing that the doctrine which assigns eternal punishment to millions of human beings, is both contrary to the character of God and injurious to the souls of men, I have a conscientious conviction that I ought not any longer to keep silence.

"The popular theology holds a strong position as a theory in most minds, and most persons have a feeling that it is wrong and dangerous to doubt the dogma of eternal misery. And often as they doubt, they have *fears*, lest after all they are running into error, dangerous error. But adhering to the faithful word and renouncing tradition we are soon assured that 'eternal torment' has no foundation in the word of God. And a right view of the Scriptural retribution of the lost, will remove from the mind a cloud which obscures the brightness of God's righteousness and justice, and will enable us to behold more clearly his most excellent glory."

It is pleasant to know that God is showing his servants the truth in these last days. Thousands are being enlightened in all parts of the world, who now reject as unscriptural the dogma of the eternal pain of the lost. They see clearly, like Mr. Reynoldson, that the "second death" is not a condition of consciousness, sensation or life.

To-day the Christian world celebrate the birth of Jesus of Nazareth, the Savior of the world. This may not be the day, but no matter as to that. Jesus was born. The angel declared to the shepherds, in the plains of Bethlehem, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." And more, the angel said, "Behold I bring you glad tidings of great joy, which shall be unto all people." And while Jesus came to preach "good tidings to the meek," he came also to declare "the day of vengeance of our God." But "the day of vengeance" is the "day of the perdition of ungodly men." (2 Pet. 3: 7; 2 Thes. 1: 7, 8), not eternal torment. This could not be good tidings to the universe; while the "second death" for the wicked, would be, as it would put an end to both sin and suffering, by executing the penalty of sin, in destroying the sinners. The seed of the woman will yet bruise the serpent's head. And till all sin and sinners are put away and cease to be, the universe will not be cleansed. But Christ will complete his work in the entire restitution of all the holy prophets have spoken,

"That's Old Testament!"

Sometimes when we refer men in our conversations to what is written in the Bible on subjects of truth, they repel us by saying: "That's *Old* Testament!" The scorn of the Old Testament betrayed in this remark is undisguised, and the contempt in which its testimony is held is evident.

But it belongs to a past dispensation, and is therefore obsolete. True, many of the *ordinances*, yes all, as far as I can now remember, have ceased to be law, and instead of carnal ceremonies, there is now substituted the true worship in the Spirit. The types, the shadows of that age are obsolete, made so by the living substance; but there are truths in the *Old* Book that will ever be truths; that shall never be made void or obsolete as long as the world stands, or eternity endures. A statement of a fact in the Old Testament is an *eternal* truth; as much so as a statement of a fact in the New. Take the account of the creation. "In the beginning God created the heavens and the earth." This is a fact; an eternal truth. It can never grow obsolete; it cannot be transmuted into a lie; time does not affect or change it. It cannot alter; but is just as true today as it was in the day when God made the heavens and the earth; and a thousand years hence it will be still the same. So the record of man, as to his origin and substance, or a statement about him, being a truth, cannot be altered forever. Truth is not mutable. A fact is an *eternal* fact; not affected or changed by dispensations. God's mode of dealing with men may vary and change a thousand times, but a fact is not weakened, removed, or destroyed by such changes.

But that was the twilight of revelation, and that which is more perfect has come. Yes, but things can be seen in the twilight; and they are not seen to be *exactly different* when the sun has risen; they are only placed before the vision in clearer light and glory. All that can be argued from this objection is that some things are more *distinct* now than when they stood in twilight, and not that they are *changed* by the more brilliant light.

Besides, I do not grant that *all* things were seen in twilight in the past dispensations. If we consider the ages for a minute, this will be plain. There was the *age of man, or creation.* The revelation made in that age was one of creative wisdom and power. Will that revelation ever grow brighter with age and distance? Did it appear more clearly in the times of the law and the prophets that God created all things, than it appeared when he performed the work? Does it appear more clearly to-day? Will it ever be clearer, that God is the Creator? Then there is no twilight about creation. Age does not make it a truth more apparent or distinct.

The time of the law next claims our attention. The law as of God will never appear more of God. Those who stood at Sinai had clearer demonstration even than ourselves that that law was of Divine origin. They were not in the twilight concerning this fact. They knew, too, what it was to have the law applied to their every-day life. They knew it could never make them perfect. They knew the curse of the law. They know that it ministered *death*, through the weakness of the flesh. Were they in twilight on these matters? Nay, verily: though they did not understand them in the full light of the gospel, they were not in darkness. The knew the condemnation and death they ministered. That was the age of death.

Omitting the prophets, and coming to the gospel day, we find it to be an age of promise and mercy. It is the age of life: for life and immortality have been brought to light through the gospel, which preached not only the death but the triumphant resurrection of our Lord. Will resurrection ever be plainer? Never. Do we stand in the twi-light of that "wonder!" Nay, resurrection is as plain to us as it ever will be.

The next age is the age of glory. But we are in the twilight with respect to that. Saints have ever been in the twilight with respect to the ages ahead; but never with respect to their own. What revelation has been made in their midst has been the revelation of God for their day specially, and God will not make it clearer to future ages, whom it does not concern nearly as much. Whatever then is revealed in one age is never subverted by a further revelation in the next. Should it be so, God would be divided against himself, there would be inconsistencies in revelation, and the worship of Jehovah would cease.

I said the first age was the age of man; the second the age of death; our own the age of mercy and life; the one soon coming, the age of glory.

· if we want to know about man ·s origin, composition, parts, nature, ·ibutes, life, it appears to me reasonable that we should go back to the ·rds of the first age, treating on ·an origin. This then will lead us ·onsult God about the creature at ·beginning; we shall have to study at his creation, and subsequently ·is fall. Thus we shall certainly · to use the Old Testament as our ·book.

·' we desire to know about death, ·shall not only have to consider the sentence, but we must extend our ·lies into the age of death. We ·t go back to the days when it was ·ll blast, and but a faint dawn of relieved the gloom. This carries ·ack to the times of the law, when ·th brooded over earth with its jet ·gs till it seemed only as the valley ·leath, his wing stretched over it ·a end to end. Then mortality was ·er under-stood. Then the dark· could almost be felt. But, thank ·l, the light of the promise of life ·mered occasionally through the ·m, its beams being the tokens and ·mises of, life ahead. To study ·h, then, we are at once in the Old ·tament, reading Job and David, ·ah and Daniel, and all who have ·ten of it. And all they said about · far as they went, is true, and ·thy of our confession also.

·ut if we want to know of resurr·ion and life, we must learn at the ·ty tomb, in the clear light of a Sa·'s resurrection. We can see it in ·age of life. We can know it ·ugh Christ, and so our fear of ·h's mortal stab is scarcely felt; ·e, it is jubilantly triumphed over in hope of resurrection, as we prove hope in the shout of the apostle, death, where is thy sting! O *hades*, ·re is thy victory! Thanks be unto ·l who giveth us the victory through Lord Jesus Christ."

·ad if we would know glory—which ·l so soon flood and fill all the earth, can only dimly anticipate it, and · for it to be revealed, that we may, ·ing into that blessed and desired ·summation, know it in its own ·t, by participating in it.

·hus then when I bring from the · Testament passages on man, show· what he is; and descriptions of ·th, and the state of man in death, ·n only wisely fetching out the facts ·n their proper places—taking them ·n from the shelves of time on ·ch it has pleased God to place ·m. I cannot get them from the ·w as I can from the Old, because ·y are not placed there by God— ·ugh where the New Testament ·aks of them it does so in perfect ·ord with the Old, since our God is a yea-and-nay God. The New ·tament contains more advanced ·th. It teaches a farther-on lesson. ·rims with the victory of life over ·rtality, and treats of corruptibility ·llowed up in incorruption. Oh! sweet and rich grace it revels in. ·t only does it tell of dead men liv·; fallen men rising; corruptible ·n becoming incorruptible; but it ·s, "There's another age yonder," ·l gives us a peep through its glass, ·which the light yet burns faintly, so ·t we see things but darkly.

·o, in respect to man and death. I free in God to say, the *Old* Testa·nt is *not* twilight revelation. What·r else it is twilight to—whatever ·er facts and truths—it is incorrect ·ay it only glimmers on man and ·th. On these subjects we do not ·l facts growing in distinctness; a ·n gradually developing, but we see ·eing at once, and read of his com·ition, etc. The facts, like the man, · whole and perfect for our contem·tion. Nor do we see the solemn, ·ll truth of death being revealed by ·rocess, only a fact or two being ·own at a time; but we find the truth ·ly known and realized; and if the ·thors wrote by the aid of the Spirit, ·perly expressed. (*To be concluded.*)

W. KELLAWAY.

Questions.

1. Do the Prophetic Numbers in Daniel and John represent literal days, or does each day stand for a year?

2. Do any of those numbers reach to the coming of Christ, the resurrection or the judgment?

3. Was anything in the prophecy closed up and sealed until the time of the end; and if so, was it the prediction of events, or the prophetic time?

4. When did the time of the end commence?

5. Are all the antecedents of God's dealings in visiting our race with judgments, in favor of our knowing the time of the final judgment?

P. W. HOUGH.

Surprise Visit.

Our hearts were made glad on Christmas day last, by a visit from a number of our brethren and sisters of this section, who showed their regard for us, and their appreciation of our humble labors, by presenting us with a new Howe sewing machine, worth $102, a large English Bible, flexible cover, was presented me also, by one of the brethren. Our hearts were made glad, not because we counted these valuable gifts, though they were very much needed—the sewing machine in our family of children, and the Bible to take the place of an old one somewhat smoky and very small print, too. The appropriateness of these gifts shows the good sense of the givers, the costliness shows their generosity, while the giving itself shows their interest in the cause, and their confidence in us as laborers in that cause. We feel all unworthy to receive such costly gifts, feel that our abilities are small and that our faith and courage are sometimes much less than we could desire. Yet we feel new obligations resting upon us. We consider this as a token that the Lord would have us still labor in his vineyard. We view the matter as we are sure our brethren would have us; we receive these gifts as coming from the Lord through his children, consequently we thank God and take courage.

I feel it duty at this time to publicly acknowledge, that on Christmas day, 1871, I received as a gift from a beloved brother and sister in Illinois, a complete set of "Gibbon's Decline and Fall of Rome," a work which I long desired but could not obtain.

And now let me say a word to the brethren at large. Remember those who labor among you in the gospel, show them that you believe in their mission in a way that they cannot misunderstand. It need cost you but little to let them know that you are willing to help bear the burden of the Lord, you will receive a present blessing from the Lord, and a well done from him in the day of judgment. I often think of a dear brother who labored a year in one section, and received in all a "straw hat and fifty pounds of flour." How could he know that any one truly sympathized with him or really bid him God speed. I know how his heart longed for sympathy and encouragement, and yet it was withheld and some one was to blame. How can our hearts be otherwise than touched when *every one* of our Advent brethren and sisters within the circle of our labors, as in this instance and in many others, have shown their good will for the cause by contributing of their substance? We have in the past, doubted at times our calling to the ministry even though some have been blessed under our labors. We hope and pray it may be so no more.

And while I would admonish the brethren of their duty to pastors, I would say, forget not that our paper must be sustained, and that by material aid. Forget not your duty in this matter, you know that the "Lord loveth a cheerful giver." Do you know that God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work? (2 Cor. 6: 7, 8.) Why then be afraid to give? Please read at your next hour of worship 2 Cor. 9, and may God bless you and help you to imitate the Corrinthian brethren, and my brethren in this respect.

WILLIAM MORPHY.

Lewis, Iowa.

I THINK it best not to dispute where there is no probability of convincing."—*Whitefield.*

THE least act of self-renunciation hallows for the moment all within its sphere.—*Margaret Fuller.*

HE who reforms himself, has done more towards reforming the public than a crowd of noisy, impotent patriots.—*Lavater.*

HYPOCRISY, of course, delights in the most sublime speculations; for never intending to go beyond speculation, it costs nothing to have it magnificent.—*Burke.*

DOCTRINES are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another.—*H. L. Hastings.*

CAN CHRIST ever fail to satisfy? Does he not satisfy the heart of God? Does he not fill the heavens with his glory? Is he not the one grand subject of everlasting counsels and purpose? Doth not the history of his ways overlap eternity.

MULTIFARIOUS reading weakens the mind more than doing nothing, for it becomes a necessity, at last, like smoking: and is an excuse for mind to lie dormant while thoughts are poured in, and run through a clear stream over unproductive gravel, on which not even mosses grow. It is the idlest sorts of idleness, and leaves more of impotency than any other.—*F. W. Robertson.*

BE PATIENT with men who make mistakes. The best men step aside without meaning to. A kind, strong word then is the help and blessing they need. As long as the deliberate choices are not turned downward toward the evil, and the motive is not colored with a bad purpose, the man is essentially on the good ground of hope, and is open to the dew and light of love. Help that man!

DOST thou really find Christ insufficient to satisfy thy heart? If so, thou art in a very alarming condition. Get down on thy face before God, in honest self-judgment. Pour out thy heart to him. Tell him all. Own to him how thou hast fallen and wandered. Have it all out in secret with thy God, and take no rest until thou art fully and blessedly restored to communion with himself.

JOHN WESLEY always preferred the middling and lower classes to the wealthy. He said: If I might choose, I should still, as I have done hitherto, preach the gospel to the poor." Preaching at Monktown church, a large, ruinous building, he says: "I suppose it has scarce had such a congregation during this century. Many of them were gay, genteel people, so I spoke on the first elements of the gospel; but I was still out of their depth. *How hard it is to be shallow enough for a polite audience!*" And the statement is good this day. The style and show which clamor for a "star" preacher would be utterly bewildered under anything like a blaze of Gospel sunshine.—*Meth. Recorder.*

LET US hear all that geology has to say about the formation of the earth, and the deluge: all that science can tell us of its discoveries in caves, or lakes, or ancient ruins, bearing upon the antiquity of man; all that the most ancient writings, monuments, and traditions furnish in regard to the period under our view. Of all men the believer in the Bible has the least cause for apprehension lest his faith shall prove without foundation. The discoveries of science are doing far more to confirm the record of Genesis than to refute it, and any apparent discrepancies we can afford to wait until we get all the facts.—*Chris. Advocate.*

The Times.

AT HOME.

– – – In Lansing, Mich., a man was "broken on the wheel" of an engine he was inspecting, and suffered a terrible death.

– – – A hard-working clergyman suggests that church pews should be put on pivots, so that persons in front may examine the toilets on the back seats.

– – – 'Popular Piety' is the heading the N. Y. *Herald* gives to its reports of Sunday services. The genuine article is not, however, very 'popular,' nor has it ever been so.

– – – A Lincoln paper claims that a seventeen foot vein of lime has been discovered in Nebraska. The lime is said to be so free from carbon and other foreign substances as to be ready for use without burning.

– – – We understand that cars are being built for mail trains between New York and Chicago, to consist of three cars and a locomotive. The trains are expected to make the distance between the two cities in twenty-four hours, running at the rate of about forty miles an hour.

– – – A Georgia paper relates the case of a colored man who was overpaid one hundred dollars on a check by a bank. The man returned the money: and another paper commenting on the incident, says, with something more than irony in it, that this is another evidence that the race can never be civilized.

– – – In 1870 there were 70,755 freedmen and colored children in attendance at the schools in Virginia; in '71 the number reached 157,841, and it is safe to estimate that 250,000 freedmen and colored children attended school in that State during the past year. An estimate can be made from these figures of the extent of the work of educating the colored race throughout the South. The outlook is a very promising one.

– – – The *Sun's* Pottsville, Pa., correspondent says the man who is engineering the great coal corner is Frank B. Gowen, President of the Reading Railroad. Mr. Gowen's first great move was the purchase of vast coal tracts, to accomplish which he negotiated millions of capital in England. To own and control all the anthracite coal in the United States is what Mr. Gowen desires for his Company, and if he can effect alliance with Mr. Parker, and one or two other magnates (the consolidation has been perfected between himself and the Delaware, Lackawanna & Western Railroad) then will they hold the keys to the anthracite coal mines of Pennsylvania, and be able to "bull" or "bear" the market at will. In Philadelphia the coal dealers are threatened with utter ruin. The heaviest dealers are trembling in consciousness of Mr. Gowen's power, and their utter helplessness to save themselves. Mr. Gowen has gone into the coal business on a mammoth scale in that city. He has opened yards, and having his coal mines and railroad to transport his coal, no private parties can compete with him. The same projects will be carried out in Reading, Lancaster, Harrisburg, Allentown, and such other cities as he chooses, until finally the whole of Pennsylvania and adjacent will be under the control of the Reading Company as far as the supply of coal is concerned.

– – – The way to ensure the burning of a building is easy. Put hot ashes in a wooden box and leave it near the wood work. Let matches be used liberally, and scattered about where people can tread on them. Wherever there is a flue, let the floor-beams be set in as near the heat as possible. Carry up as many thin iron smoke pipes as may be, and let them touch the wood as often as is convenient, and if a joint or two can be left loose, all the better. An iron pipe with zinc, and the zinc with boards, has been found to answer well. There is no need of putting incendiaries to the trouble of starting a flame. Provision can be easily made for the burning of churches, warehouses, or houses, while they are building. But all this will fail, unless one secures the right kind of watchman, janitor, or sexton If one has a prompt fellow, who at the first sight of fire runs to the police or the fire alarm the whole blaze will be apt to fail. The proper thing is to watch the flame a moment in a dazed state, then arouse and run round the storeroom, or church, for lost buckets and water that won't run. If you have hose and donkey engine, see that the engine wont work, or that the hose is burst. After a little, the sexton might go out after a Trustee, or the porters run half a mile to let the merchant know. If the fire companies can can be kept down for a half to three quarters of an hour, almost any building can be successfully burnt. There are some persons that don't want to be burned up. Let them reverse these directions.—*Christian Union.*

ABROAD.

– – – The French Assembly is trying to tinker up a satisfactory form of Government for France.

– – – The Emperor and Bismark have had a falling out—at least so it is reported; and certain it is that the latter has resigned some of his positions of trust.

– – – Grammont again insists that Austria promised to help France in her war with Prussia. It seems, at least, that Austria had no time to fulfill her promises if she made any.

– – – The disasters of 1872 are to be continued, it seems. At Yarmouth, England, a few days ago, fifty-nine fishermen were drowned during the prevalence of a violent gale.

– – – The experiment has been tried in the Wolverhampton (England) Council Chamber of placing wire across the room, and has been found so far successful in preventing an echo. The plan will also be tried in adjoining courts belonging to that town.

– – – The measures of the German government to repress emigration are said to have excited the fears of the people that another war is at hand, in which they are to serve as 'food for powder.' In consequence of this feeling immense numbers are using every endeavor to be ready to leave for America in the spring.

– – – The progress of Christianity in Madagascar is attracting attention. During the last year the increase to the Christian community was 63,000 persons, including 18,000 church members. In three years the total addition has been about two hundred and fifty-eight thousand converts.

– – – The quantity of spirits entered for consumption in England as a beverage in the first three quarters of the year 1872 was 10,109,041 gallons, being 1,162,449 gallons more than in the corresponding period of the preceding year; in Scotland, 4,594,771 gallons, an increase of 579,741 gallons; in Ireland, 4,253,692 gallons, an increase of 331,107 gallons.

– – – A dispatch from Bombay says a report has reached that city that a terrible earthquake has occurred at Soonghur, a town of India, in a detached district of the Baroda dominions, one hundred and fourteen miles north of Bombay. Fifteen hundred persons are said to have been killed in that town alone. Nothing has been heard from the surrounding country, but it is feared that there has been much additional loss of life.

– – – A distinguished Austrian officer, Baron von Scholl, who wrote about the defense of England in the November *Macmillan:* "Really, there was a sort of grim humor in the thought—if it were not so sad—that a nation which proffesses to believe in the Sermon on the Mount should be reproached by other nations who profess to believe in the Sermon on the Mount because, in the financial year 1872-73, it is only devoting to the destruction of human life a sum of $200,971,500.

– – – A recent calculation relative to the principal European languages shows that English is spoken by ninety millions of persons, inhabiting Great Britian and Ireland, North America the Bermudas, Jamaica, Cape of Good Hope, Australia, Van Dieman's Land, Newfoundland, and the East Indies; German by fifty-five millions in their own country, Switzerland, Austria Hungary, Russia, North and South America, La Plata, Australia, and the East Indies; Spanish by fifty-five millions in Spain, Cuba, Mexico, the republics of South America, Manilla, &c.; and French by forty-five millions in France, Belgium, Switzerland, Canada, Cayenne, and North America.

– – – Valuable additions to the knowledge of Nova Zembla and the adjacent seas have been obtained during the cruises of the Norwegian fishing vessels. They have proved the Arctic Sea navigable for five months in the year, especially along the northwest coast of Nova Zembla. Up to latitude 77 north and longitude 82 east, that part was not only free in September, 1872, but had a temperature of above forty-three degrees Fahrenheit. Another interesting discovery due to the same source is that of the Gulf Stream islands, in the very place where the Dutch expedition of 1594-97 located a sand bank, with eighteen fathoms of water over it. A rise in the bottom of that region of more than 100 feet, even in three hundred years, is very remarkable. According to Mack, these islands lie six miles from the coast, the north point in about latitude seventy-six degrees twenty-two minutes north, longitude sixty-three degrees thirty-eight minutes east. They consist of sand and rock, being bare, without any traces of vegetation Petrified shells are found on the firmer part of the surface.

– – – On the 6th of July, 1871, a law of public safety was passed by the Italian government, the results of which have just appeared in a report presented to the Italian Chamber by Signor Lanza. The principle object of the law was to check crimes of bloodshed, which have long been the reproach of Italy; and, according to this report, there were 2,286 murders committed during the first nine months of the year 1871, and the number of assaults with intent to kill not fallowed by death was 1,486. In 1872 these numbers were reduced respectively to 1,633 and 1,132, showing a reduction of twenty-five per cent on both classes combined. In 1871 there were 33,352, and in the next year 29,512 cases of wounding, a reduction of eleven and one half per cent. During nine months of 1872, in Sicily, there has been one murder for every 3,928 inhabitants; in Sardinia, one in 4,780; in Neapolitan provinces, one in 3,044 and in other provinces the average has been one in 18,347.

– – – In the Pope's recent allocution the persecutions in Germany, Switzerland, and Spain are alluded to. In reference to Germany, it is set forth that, adding calumny and derision to agony, the rulers of that country do not hesitate to attribute their cruel persecution to the faults of the Catholics, forsooth that these prelates and priesthood refuse to prefer the laws and will of the civil empire to the holy laws of God and the Church. The civil authorities of some of the cantons of the Swiss Republic, the Holy Father goes on to say, have entered upon the same path as the German Empire, and not less grave is what the Church suffers in Catholic Spain from the hands of the civil powers. There a law concerning the endowment of the clergy has been proposed and ratified, which is calculated to increase the destitution and servitude of the clergy Sadder things are also to be told of that small but impudent band of Armenians, who, especially at Constantinople, have endeavored, by audacious fraud and violence, to overwhelm the much greater number who remain faithful in their duty and faith. In conclusion, the Pope reviews the situation. "The Lord," he says "has truly smitten, us venerable brothers, with his sword, hard, great, and strong, but let us endeavor to appease the Divine anger in this acceptable time of the advent of our Lord."

– – – A recent telegram from Russia stated that the expedition to Khiva had been abandoned for the present, an announcement which occasioned considerable comment on both sides of the Atlantic. The opinion was generally expressed that Russia had given up the expedition for fear of exciting ill feeling in England. It does not appear who was the authority for this telegram, but it certainly afforded much satisfaction to the English, a feeling which has been somewhat dampened by the later intelligence that the expedition, instead of being abandoned, has made excellent progress, having already penetrated to the steppes of the Turkomans, inspiring a perfect panic in Khiva. The accounts received of the movements of the Russian troops are vague and mysterious; but it is said that the officers in command conducted their operations as though they intended to hold whatever territory they invaded, even going out of their way to pierce and occupy mountain passes hitherto only traversed by bridle paths. The army of the Khan of Khiva is said to be composed of some hundreds of badly armed slaves, who could make but a poor stand against well-appointed and disciplined troops. All this creates not a little uneasiness in England, as the presence of Russians in Central Asia is regarded as a menace to British domination in India.

The Christian Life.

"I Meant to do More."

Such will be the excuse of many an unfaithful steward in the great day of final reckoning. "Oh yes, I meant to do a great deal more—I knew I was not doing enough, but then I had so many objects that I desired to accomplish—land to buy for my children—houses to build and to furnish—stock in banks and railroads to purchase—debts and mortgages to clear off, &c., it really seemed as though I always had use for every farthing, and more I than could get. But I did not think it would always be thus. I thought these matters would all be arranged by and by, and then I would redeem the time—then I would give all I could make. But alas! at a time when I thought not the messenger came; and here I am to give an account of my stewardship. Oh that I had been wise! Oh that I had labored to lay up treasure in heaven, as diligently as I did on earth! But now my riches are corrupted: my garments are moth-eaten. My gold and silver is cankered; and the rust of them is a swift witness against me, to eat my flesh as it were with fire.

Now is the accepted time. Now is the day of salvation. Let us work while it is called to-day, for we know not what an hour may bring forth. Take thy bill quickly, sit down and write, lest the Master come and find thee eating and drinking; wasting or hoarding, as so many before thee have done, who meant to do great things by-and-by; but to whom the convenient season never came. Not those who "meant" to do their duty, but those who did it, will be justified in that day. —*Gospel Trumpet.*

A Child's Rebuke.

A baker who was a believer in the Lord Jesus Christ, was one day hurrying along with a tray in his arms, when just as he passed through a side door he accidentally ran against his little girl, a child of about three years of age. Annoyed and irritated at the moment because he had, as he supposed, hurt the little one, he shouted in a loud, angry voice, "Get out of the way!" and passed on. More frightened at the father's stentorian shout than by the trifling accident, the child went whimpering down the yard, and meeting her aunt, was asked if she was hurt. "Ess," replied the little creature, "but Jesus didn't 'peak in dat way to 'ittle child'en—*he* took 'em up in his arms, *he* did." What a rebuke from the mouth of a child!

No Want.

A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man can not properly be said to want it. When it is needful, a good man shall not be without it. What is not bestowed upon us, may not be so beautiful at that time wherein we desire it, for everything is beautiful in its season. He that doth not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working—*Charnick.*

An Odd Person.

Some young ladies were one day in the house of the Rev. B. Jacobs, talking about one of their friends. As he entered the epithets "odd," "singular," and the like, freely applied to somebody. He asked and was told the name of the young lady they were speaking of.

"Yes," he remarked very gravely, "she is a very odd lady; she is a very odd young lady; I consider her extremely singular;—she was never heard to speak ill of an absent friend."

The rebuke was not forgotten by those who heard it.

John Newton says, "Satan seldom comes to a Christian with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbos; but bring a few shavings and set them alight, and then a few small sticks and let them take fire, and you will soon get rid of your log. And so it is with your sins. You will be startled with the idea of commiting a great sin, and so the devil brings you a little temptation and tells you to indulge yourself. 'There is no great harm in this,' 'no great peril in that;' and so by these little chips we are first easily lighted up, and at last the green log is burned. 'Watch and pray, lest ye enter into temptation.'"

From Our English Correspondent.

Christmas day has come and gone, and it was one of the best and most peaceful days ever spent by your correspondent in this tumultuous world. You know, or I would tell you that this season in England is one of the most festive seasons of the year. The very mention of Christmas quickens the English pulse, and seems to be considered as a nomenclature of all that is bright, joyful and happy. Christmas brings family reunions, festal enjoyments and home decorations. Brothers and sisters separated for the long year meet around the family board which is graced by the presence of father and mother. Pleasant talk concerning the past year goes round the table, and when after meal they all gather about the hearthstone and the family Christmas log, it seems as if the top of happiness is reached.

But I did not so spend the day which commemorated the birth of our Jesus. We had heard that a number of persons—four in all—wished to enter into the name of our God and Savior, and that Christmas day was the most convenient and suitable for them, and had therefore held ourselves in readiness to serve them in Christ. They were from Pulham, the place I gave you an account of in a former letter.

They came by an early train, and after a little refreshment, we proceeded to the Preston road—a beautiful road going around for the most part by the way of the Bay of Weymouth. The sea was rolling heavily and breaking in foam as it tended to the beach. And the ground was a loose pebbly bottom, which was drawn away from under one by the retreating waves. The majesty and roar of the elements nearly drowned the voice of your correspondent as he sought to speak words of wisdom and comfort to the brethren about to be baptised. I forgot to say that my youngest sister joined those from Pulham, for baptism into Christ. She was the first who came forward; and Br. Hardy and myself immersed her in the billowy wave as it sought the shore. Another sister and three brethren were then "buried in baptism into death," all I trust understanding and believing according to the Scriptural faith and hope. It was a blessed season, and we obeyed under difficulties, but our Lord's approval and spirit which led us there, waited on our steps to bless us.

After changing and partaking of dinner, we had a profitable meeting in the reading room, at which we were led specially to speak of the priesthood of believers. We rejoiced in being made to our God a holy and royal priesthood, taking the place of the old Aaronic order, that we might enjoy in the service of God in his temple, which is his body, the church. For this we were prepared as the priests of old by (1) washing, (2) clothing, (3) anointing. And we gladly anticipated the day when we should be "a kingdom of priests" reigning on the earth.

So the truth prospers, and we rejoice and will rejoice. Five more living stones built upon the foundation of the apostles and prophets, Jesus himself being the chief corner stone! Five more 'in Christ!' Five more 'added to the church!' Five more members of Christ "in continuance being fashioned!" Five more scions grafted into 'the Vine, the true Vine!' It is blessed to realize all this! To God be thanksgiving for his mercy and Spirit which led them to die that they might henceforth live unto God! Brethren pray for them.

THE JUDGMENTS OF GOD.

The "Right Rev. Dr. Comthwart," bishop of the Roman Catholic diocese of Beverly, has written a pastoral to his charges, which was read on the 8th inst, at the church of Atley, by the "Rev. M. Kelly." In it he states the unparalleled distress of the nations, the visitations by "act of God," as judgments on increasing wickedness. He also remarks on the state of the Roman Church, and its sorrows. It is nothing but a dilation on "miserables"—torment, which God has commanded to be given to the wretched apostasy, a tale of woes, disastrous, thickening omens of the approach of the King of Righteousness. I make the following extracts:

His lordship, at the outset of his pastoral, did not hesitate to affirm that for the last eighteen months and more the calamities, the disasters, the ruin and devastation that had afflicted the nations were little less than appalling. The wild rage of the elements on sea and on land; the wholesale destruction of life and of property; inundations, exceptional in their magnitude and number; the wide-spread misery of which they were the cause, distributed with a terrible equality of mischief over many portions of the globe; fires, the gigantic energy and extent of which had no known parallel in the past, their origin often a mystery, and their measure of ruin to life and property never fully realized. Earthquakes, wrecks, destruction of crops, accidents in mines and on railways were of frequent occurence. The catalogue of wo and of ruin indicated the hand of an offended God, who governs the universe, who controls and guides the elements. Considering the widespread and terrible calamities that have literally been pressed into that short space of time, what was there in the history of the past, or in the nature of things, to check the conviction that they were the visible evidences of the anger of God—that they were the instruments of his will for the chastisement of the sins and crimes of these modern days? But what, some might ask, had the modern world done? The church was suffering grievious persecutions in several countries, and was scorned, despised and trammeled in most....The Vicar of Christ has been despoiled of his estates contrary to the law of nations and in violation of every right; his capital, the capital of the Christian world, was occupied by an invading host and desecrated by the refuse of the revolution. Our own country had followed in the wake of the enemies of the church and of all authority abroad, and in loosening the marriage tie had brought a stain to many a house, while the revelations of her Divorce Court flung daily a moral pestilence over the length and breadth of our land. To please a noisy, infidel, revolutionary party she had allowed the Christian, God fearing portion of the population—the immense majority, thank God, as yet—to be wronged and oppressed by an education bill which interferred directly and mischievously with the inalienable right of parents to educate—religiously educate—their own children. After speaking mainly of the crimes of nations and of governments, and of the scourges that were following them, his lordship's next allusion was to 'a reigning scandal, a master sin, the root and origin of a multitude of others—the vice of intemperance, the crying evil of the day, that had invaded both sexes, young and old, and every rank from the highest to the lowest. To see the indulgence with which it was treated, the carelessness with which the habit was contracted, the rashness with which it was festered, and the recklessness with which its victims abandon themselves to it, would seem to be thought but a light matter. Drunkenness was a willing devil; it was the very mother of malice and the enemy of all virtue; it turned the brave man into a coward; the temperate it made lustful; it knew no justice and was fatal to prudence."

Surely, the world is going to ruin, and the nominal and heretical church to perdition! Wo is upon all, but those who are in Christ Jesus.

ITEMS.

The Pope has written a letter to Mrs. Maguire, wife of a late member of parliament, of the same name, in which among other things he says:

"Your piety must see and acknowledge that the anxious labors which had no slight share in causing his death prove that his heart always burned with zeal for God's glory and his neighbor's good, and that he was wholly devoted to the attainment of those noblest objects; and therefore that his merit on this twofold score must have won for him the most ample recompense in heaven. You can have no just doubt, then, that in the kingdom where charity is perfect, your husband, though parted from you, is more than ever united to you by the closer bonds of the spirit, and extends to you and to your children the most effective care and guardianship. Raise your heart, therefore, for thoughts like these, trust in God's clemency, and offer him the sacrifice of your grief; that if any stain of earth still clings to him that has passed from you it may quickly be wiped away, and his participation of the glory he has earned may be hastened."

The errors in the foregoing of spirit guardianship and purgatory are distinct.

Clergymen's Mercy.—The *Leicester Chronicler* reports a conviction for which three Lutterworth magistrates—all of them clergymen—are responsible. A woman named Cook, between seventy and eighty years of age, and of good antecedents, was charged, at the instance of a policeman, with having maliciously to have done damage to a fence to the amount of one penny, (two cents). The owner of the hedge, a farmer, had been sent for, but would not appear in court, and, under the circumstances, the policeman was the only witness. It is said that the woman, being very deaf, could not hear a word of the evidence, and was therefore unable to question the witness. When the policeman first charged her with the offence she denied it, and said she had merely broken a bit of dead wood with her foot; and some words, warm on both sides, appeared to have passed between them. The magistrates required the woman to pay 1d. for the damage done, and 5d. as fine, besides costs, which amounted to 13s. 6d., or suffer seven days' imprisonment: and a correspondent of the *Chronicle* alleges that, as the reverend gentlemen knew that the accused and her aged husband were in receipt of parish relief, they must also have been aware that, by this sentence, they were consigning her to prison for a week.—*The Echo.*

A Wealth-making Age.—We live, ladies and gentlemen, in a wealth-making age. It may surprise you to hear, but I believe it to be true, that more wealth has, in this little island of ours, been accumulated since the commencement of the present century—that is, within the lifetime of many who are still among us—than in all the preceding ages from the time, say, of Julius Cæsar, and, again, at least as much of it within the last twenty years as within the preceding fifty Liverpool has had even more than her share in this great, this almost portentous activity. Since I knew her she has scooped four miles of solitary shore into teeming docks; and now I am told she is about to add other miles to these. Out of the mere overflow of her wealth and energy the little hamlets which faced her in Cheshire have grown into a great town district, larger, I suppose, in population than she herself was at the commencement of the century. Her opulence, I think, has grown in still greater proportion than her numbers. If we ask where is this to end, when will this marvelous process be arrested, when will this floodtide begin to ebb, I for one know not. I am by no means sure that we are even near highwater. But with the impetuosity of this galloping career, with the wonderful development of such arts of life as bear directly upon enjoyment, there grows up continually a correlative class of dangers and temptations. "The world is too much with us; late and soon, getting and spreading, we lay waste our powers."—*Speech of Mr. Gladstone, at Liverpool.*

THE "ROCK" ON HENRY WARD BEECHER.

We do not profess to understand Mr. Ward Beecher's theology, which is the more to be regretted as a very high value is evidently set upon it in New York, where his chapel boasts a rent roll of some fifty thousand dollars a year. Preaching there on the day of the National Thanksgiving (Nov. 28), he took his text (we quote from the *New York Times*) the famous passage in the second chapter of Isaiah, in which we are assured of the coming of a time when "Nation shall not lift up sword against nation, neither shall they learn war any more." That time, Mr. Beecher admits, has not yet arrived, indeed, "at present the main business of European nations is to teach their people war," to force artizans to kill and maim each other in the name of patriotism," and take for that purpose "2,000,000,000 dollars a year from the laboring classes." Here is a depressing picture, and we ought, therefore, to rejoice to be told, on Mr. Beecher's authority, that "the day is coming when there will be an organization to preserve the peace of nations," the same being "brought about by the suffrage of working men." But as the working men of America failed to retain their own model Republic from plunging into the most protracted and sanguinary contest of modern times we have but little hope of their ever effecting an "organization" that will preserve the peace of the world at large. We must look to a higher power to accomplish that, as Mr. Beecher might have discovered had he read attentively the whole chapter from which this text is taken, and which contains a glorious prediction of the Second Advent and kingdom of Christ. When he, the Prince of Peace, appears, we shall be able to dispense with armies and navies, but not before.

From South America.

My Dear Brother Himes: — On the 6th of September I laid my Edwin in the grave by the side of his mother in his 30th year; thus we both expect an "Edwin" from the grave as the fruit of Christ's death and resurrection—I hope very soon.

On my arrival here, October, 1845, I preached from house to house, all over the island, there being, of course, no meeting house. Some eighteen months after, conversions began to result among the slave population; the poor and the lowly being always the most ready to receive him who preached the gospel to the poor, and who himself became poor that he might make many rich; and became a corn of wheat sown that he might not abide alone, but that many should arise and live out of the dust from which he arose as the first-fruit.

God did not limit himself, however, and about a year after conversions began to take place among the slaveholders, and in 1849 a church was organized, a temporary chapel built, and one of the most intelligent and best educated men on the island, son and brother of slaveholders, was ordained as deacon of the church. There had been opposition from the slaveholders from the beginning, chiefly in consequence of my teaching the children of the slaves and some of the elder slaves to read which they feared would cause them to rebel. After the organization of the church it increased, seeing that some slaveholders were coming out on the Lord's side. At one time it assumed very serious dimensions, but the Lord's arm appeared stretched out for his own cause to frustrate Satan's wicked devices in stirring up his people against it.

The authorities had determined to take away our chapel, to turn it into a political meeting house. The next day was appointed for the purpose. That afternoon I was summoned to appear before the magistrate for the sake of the truth. Was ordered to deliver up the key of the chapel. I told him it had no key, and it was only a temporary house, that we would not oppose them, as the servants of Christ are as their Master, and do not fight; but we could not "give it up" to them, neither would I deliver the key if I had it. At twilight a group of us were talking over the event expected to come off next day, when we heard the report of a gun. The Prefect had shot himself. The opposers were crest-fallen at this event, and abandoned the persecution for the time, while the truth continued to have free access and to increase its influence.

Some time after the persecution revived. I was to be fined $50, put in the stocks, and the government was to be informed that I preached a sedition. A union of the Bowie family, Abrahams' family, who married one of the Bowie family, and Castello, the Prefect from the continent, were the chief combination. Abrahams was very wealthy, and influential in consequence. Abrahams had a Miss Bowie, a sister-in-law staying with himself and wife, of whom he was very fond. Castello gets in love with her. Abrahams is violently opposed to it. The Bowie's consent to the union; and the Bowie's, Castello, and Abrahams become bitter enemies. Abrahams soon sides with us so as to oppose Castello and the Bowies, and gave us $25 to assist in building our contemplated new chapel. Castello fears the influence of Abrahams wealth with the government to injure him, especially as Abrahams could report wrong doings on the part of Castello. Castello also, now seeks our favor, so as to get me to speak in his favor in case Abrahams injured him with the government, and offers money to aid in our contemplated house of worship, though he never gave any.

Thus, God wonderfully and mysteriously appeared for his infant and increasing church in this place where Satan had long reigned supreme and undisturbed. There have been three hundred and seventy-six members in the church from that time till now. One hundred and twenty have died, and thirty have backslid en, some of them totally apostatized and became bitter enemies to and persecutors of the truth and Christ.

While I was in the States, in 1855, my father's spirit got stirred up at my success, and he followed me out after I returned, to labor in Providence, fifty miles to the north of this island. Having made some converts to the faith, he requested me to come over and organize a church. Myself and Dea. Bowie went over and we ordained him over a small church, the members of which I baptized previous to the ordination. On his leaving, he ordained Mr. Davidson, one of his converts; but he has not the gift of preaching, and Providence is not properly supplied with the preaching of the truth.

At Bluefields the Moravians have a missionary station about ninety miles to the west of this island, on the continent. They have a small vessel and sail along the coast to various stations along the Mosqueto shore. They keep a large store, and carry goods about in the vessel. The missionaries being paid from the profits of the sales of said goods, they being the salesmen. My daughter, who was there, informs me that they speak mostly about the soul going to heaven at death, not noticing the resurrection. I have had Mrs. Ingraham, one of their members with me for several months under medical treatment, and I have plied her with the doctrines of the kingdom and the resurrection at our family devotions, and will give her a supply of The Advent Times to circulate there.

There is a missionary station (Presbyterian) at Bogota, the capital of this republic, and one in Venezuela. I expect soon to have communication with the brother in Bogota, as I have given him, at his request, the outlines of the history of this mission and asked him for information in return.

The idea of the soul being immortal as a separte entity I could never understand, though I received it as a Scriptural doctrine from the texts discussed in the "Good Tidings." Not being able to understand it, I preached Jesus Christ and the resurrection which were quite plain to the unprejudiced mind, and only alluded to the soul in expounding The illness of Mrs. Bent, one of our members, and a mother in Israel, brought the subject very solemnly before my mind. She had consumption, and was, to all appearance, in the very last stage of the disease, and I am satisfied a very large portion of her lung is excavated, yet she got well. At one time, during the progress of the disease, which lasted two years, she became quite insane, and had to be locked up, yet seldom did anything that was really sinful. But whenever she did do or say anything sinful the effect of the dread of it brought her instantly to sanity, and she would remain perfectly sane for from three-fourths of an hour to an hour, when she would become insane again. After her recovery she would relate this circumstance frequently.

In view of this, I asked myself: Does the *soul* get insane? If it does, it can get insane after it leaves the body. Or does the soul leave the body when the brain is insane, and return to prevent the body from committing sin? We are usually told that the soul dislikes to be imprisoned in the body and would not return at all after being free. It appeared to me altogether an affection of the brain; and after all I could get no light about the existence of the soul as a separate entity. Yet, as those texts *appeared* to allude to the existence of something (or a nothing) after death, when the point was forced on me, I frankly explained that I did not know positively, but supposed that at death the souls of the righteous would know that they were sure of their future reward at the resurrection which constitued their happiness; and the souls of the unbelievers would be sure of, and believe its doom after the judgment to be certain; hence, its misery, as figured by the torment in the flame in the parable: since the fact of a future judgment being positively declared in the Scriptures, rewards and sentences to damnation would be quite out of place at death.

Love to the brethren. I hope I am remembered now and then, though far away, on an island of the sea.

Your brother and fellow-laborer for Christ and his kingdom,

PHILIP BEEKMAN LIVINGSTON.

From D. W. Favor, Vernon Co., Wis.

We are like all of like precious faith, few in number; but we are seeking earnestly for "the faith once delivered to the saints." At present we have no minister. Br Hough has labored with us for the last year and a half, more or less. We expected his services during the present winter, but his health being poor, the distance great and the weather cold, he cannot supply us. We have a good meeting-house of our own, that we built one year ago. We have prayer meeting every Sunday, and also Bible class, which I think is as profitable as too much preaching, for at such meetings we are more self reliant, and all become laborers, while we can exchange views with each other, while we investigate and search into the great Bible truths. And a most important help in the way to eternal life is the regular and devout perusal of the sacred Scriptures. For we read: "Let the word of Christ dwell in you richly, with all wisdom." We should make the word of God our sole guide, and reject all human traditions. The Lord taught his disciples how to treat human traditions on religious subjects when he condemned a regard to those of the elders. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

From G. W. Hurd.

Our meeting at Buckhorn, Brown Co., Ill., everything considered, was a success. Some fifteen or twenty were either reclaimed or converted, five were baptised, and several others will probably attend to this rite soon. Prejudice was to a great extent removed, and several members of other churches took an active part with us. We had, however, as usual, opposition, rabid and fierce. One preacher was moved to an especial effort in this direction. The usual means were resorted to—viz., misrepresentation. But he signally failed, his own members in many cases turning against him. The old dodge was resorted to (in order to destroy the revival interest), and a young lawyer, a man who made no profession of godliness at all, sent us a challenge to debate—thus becoming the cat's paw to draw coveted "chestnuts" from the fire. I replied that with any Christian minister I would be ready at any proper time and place to debate the whole subject.

Sr. Alice Rathbun was with me and labored to the glory of God. After this meeting closed she began another at the Logan Creek Baptist chruch. while I returned home to find my little daughter on a bed of suffering and death.

From John B. Brown, Independence, Ark.

I have been trying to preach when I could get a hearing, but there is so much opposition, and it is a difficult matter to collect a congregation. Still we are not much discouraged, but hope that we may see the day when opposition will give way, and the cause of Christ prosper. We met in Conference, and did the best we could. I felt impressions in my youth to search in order for the truth; tried different sects, among the rest, I went to hear the Adventists. I watched their ways and rules at first, with much suspicion and mistrust. But found their doctrine was the best, and I became an Adventist. Some prophesied they'd come to naught, and in some years would be forgot. But still their numbers have increased, and God has blessed the Adventists. I love God's people, everywhere; all who my Savior's image bear. Among them all I've been refreshed, and so among the Adventists. And when the last loud trump shall sound, and wake the nations under ground, I hope to enter into rest, with thousands of the Adventists.

From Adrian Cooke, Fond du Lac, Wis.

As a church it has been our prayers that God would send some minister of his to wake up the slumbering minds of his people, that backsliders may be reclaimed, and that those also who have been about persuaded to become Christians might be led out into the glorious light of the gospel to see the truth as it is in Jesus, and be prepared for the things which must shortly come to pass. A little while, we believe, and we shall see the King of Glory! A little while, and then all sorrow and sighing shall have passed away. A little while, and all that love his appearing shall receive a crown of glory.

From C. C. Marston., Jan. 9.

To-night closes my labors with the Iona church. The Lord has given us a most gracious revival. Eighteen have been converted and reclaimed. Up to this date twelve have been baptised and the same number added to the church. Several more are waiting baptism. Br. and Sr. M. McCullock, the pastors, will continue the meetings as the interest may justify. I have found it very pleasant laboring with these servants of God, and the best of all is God was with us.

From S. Nye, Syene, Wis.

THE TIMES has come regular every week laden with meat in due season—thus I have been cheered. Never did I feel more determined, by the help of God, to endure unto the end than I do to-day. We are five miles from Madison, the capital of the State, with nine or ten thousand inhabitants, and a large number of churches, and not an Advent preacher to move his tongue all through this region. We hope for some better days.

NO MAN is good unless others are made better by him.—*Welsh proverb.*

IT IS an evidence of great hardness to be more concerned about our sufferings than our sins.—*Anon.*

HE THAT will believe only what can fully comprehend must have a very long head or a very short creed.—*Colton.*

WILT thou seal up the avenues of ill?
Pay every debt as if God writes the bill.
—EMERSON.

NO GOOD that the humblest of us has wrought ever dies. There is one long unerring memory in the universe out of which nothing good ever fades.—*Woolsey*

THERE is a whole sermon in the saying of the Persians; "In all quarrels, leave open the door of reconciliation." We should never forget it.

WISDOM and truth, the offspring of the sky, are immortal, but cunning and deception, the meteors of the earth, after glittering for a moment, they must pass away.—*Robert Hall.*

THE want of consistency in professing Christians has done more har Chistianity than all the ravings o dels from the days of Cain to the time of Paul.

ONE of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a cast-a-way.

SLANDERS besmear those who traffic in them. A noble life is a strong bulwark against which the fiercest storm of lies shall not prevail.

SOME men are like cats. You may stroke the fur the right way for years, and hear nothing but purring: but accidentally tread on the tail, and all the memory of former kindness is obliterated.

IF one could pluck a fixed star from its place, its light would stream down on us still for ages. And if a good man die, he lives on in the power of beautiful character, even after his name has slipped the memory of men. For the grave only takes the body, one's character, walks the earth forever.

IT is sometimes hard to maintain even a little faith, we are so double minded, so unstable, so hot, so cold, so earnest and then so negligent; we are everything except what we ought to be, that we may well wonder that Christ allows us to do the least thing for him.—*Spurgeon.*

TO PUNISH ourselves for others' faults is superlative folly. The arrow shot from another's bow is particularly harmless until our thought barbs it. It is our pride that makes another's criticism rankle; our self-will that makes another's deeds offensive; our egotism that is hurt by another's self-assertions.—*Anon.*

IT is a fine illustration of cheerful piety which makes the best of everything, that in the early settlement of New England, when provisions were scarce, and the people did not know, from day to day, where they were to find food, one of them inviting his friends to dine, had only clams to set before them, and at the table gave thanks to God, who "had given them to suck the abundance of the seas, and of the treasures hid in the sands!"

WE all speak and write too many hard and bitter words. We try to break, not to mend the bruised reed. While we strive to be strong in faith, let us not despise the faith of the weakest; for there will come a day to all of us when, in giving way of the powers of nature and the pouring in of the great water-floods, we may grasp at something which may hold up and carry us over. And then, not how much we have searched out and know, not how much we have disputed and prevailed, will help us, but how much we have lived on Christ and imbibed of his spirit.—*Dean Alford.*

THE SAD fact of sin is still in the world. And by sin, we mean, not a mere mishap that ensues upon a lack of knowing; not the inconvenience that follows, as a necessity, from the inabilities of a finite intelligence, but the actual loss that comes to souls by willful and positive wrong-doing. Sin being still here and having the race and the individual in its death-grip, we still need a Savior, who, by renewal in us, makes us able to break out of its fetters and be free. A real, tender, strong Savior is still the most quickening and blessed tidings announced among men. Law is good, Science is good, but Personal Love and Help are better. We understand quite well why so great a spirit as Paul could say, "Jesus Christ is all and in all." For if it were not for this ever replenishing Christ, humanity would be neither equal to utter a science nor obey a law.

Dr. South has said, "Wherefore, since the poorness in spirit spoken of by our Saviour is neither to be understood of meanness or timorousness of spirit: it is much that some should make the badges and characters of such a pitiful temper the proper indications of piety, and the marks of a more improved Christianity. For do not many, by a sneaking look, and whining voice, affect the reputation of pious and devout persons? Do not many behave themselves so, as if there were no going to heaven but by creeping, no passing through the strait gate but upon all fours? But such persons understand not the nature of the Christian religion, if they think that such ignoble qualities can be any part of it. Christianity is a superstructure upon, and an addition to the excellence of nature, and therefore, if a pusillanimous spirit debases and degrades a man, considered but as a man, it can neither adorn nor improve him in the capacity of a Christian."

Our Young Folks.

Good Night.

Good night, dear child, good night,
Sleep in thy little bed,
So soft, so lily white,
Beneath thy golden head.
Good night.

Like sunshine on a flower,
Thy tresses stray adown
The pillow in a shower,
And gild thy snowy gown.
Good night.

Feet, restless as the rain,
Your patter dies away
Till morning wakes agian,
And calls you out to play.
Good night.

Good night, dear child, good night,
Breathed is thy evening prayer;
Thy watch of angels bright,
Comes through the silent air.
Good night.

We yield thee to their care
Until the shadows flee,
Content that they should share
In our felicity.
Good night.

Poll and the Crows.

One morning Mr. Herbert went out into the field near his house and shot at some crows that were pulling up his corn. He killed two of them, and when he went to pick them up, lo! on the ground he beheld Poll with a broken wing and leg. He had got out and had got into the company of the crows, and was walking about among them very grandly at the moment Mr. Herbert, while trying to kill the crows, shot and wounded him. When he carried the crows to the house, the children all said:

"But how is this, father! Here is poor Poll, (the parrot) all covered with blood and nearly dead!"

"Ah, yes!" said Mr. Herbert; "*bad company* has got poor Poll into trouble. If he had not been between the thievish crows, he would not have got hurt."

Mr. and Mrs. Herbert bandaged up the limbs of poor Poll, and it was weeks before he got well.

"What hurt you, Poll?"

"*Bad company,*" he would reply in solemn tones. And if he ever heard the children quarreling, or too noisy and ill-tempered in their sports, he would scream out, "*Bad company!*" and instantly good temper would prevail. Let children remember that almost always, evil occurs from going into *bad company*.—*Kind Words.*

Conference Minutes

MICHIGAN.

EASTERN DISTRICT Q. M.

The second Q. M. of the Eastern District was held with the church at Brockway Center, commencing Thursday, Dec. 19, and closing Sunday evening. During that time ten appointments for preaching were filled, and the Conference held two business sessions. The following ministers were present all or a part of the time: Elds. Geo. Wright, E. H. Durand and J. H. Paton. Licentiates: Francis S. Morgan and John Matin. These all shared in the work of preaching. Br. Smart of Forest Bay assisted also. Churches were represented by delegates as follows: Lapeer, by James Sloan; West Elk, by Nathaniel Vannest; Speaker, by Charles Locke; Brockway Center, by Alexander Bartlett; Riley Center, by William Sharrard. The churches of Forest Bay, Port Sanilac and Almont were represented by their pastors; Durand, Wright and Paton. All visiting brethren were invited to a sitting.

The following committees were appointed:

Devotional: Brn. Bartlett, Heebner and Rix, officers of the Brockway Center church.

On Resolutions: Brn. Paton, Wright and Sloan.

On Ordination: Brn. Wright. Paton and Durand.

The reports from ministers and churches generally favorable, but none any better than they ought to be.

The death of Eld. Mackie, deeply felt by all, was specially mentioned by the delegates from Lapeer and West Elk churches, of which he was pastor, Marlett not being represented.

The committee on resolutions introduced the following, which was accepted and by vote incorporated with the minutes:

WHEREAS: We have been called, in the providence of God, to give our beloved brother Eld. Adam D. Mackie into the hands of the enemy—death, and to lay him in the silent grave:

Resolved, That we hereby express our deep sorrow that the strong ties of affectionate nature have been thus ruthlessly torn by the power of disease, and that we are thus compelled to endure a loss, which leaves a vacant place in our hearts and in the field of labor difficult to fill; realizing as we do that "the harvest truly is plenteous, but the laborers are few." But while we deplore our loss, and the fact that he is a prisoner, we feel that he has fought a good fight, and would express our appreciation of his earnestness, his work of faith and labor of love; and we rejoice in confidence that he is a "prisoner of hope"—hope, not of a resurrection merely, but of "victory"—a resurrection to "glory and honor and immortality;" and that when the Conqueror comes, he will receive the promised reward—Eternal Life. Also:

Resolved, That we hereby express our deep sympathy for our dear sister, the wife of the deceased, in her loss of the companion of her life; and would commend her to God, the widow's support, and to the earnest sympathy and friendship of the whole brotherhood, especially those among whom they went in and out proclaiming the gospel of the kingdom.

The committee on ordination considered and presented to conference the case of Br. Francis S. Morgan of Lapeer as a candidate for the gospel ministry. It was unanimously voted that he be ordained; accordingly this solemn ceremony was performed after preaching on Sunday evening, by prayer, and the "laying on of hands" by the committee.

Conference voted that our next Q. M. be held with the church at Marlett, the time to be decided by a committee appointed for that purpose, Elds. Wright and Paton.

There were gathered together a good many brothers and sisters from various place the benefit of social intercourse among ... who love the appearing of Jesus was experienced; but on account of the extremely cold and stormy weather, the effect of the truth we think was somewhat hindered. The preaching took what some would term a "practical turn," but not without holding prominently before the mind the great *facts* of the plan of redemption, as incentives to godliness. The Lord's supper was celebrated on the "Lord's Day" in the afternoon, and Christ was present in many minds, by virtue of the appropriate emblems. This is a solemn feast daugned to bring us into conscious communion with our Savior, and in order to success, other subjects of thought should be laid aside and unmentioned. It was a good time of remembrance. Many friends not associated with us as a denomination, kindly opened their hearts and homes to us in the entertainment of visitors, for which they deserve and have our warmest gratitude. Liberality in entertainment was manifest also by the friends of our cause. "The liberal soul shall be fat."

JOHN H. PATON, Sec'y.

NEW YORK.

WESTERN DISTRICT Q. M. REPORT.

Met with the church at East Shelby, Dec. 12. Although it was our first meeting since the division of the State Conference into three Quarterly Districts, and was a sort of experiment, yet we had a very good meeting. The attendance was rather small, five ordained ministers present, viz: A. C. Newell, W. Vreeland, C. F. Sweet, C. P. Greenman, and A. P. Moore. It seemed lonesome to meet together and miss so many we have been wont to meet at our regular quarterly meetings. We arrived Friday p. m. just in time to listen to a sermon by C. P. Greenman from 1 Cor. 16: 22. Preaching in the evening by A. C. Newell from Heb. 12: 12. Saturday 10 a. m. business meeting. Business Committee: C. F. Sweet, B. C. Simonds, and Perry Grinnell. Devotional Committee: Samuel Reed, Henry Hey, and F. Carpenter.

The following resolution presented by the Business Committee was passed after some discussion:

Resolved, That it is the duty of the *Western* Division of our Annual State Conference to provide a tent for public use in the coming tent season within its own limits.

The following resolution was then passed:

Resolved, That each church of this District bring in their *pledges* for a tent to our next Q. M., to be paid when a tent is purchased.

The following Brn. were appointed a committee to solicit pledges and report at our next meeting: Perry Grinnell, E. Shelby; B. C. Simonds, Darien; C. W. Kimball, Linden; B. F. Brownell, Brockport; C. Pennoyer, Lockport; C. Gridley, LeRoy; L. Hitchcock, Knowlesville.

Voted to have Protracted Meeting Committee, and B. C. Simonds, C. Pennoyer, and B. F. Brownell were appointed. Br. Warren Vreeland was appointed to deliver the opening address at our next meeting in March, and A. P. Moore his alternate.

Saturday p. m. preaching by C. F. Sweet from Ps. 1: 1. In the evening by A. P. Moore from Heb. 9: 27, 28. Sunday, preaching in a. m. by C. F. Sweet from Heb. 2: 9–18. 1 p. m. by A. P. Moore from Amos 3: 7 and in the evening by A. C. Newell on the "Ten Virgins" of Mat. 25th. The social meetings were spirited and love prevailed. Much feeling was manifested during the meetings and we hope some may be saved through the influence exerted. The Conference accepted the invitation of the church in LeRoy to meet with them in March.

A. P. MOORE, Sec'y.

SOUTHERN DISTRICT Q. M.

Met Dec. 6, with the church at Honeoye. The first eve was spent in prayer and conference, the Lord manifesting his approval by the influences of his Spirit in our midst.

There were two business sessions during the meeting. As the District was poorly represented all form was laid aside and each believer took part in the proceedings. O brethren of Southern New York, do remember our quarterly meetings. Come and unite with us. We need your advice and help, for we are the weaker district, and it is necessary that we be as one man. After some discussion of the question, "What can we do to further the cause of truth in this Southern District?" A Protracted Meeting Committee was appointed as follows: C. Armstrong and N. T. Withington, with power to select a third, which resulted in the choice of W. J. Hobbs. The work of this committee was to select suitable places for protracted meetings, procure efficient help to dispense the word, and obtain means as far as practicable. May the Lord bless their efforts.

The ministering Brn. present were W. J. Hobbs, A. C. Newell, Ira Allen, and H. H. Brown. The preaching was excellent and timely, and upon the whole our meeting was a success. There was a little cloud which seemed to rest over the little church at Honeoye, but the conference, which seemed to be a God-send, was the instrument that cleared it all away, and the truth never shone clearer in Honeoye than it does to-day. Surely God is good and his mercy endureth forever.

H. H. BROWN, Sec'y.

IOWA.

DEEP CREEK DISTRICT.

The second Q M. of the Deep Creek district convened at Deep Creek S. H. Thursday, Dec. 19. The weather being very unfavorable we adjourned to Delmar Junction. Conference called to order Sunday Dec. 22, M. Chandler in chair. Officers elected for ensuing year, P. S. Buck, Pres't., W. R. Chandler, Sec'y. and Treas. Preaching by Br. C. W. Pitcher and Sr. Plank of Manchester. Meetings good although but few were out on account of inclemency of the weather.

W. R. CHANDLER, Sec'y.

Advent Christian Times.

CHICAGO, TUESDAY, January 21, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty five cents.

The officers of the Association are as follows
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Vice President—DANIEL R. MANSFIELD,
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BUSINESS AGENT,
WILLIAM L. HIMES.

☞ Address all communications to Wm. L. Himes, 25 West Lake St., Chicago; and

☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

Business Department.

Post Office Address

George W. Miller, Monticello, Minn
S. C. Wellcome, Kasota, Minn.

To Correspondents.

C. RICE—That will be right. Do as you say.... S. E. MABEY We received a notice from another source, which was published before yours came.... W. H. KENDALL—Received your favor. Much obliged.... M. C. GILLISPIE—Please give us your P. O. address. J. BOWER I will endeavor to attend.

THE WESTERN RURAL.—To any one paying us $3.50, we will send the *Western Rural*, the popular, and excellent Rural and Family Weekly of the West for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. [tf

Irregular Mails.

We are not disposed to charge more upon the Post Office clerks than they really deserve, but the following remarks from an exchange have certainly some force.

But there is a cause for the failure of our subscribers to get their papers on *time*, which is utterly beyond our control. This is the irregularity of the mails. It appears from the last report of the Post Master General that in spite of all he can do, there is great irregularity in carrying the mails between the large cities of the country. How much greater, then, must be the irregularity of the mails to points off the main lines of railroads. According to the report above named, there were carried during the year, from Cincinnati to Washington, 618 mails, of which only 442 were on time, 176 behind time, 58 half a day or more behind, and 11 miscarried; while on 17 days no mail arrived. From Cincinnati to New York there were carried 700 mails, of which only 548 were on time, 212 behind time, 61 half a day or more behind, and 8 miscarried; while on 8 days no mail arrived. Thus it appears that nearly one-third of all the mails from Cincinnati to New York and Washington are behind time. It may be fairly estimated that one half of the mails to less important points are *deranged*. In addition to all this, there is to be considered the careless and sometimes reckless handling of bundles of papers by Post Office clerks.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

M A Tibbets
T S Thomason
O Fields
H C Welty
C Boyd
M C Gillispie
G Wright
S Pope
W A Frazer
A Watson
T Rines 2
R Hunt
H Miller
A D Hearn
R P B Curtiss
G W Cline
D Q Kent
J H Stannard
I Day
P A Cummings
W McAbbott
C Palmer
H M Lewis
J Luttrell
D McAffee
W Johnson
W M Cunningham
W J Griffin
H D Clark
D T Fleshman
M Hively
J B Castle
R Polley
J Thompson
J Merrill
L A Benson

P C Marsh
N H Reed
J Hamilton
S Burns
J Fellows
M B Hubbell
W F Storms
D P Kendall
A Emory
W H Jarvis
J Daws
F W Haskell
E L Marsh
J W Johnson
J H Anderson
H Noyes
P Bonnell
S T Crawford
F Dalton
J Ives
D W Favor
S Nye
S Sharp
S A Bechtel
A Cordray
J Langley
S Taggart
R S Langley
J Henderson
A Funk
D A Steele
N Coons
W H Macomber
W M Wells
J Hunt
T E Corliss

Z Wood
J P Combs
W B Combs
R E Huff
W Brookins
J F Adair
G L Thompson
C W Turner
J Williams
H Briggs
C Rice
R G Fletcher
J McMichael
P Baker
J C Overstreet
W A Tyng
H E Fury
M A Waite
R Mead
J Bower
R Martin
C Beagle
B Learned
E Holgate
G W Turner
S P Geehr
W J Hobbs
D R Drenkel
I Allen
J A Overend
D R Stoddard
G B Congdon
J C Wright
H W Ruble
S W Owen
J Shaw

Publishing Fund.

R Polley .75 D Q Kent 8,00, J T Darwin 1,00, M Burlagame .50 M A Waite 1,00 M A Tibbets 1,00.

Marriages.

BAXTER—BABCOCK. In Jonesville, Michigan, on Thursday, Jan. 2, 1873, by Eld. A. E. Babcock, Mr. Charles E. Baxter and Miss Marion Babcock, all of that place.

SMITH—GRINNELL. At the dwelling of John S. Smith, Elmira, N. Y., Jan. 14, 1873, by Eld. J. T. Ongley, Wm. H. Smith, of Elmira, and Miss Hannah M. Grinnell, of Jackson, Pa.

HOGARTH—MONTGOMERY. At the residence of the bride's father, in Marion, Mich., Dec. 30, 1872, by Eld. Geo. Wright, Cyrus Hogarth, of Brooklyn, C. W., and Agnes Montgomery, of Deckerville, Mich.

"How blessed the sacred tie that binds
In union sweet, accordant minds;
How swift the heavenly course they run
Whose hearts, whose faith, whose hopes are one."

Obituary.

McDONALD.—Fell asleep at Brooks, Adams Co., Iowa, Dec. 29, 1872, Maria M., wife of A. B. McDonald, and daughter of Thomas and Mary A. Hook; aged 36 years, 9 months and 26 days.

She was born in Warrensburg, Green Co., Pa. She was loved and respected by all who knew her, and leaves a loving husband, six children, and a large circle of friends to mourn her loss. Yet we sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. Words of comfort by the writer, from 1 Cor. 15: 26.

A. F. DUGGAN.

DEAN—Sr. John Dean, Hartford, Conn., deceased Dec. 5, 1872.

Sr. Dean embraced the Advent faith in 1842, on hearing Father Miller and myself in that city. She was an earnest Christian, and became a full believer in the speedy personal coming of the Lord. She often said she believed she might live until he should come, though she was an invalid, suffering much with asthma. She had great hope, and love of life, and often times in sickness when all her friends gave her up to die, she told them she should live; and she did live many years beyond the expectations of her family. She was a burning and shining light in the Advent church in Hartford from the first. She was constantly talking of Jesus and the resurrection, and his coming kingdom, and to all classes, believers and unbelievers, she was alike faithful. Her house was a house for the preachers, and the pilgrims, and her husband sympathized with her fully in this as well as all her active labors in the Advent cause. She will be greatly missed by all. She died an easy death, like the going out of the candle, or the innocent child going into sweet sleep, and after the weary toils of a long, laborious life, she sleeps in Jesus.

Before she died, she told her husband to have the minister preach her funeral sermon from Tim. 4:6—8. No Advent minister being in town the Methodist minister officiated. He had seen Sr. D. in her sickness, and heard her views of the Lord's coming and resurrection, and gave an Advent sermon, to the edification of the family and friends.

It was my privilege to enjoy an acquaintance with the deceased for over thirty years, and I shall miss her words of cheer should I visit Hartford again. Nearly all the old believers there now sleep. But the "morning cometh" when we shall see them again. "Blessed hope."

Crisis please copy. J. V. HIMES.

Notices.

Discussion.

I have arranged a discussion with J. H. Hanson, a Mormon Elder of Council Bluffs, Iowa, to be held in or near Amboy, Ill., commencing Feb. 26, and continuing eight consecutive week-day evenings, on two propositions, involving the nature of man, and the validity of Mormon revelations. C. C. MARSTON.

What is Needed.

Many are anxious to aid in the contemplated history of the Illinois Conference, but do not exactly understand what items are needed. I would say: I want every item of interest connected with either conference, church or minister from the earliest stage of the Advent movement to the close of 1872. When was your church organized; by whom, and with how many members? The number converted, baptized and received during each year. The Sabbath school and prayer-meeting—how well attended and with what interest. Also the place of worship—if chapel, when built, etc. I desire a condensed account of the ministerial experience and labor of each preacher. But the most difficult will be to get correct items concerning the early conferences. It is hoped that brethren connected with the cause from the beginning will review their early experience, and write out any items that may be of interest in this work. My desire is to make it valuable as well as interesting to every Advent believer in Northern Illinois.

C. C. MARSTON, Amboy, Ill.

Appointments.

ILLINOIS.

Ackerman's S. H., 11 a. m. Feb. 9.
White Rock, Union Chapel, 2½ p. m. same day.
Rochelle, Ogle Co., eve. of same day.
New Rutland, Feb. 10-21 and longer as the Lord may direct. C. C. MARSTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10: 30 a. m. and 7: 30 p. m. Prayer meeting every Wednesday evening.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Forreston, Jan. 23, 24. C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice.

Hope S. H., Broughton [illegible] m., and Center S. H. 3 p. m., July 28, and every two weeks.

Round Grove, 10½ a. m. [illegible] 4, and every four weeks. [illegible] E. RATHBUN.

Shabbona, Union church [illegible] ½ a. m. Nov. 10, and once in two weeks, [illegible] hour, until otherwise notified.

Johnson's Grove, 3 p. m. [illegible] 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co., [illegible] the second and fourth Sunday of each [illegible]
C. C. [illegible] TON, Pastor.

[illegible] M.

The next Q. M. [illegible] ern District of Michigan will be [illegible] church in Hesperia, Friday, Feb. [illegible] nday. Let there be a general rally, [illegible] tithes and offerings into the store-h[illegible] obtain the blessing.
E. B. SCOTT, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10: 30 a m and every two weeks after.

Algansee, every Sunday 2: 30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

The third Q. M. of the Southern District will be held in Rives, Jackson Co., commencing Thursday, Feb. 13, and continue over Lord's Day. A full representation is desired, and we trust that all our preaching brethren will be present. We cordially invite all who can, to come filled with the Spirit, and to work for the salvation of the perishing. C. FOX, Sec'y.

INDIANA.

A Q. M. of the Nothern District of the Indiana Conference will be held with the church at Sumption's Prairie, commencing Friday eve., Jan. 24, and continuing as the interest may seem to justify. The lovers of Jesus are invited to attend. There will be teams at the Niles and South Bend R. R. morning trains on Friday, the 24th, and also at the day trains of the Michigan Southern R. R., and also the Peninsular day trains on Friday, to take all that come to the meeting.
E. C. ANDRUS.

KANSAS.

The Kansas Advent Christian Mission Association will hold its annual session at Bero, Cherokee Co., Feb. 10. Officers for the ensuing year are to be chosen, and other business of importance transacted. A general attendance is desired. T. BOZLEY, Sec'y.
H. J. MUNSON, Pres't.

ARKANSAS.

The first Q. M. of the Batesville District will be held at Matthew's S. H., Saturday, Feb. 1, and continue over Sunday. S. ROSENBAUGH.

The first Q. M. for the Blue Mountain District will be held at the Turkey Creek Meeting House, Richwood Township, Saturday, March 1, and continue over Sunday. J. B. BROWN.

IOWA.

Masonville, Wednesday eve., Jan. 22, and over the following Sabbath.
Greeley, Tuesday eve., Feb. 4.
Odel S. H., Wednesday eve., Feb. 5.
Elk Creek, Thursday eve., Feb. 6, and over the following Sabbath. J. RIDLEY.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with [illegible] ded front, do hereby propose and call a con[illegible] m, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.

Signed:—T. E. Cook, J. Ingalls, J. Gildersleve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

The Annual Meeting of the Minnesota A. C. Conference (the eleventh) will be held in Monticello, commencing Wednesday eve., Feb. 5, and hold over Lord's day.

Churches throughout the Conference are requested to report by delegate or by letter. All ministers of the Conference are requested to attend personally, as business of importance will be transacted.

Church officers will please forward to the Conference Treasurer (L. C. Collins, Monticello,) the contents of the Mission Boxes, and collections from other sources for the Conference.

Churches reporting will direct to the Secretary at Monticello, Wright Co., Minn.
S. C. WELLCOME, Sec'y.
GEO. W. MILLER, Pres't.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Calaburgh, eve. Feb. 1, and once in four weeks.
Norris S. H., 11 a. m., Feb. 2, and once in four weeks.
Warner Creek, eve. Jan 25, and 11 a. m., Jan. 26.
Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

The third Q. M. of the Western District will be held with the church, at Gilmanton, Buffalo Co., Friday eve., Feb. 7, and hold over Lord's day. All the friends of Jesus are requested to make this meeting a special subject of prayer, that God may make his power known at that time in strengthening believers and converting sinners. Why should we not expect it? God is unchangeable. He gave his Son to save the perishing, and will he not hear prayer to that end? Let us not be straitened in ourselves. God will hear prayer. P. W. HOUGH.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

NEW YORK.

Elmira, Feb. 10. JOHN T. ONGLEY.

PENNSYLVANIA.

Warrensville, Lycoming Co., 10: 30 a. m., and eve. Jan. 26.
Canton, Bradford Co., eve. Jan. 27
Commence protracted meeting on the Armenia Mountain, in the Segar S. H., three miles from Canton, Jan. 28.
East Troy, Bradford Co., Feb. 6, 7.
South Creek, Bradford Co., Feb. 9.
JOHN T. ONGLEY.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

FEW SAVED; or, The Awful Condition of the World. 15c. By D. T. Taylor.

CRUDEN'S CONCORDANCE.—Unabridged, $5, by express. Condensed, sufficiently full for ordinary purposes, by mail, $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occuring in the Holy Scriptures. With maps and useful tables. 45c.

DICTIONARY OF THE HOLY BIBLE: with engravings, maps, and tables. $1 50. By mail, $1 75.

BIBLE DICTIONARY: by Smith & Barnum. The best abridgment of Smith's larger work. Leather $6 cloth $5. By express.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDance. With Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. $7 50. by express.

THE SYRIAC-PESHITO version of the New Testament, by Murdock, $2 50. Post-paid.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 25c.

*THE BIBLE TRIUMPHANT; being a re*ply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 50c. post-paid.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Cloth, $1, paper, 60c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 12c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

THE BIBLE SOLUTION of The Phenomena of Modern Spiritualism. By N. Field, M. D. 11c.

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*THE FIRST-DAY SABBATH; with a re*view of Andrews' pretended History of the Sabath By T. M. Preble. 471 pp. $1.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added History, Statistics and Tables. Cloth, $2; leather 2 50

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THE INDEX BOOK MARK; 25c a dozen.

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*THE STATE OF THE DEAD; a Discus*sion between N. Field, M. D. and T. P. Connolly, Esq. pp. 300. 50c. Post Paid.

THE JUBILEE HARP. $1. $9 a dozen.

HADES AND SHEOL; By L. C. Collins. The best published exposition of the parable of Dives and Lazarus. 10c.

*THE ADVENT MINSTREL; a choice collec*tion of spiritual songs. Flexible cloth, 20c. $2.15 a dozen. Paper, 15c. $1.50 a dozen.

*HYMNS OF THE HARP; Cloth, 75c, Leath*er $1.

HYMNS OF THE MORNING; A new and rich collection. Cloth 50c. Leather, 60c.

SCIENCE AND THE RESURRECTION; By D. T. Taylor. 8c.

PAULS EARNEST EXPECTATION and hope; (Phil. 1: 21: 23.) By O. R. Fassett. 8c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the epistles of Paul. By H. L. Hastings. 15c.

EMPHATIC DIAGLOTT: containing the original Greek text of the New Testament with an interlineary word for word English translation and a new emphatic version, 884 pp. Cloth $4; leather back, $5. Postage, 16c.

The Laws of Life.—This useful health journal has been greatly improved of late. The subscription price is now $1.50 a year. Subscribers to THE TIMES can have it at $1 a year. Address this office.

Woman and Her Work. A monthly paper 16 large quarto pages. Established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well—Christian charity.

Published by the Woman's Christian Association. $1.00 a year. Mrs. E. S. Jennings editor. Address 74 Williams St., Rochester, N. Y.

Land in Wisconsin. There has been placed in my hands for sale for the benefit of the Association a tract of *forty acres* of land in township 9, Range 2, West, Crawford Co. Wis. Said land is heavily timbered, mostly with Sugar Maple, and is worth $400, or more.

Parties wishing to make an investment can address me at the ADVENT TIMES office. WM. L. HIMES.

Bible Banner.—A Monthly Illustrated Journal, edited by John Couch, Wm. Sheldon, and A. A. Phelps. A book given to every subscriber paying the full subscription price. Specimens, with book lists, sent *free*. $1 a year. Address Bible Banner, 14 Murray St., New York city.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. [illegible]—NO. 26. CHICAGO, JANUARY 28, 1873. WHOLE NO. 457.

Advent Christian Times.

Contents of This Number.

First Page.

The Advent of Christ (concluded), O. R. Fassett; The "Daily," L. T. Cunningham.

Second Page.

Let Everyone Sweep Before his Own Door, (Poetry); The Judgment at Hand, E. C. Bronaugh; The Life of a Justified Man, (first article,) London Journal of Prophecy; "That's Old Testament," (second article,) W. Kellaway.

Third Page.

Help at the Right Time—a Talk About Providence; That Ministers' Meeting; A Plain Fact.

Fourth Page.

Brief Editorials; Our Future; Our Responsibilities; Something Done; Ten Thousand; The Time for Action.

Fifth Page.

Not Rightly Divided; Sense and Sensitiveness; A Noble Project; An Important Correction; Editorial Gleanings; A New German Tract; Personal; Present Truth.

Sixth Page.

The Honey and the Gold; The Test of Small Things; God's Opportunity; Communion, E. A. Marsh; Letter from S. B. Mabey; Immortality of Man and Animals.

Seventh Page.

Doing Duty, S. K. Gibson; Brother Beecher; Out in the Street, (poetry); I Forgot.

Eighth Page.

Business Department; Obituaries; Book Notices; News; Appointments.

The Advent of Christ.

[Second Article—Concluded.]

Love for Christ's appearing, and the desire to see him, is the true impulse of every Christian's heart the world over. The more ardently Christ is loved, the greater the degree of desire to see and be with him. The bride looks forward with anxious longing for the day of nuptial joy and union with the bridegroom; and the devoted wife waits, earnestly counting the days, the interim of which separate her from her absent husband. It betrays the absence of love or divorced affection if otherwise. If the intended bride wishes not to see the day when the bridegroom shall appear and claim her heart and her hand as his own in wedded union, what would it bespeak but a lack of affection, the want of a true and loving heart? If the wife, after a week, months, or years of absence of her husband, the chosen partner of her life, should receive from her still-devoted husband a letter communicating the intelligence that he was about to return, should be indifferent to its reading, and lay it aside as if she cared not to know when he would return; moreover, her neighbors and friends ask her, "Have you heard from your husband, and when is he to return?" to which she replies with indifference, saying: "I don't know when he is coming, and, furthermore, I don't care," what would it betray? And what would her neighbors and friends think of her, but as one whose affections had become divorced for some cause during her husband's absence, and that there was a wrong existing manifestly in her *heart* if not in her outward conduct. Besides, when her husband returns, suppose she meets him not as is her custom, with a smile, and an approach of welcome, and a kiss, but with a dreadful frown, a distant indifference, or despair! Alas! the tale is told. That once loving wife is divorced in her affections from that true heart that has returned to still show its own love is unabated. What then shall we say of the professed church of Christ in this age, as a body, which has so little interest in the Lord's return, and treats the news of his coming with contempt, ridicule, and scorn before the world. Is not devoted and sincere love for Jesus wanting, and its lack betrayed, in her attitude of non-expectation?

The faithful and true witness has described the character and condition of *this* the *last age* of his *professed church*, in the following graphic language which draws her portraiture unmistakably: "I know thy works, that thou art neither cold nor hot. So then, because thou art *lukewarm*, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3: 14–18.) This description of the Laodicean church, the last of the seven churches addressed in the "Revelation," is designed to draw the prophetic picture of the Christian church in her last stage, before she appears before the Judge, and King, and Coming Bridegroom, without the "true gold," "the white raiment," and when her destitution, shame, and nakedness is to be exposed.

"Because thou art *lukewarm* I will spew thee out of my mouth." This language declares the Savior's disgust at the profession of love for him, while in the heart it is wanting. And [illegible] true is it at this day, that the church is *lukewarm* in her love! What is more afflicting and contemptuous to a young man of a noble and manly heart, who has set his love upon another, and chosen her to be his partner for life, because she has professed ardent affection for him, when he discovers that the person he has loved is trifling with his affections, or is not true in heart? How many a tragic scene has this world witnessed provoked by such false love!

And need I speak of the affliction to a kind, generous, and affectionate husband's heart, to learn in his absence and delay that the wife of his choice has found out other lovers besides himself upon whom secretly she bestows her attentions, while hypocritically professing love for him for some personal advantage merely? Is there not, without the most hearty and speedy repentance on the part of that wife, such as is unmistakable, and leads to a reformation, and new pledges of love under the scalding tears of sorrow for her departure, a divorce at once the result, and lawfully, too, in both divine and human law?

Such will be the result at the advent of the coming Bridegroom and Husband of the church. An *everlasting divorce* between him and all those who love not his appearing, and because they receive not his "counsel" and do not "repent." (Rev. 3: 14–22.)

A union, however, will be consummated between the true and loving bride and the Bridegroom, which will be lasting and eternal, real and unfeigned. And there will be no *disappointment* in its non-occurrence. Not the shadow of it.

How often the contemplated union between two loving hearts is interrupted before the appointed day of nuptial joy by the sad occurrence of the death of one of the parties, either of the bride or of the bridegroom. Who of us have not witnessed the funeral occasion when an anticipated bride or bridegroom, lay a lifeless corpse in the coffin, while the surviving party was present, the subject of commiseration and pity, and the premature death of the other called forth lamentation and weeping? How many surviving ones, who have thus followed to the grave the loved one of their choice, with whom they had hoped soon to set out on the voyage of life together, as partners of each others joys, have felt ever after lone and sad, till they followed them to the grave, dying of a broken heart!

But death shall not interrupt the consummation nor shorten the duration of this union between the heavenly Bridegroom and his bride. The Bridegroom will never die—that is sure! He says "*I am alive forevermore.*" He has an "endless life." And if the bride should die (and a portion of what constitutes his bride is dead,) he says "The gates of *hades* shall not prevail," and "Because I live ye shall live also." He can, and he will, resuscitate and bring her to life from the dead again, and be united in an everlasting union, uninterrupted as eternity itself. Oh! the joy, and the increased love the bride will have for the coming Bridegroom, when from the grave, death, and mortality she awakens to immortality, and beholds him, at once her Deliverer and Lord, and in a union then effected never to be severed or broken!

Can it be otherwise, with such joys in anticipation as he will bring to his chosen, than that the true "catholic cry" of every loving Christian heart should be, "Even so; *come*, Lord Jesus!" "Make haste, my Beloved, and be thou like a roe, or to a young hart upon the mountain of spices?" And in answer to this ardent love and desire for the return of the long-absent Lord, who is "the chiefest among ten thousand," the bride will soon exclaim with rapture: "The voice of my Beloved—behold he cometh, leaping upon the mountains, skipping upon the hills. My Beloved is like a roe, or a young hart. My Beloved spake and said unto me: Rise up, my love, my fair one, and come away. For lo! the winter is passed, the winter is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." (Cant. 2: 8–13; 5: 10; 8: 14.) Then will the Bridegroom convey in his chariots [" the chariots of God are thousands of angels," Ps. 67: 17], in "the times of restitution," his spouse to the mansions he has prepared for her, and into the Eden and paradise he restores for her inheritance.

The Lord's coming again to earth will be a day of terror and of joy; of terror indescribable to his enemies, of joy "unspeakable and full of glory" to his friends. Who can conceive the utter fear and despair of those who shall cry "Rocks crush us, mountains on us fall!" "Hide us from the face of him who sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16, 17.) And who can imagine the thrill of ecstasy, the transport of joy of the saved and redeemed when they shall see him as he is and be like him, who is the object of their fondest love, and in whom center all their hopes for an endless eternity? Then will their weeping, lamentation, and sorrow be "turned into joy." As says Jesus: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16: 20–22.)

At his advent will end this world, but then will begin and be revealed "the world to come." And who would not exchange an old thing for a new one when the new is by far the best? And between the old earth and the "new earth," which will be the old earth made new and restored to more than Eden's glory and beauty, there can be no just comparison.

At his coming will end the present human history, but then will begin the era of the immortal ages! But who can sigh over this? The present human history, for six millenniums, has been one of constant and increasing sin, crime, oppression, cruelty, carnage, of sorrow, suffering, wo, and of death. And so it will continue to be till the world's Redeemer shall come, when at his advent a sinless, sorrowless, deathless state will be introduced, and of peace and of righteousness, under the endless reign of "the Prince of Peace," and "the Lord our righteousness." When he shall be "King over all the earth," "there shall be no more curse, and his servants shall serve him, and they shall see his face, and they shall reign forever." (Rev. 22.) Oh! happy change in human history! and a change not to be interrupted by the recurrence of any evil while the cycle of ceaseless ages roll their everlasting round! May we be there, my coming Lord!

"How solid all,
When change shall come no more!"

O. R. Fassett.

The "Daily."

Does the word tamid, translated continual, or "daily," in the Bible in itself considered ever mean the worship of God?

I answer most emphatically, No, IT DOES NOT! The Hebrew word is rendered continual, or continually, 77 times out of 102; perpetual twice; alway, or always, 8 times; *daily* 7 times, 5 times in Daniel, once in Num. 4: 16, also 29: 6. In this latter verse (lit:) *continual*. It is rendered *ever* 3 times, *evermore* once. The reader will discover from these facts that the simple meaning of this term is continuance, that which continues, incessant, without interruption. When this term is used in relation to the worship of God, or his praise, it simply means the continuance of that worship or that praise. If there were anything in *the word itself* that meant worship, or praise, then it must invariably have had this meaning; but this is not so. For proof see Ps. 69: 23, speaking of those who crucified Christ: "Let their eyes be darkened that they see not; and make their loins *continually* to shake." Ps. 74: 23.—"Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth *continually.*" Is. 52: 5.—"Now therefore what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord: and my name *continually every day* is blasphemed." Is. 65: 3.—"A people that provoketh me to anger *continually* to my face; that sacrificeth in gardens, and burneth incense upon altars of brick." Obad. 16.—"For as ye have drunk upon my holy mountain, so shalt all the heathen drink *continually*, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Nah. 3: 19.—"There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap their hands over thee, for upon whom hath not thy wickedness passed *continually.*" Hab. 1:17.—"Shall they therefore empty their net, and not spare *continually* to slay the nations."

In all these instances the term *tamid'* is used in the opposite sense of worship, or praise, and that too, most emphatically. Therefore the worship of God is no more implied in this term than is wickedness and blasphemy. This term as used in Daniel stands related to beastly governments or kingdoms and powers antagonistic to God and to his people. They are to tread his people under foot, as also their inheritance, the inheritance that belongs to Christ, which he has purchased, and will soon redeem and restore. The Hebrew terms *tamid' zeh'-vagh*, that *do express continual sacrifice*, are not *once* found *thus related* in the *entire Hebrew Scriptures.* Let those that contend that "daily" (sacrifice) as used in Daniel, is a proper rendering of the Hebrew, give us one instance of the kind. Till they do this it would be well for them to stop talking about the "daily" as used in the prophecy of Daniel having reference to the worship of God.

I have had a conversation with a Hebrew scholar of high reputation on this subject. I asked him why the word sacrifice in Daniel 8 was used in connection with *tamid'* by our translators? I also asked him if God wished to express *sacrifice* in the cases refered to, if he would not have used the word *zeh'-vagh* to express it? He assented to it, saying that was good reasoning. He did not see the relevancy of using sacrifice in such connection.

Let these facts and statements be examined and criticised; the closer, the better, only do it candidly for the truth's sake, for that is what I seek. I contend that the prophecy of Daniel cannot be properly understood, unless we understand the true meaning of this term *tamid'* as used in that book.

L. T. Cunningham.

Crisis please copy.

TYRANNY does not necessarily associate itself with particular forms of church-government. This is well exemplified in a remark made by a Mr. Blackstone, who came in early times to New England, but refused to unite with any of the churches, giving this reason for it: "I came from England because I did not like the *lord-bishops*; but I cannot join with you, because I would not be under the *lord-brethren.*"

HYPOCRITES are such as talk well, and also act well, but who, in whatever they say or do, have respect to themselves. When they do good, it is only for the sake of themselves.—*Swedenborg.*

MEN trust rather to their eyes than to their ears; the effect of precept is therefore slow and tedious, while that of example is summary and effectual.—*Seneca.*

HE that does evil that good may come, pays a toll to the devil to let him into heaven.—*Hare.*

Let Everyone Sweep before his Own Door.

(*A Paraphrase.*)

Do ye heed the homely adage, handed down from days of yore,
"Ere you sweep your neighbor's dwelling, clear the rubbish from your door."
Let no filth, no rust there gather—leave no traces of decay,
Pluck up every weed unsightly, brush the fallen leaves away.

If we faithfully have labored thus to sweep without, within,
Plucked up envy, evil-speaking, malice, each besetting sin,
Weeds that by the sacred portals of the inner temple grow,
Poisonous weeds the heart defiling, bearing bitterness and woe;

Then, perchance, we may have leisure o'er our neighbor watch to keep,
All the work assigned us finished, we before his door may sweep;
Show him where the mosses clinging—tokens ever of decay—
Where the thistles, thickly springing, daily must be cleared away.

But, alas! our work neglecting, oft we mount the judgment seat,
With his failings, his omissions, we our weary brother greet;
In some hidden nook forgotten, searching with a careful eye,
We the springing weeds discover—some slight blemish there descry.

For his slothfulness, his blindness, we our brother harshly chide,
Glorying in our strength and wisdom, we condemn him in our pride;
Ask not why he has neglected thus before his door to sweep,
Why grown careless, he has slumbered, failed his garden plot to keep.

On the judgment seat still sitting, we no helping hand extend
To assist our weaker brother his short comings to amend;
For his weariness, his faltering, we no sweet compassion show,
From our store no cordial bring him, no encouragement bestow.

But, while busied with our neighbor, urging him to ceaseless care,
Calling to the thoughtless idlers, to their labor to repair,
Lo! unseen the dust has gathered, weeds are growing where of yore
Flow'rets rare and sweet were blooming, when we swept before our door.

Ah! how easy o'er our brother, faithful ward and watch to keep,
But, alas! before our dwelling hard indeed to daily sweep;
Harder than to share the conflict, "by the stuff" at home to stay,
Easier far to sit in judgment than to humbly watch and pray.

The Judgment at Hand.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

There is plainly foretold, in both the Old and New Testaments, the coming of a time yet future when this earth shall be *renewed*, by being restored from the ruinous consequences of sin, and the effects of the fall of our first parents. Is. 65: 17 to end: 66: 15 to end. This time is called by our Savior (Mat. 19: 28), "the regeneration," and is spoken of by St. Peter as "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21), and as "a new heavens and a new earth wherein dwelleth righteousness." (2 Pet. 3: 13.) There are given by David and John several number of years which it was revealed to them should be fulfilled or elapse between the happening of certain events in history and the ushering in of this day of blessedness. It is universally conceded, by those who have given these prophetic periods the closest attention and most critical study, that they have all now nigh about expired; and consequently there is abroad amongst Christians a very general belief and expectation that we are on the eve of some great change in the world's history, the most marked of any that has ever befallen society.

But as to what the character of that change will be there is a wide disagreement. The popular and by far the most generally received opinion is that it will consist in a moral and spiritual regeneration and "healing of the nations." That the strenuous and faithful efforts which have of late years been, and are now being made by the church for the dissemination of gospel truth to the utmost ends of the earth, resulting as it is said in the publishing of the New Testament in the vernacular tongue of every considerable nation and tribe of mankind, are to be rewarded by multiplied and copious outpourings of the Spirit amongst the various peoples, resulting in their Christianizing, the consequences whereof will be that wars will give place to universal peace, the nations will adjust their differences by amicable arbitrament, the arts and sciences will be promoted to their utmost capacity of attainment, causing the earth to yield her increase to the full and the marts of the world to overflow with the fruits of peaceful commerce, and that the watchword of human development, mental, moral, physical and social will be "onward," and "peace on earth and good will to men" shall be inscribed on every banner and embalmed in every heart.

This is quite a pleasing picture, very flattering to human vanity, and doubtless replete with consolation to those who indulge in contemplating it as a faithful representation of "things which must shortly come to pass." Alas, reader, it is only a dream, of which it is written in God's word that it shall not be realized. It is nowhere promised in Scripture that the publishing of the gospel among the nations shall result in their conversion. It is said "this gospel of the kingdom shall be preached in all the world, for *a witness unto* all nations; and *then* shall *the end come.*" (Mat. 24: 14.)

Our Savior in this chapter of Matthew, and as also recorded in Mark 13 and Luke 21, presents to the view of his disciples a picture of the destiny of the church and of the world, of very different delineations and coloring from the one we have just been inspecting, which the church has drawn for herself. We read there of a church militant; of Christians persecuted; of the dominancy of Satan and his allies from the time of the speaking of the prophecy by our Savior, until the day when he shall come in the clouds of heaven with power and great glory to judge the world. There is not so much as a hint given us of the cessation or even diminution of evil, or of a church triumphant. On the contrary we read that "as it was in the days of Noah, so shall it be also in the days of the Son of man." (vv. 37, 38; Luke 17: 26, 27.) And we read in Gen. 6: 5-8 that in the days of Noah "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," in so much that it repented the Lord that he had made man.

It is said also that "as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." (Luke 17: 28-31.) But in the days of Lot not even *ten* righteous were to be found in all Sodom. (Gen. 18: 32.) And in Jude this same comparison between the wickedness of the last days (v. 18) and of Sodom and Gomorrah (v. 7) is instituted: iniquity so fearful and God-defying that language is literally exhausted in depicting its depths, and the re-echo of which comes to us again from 2 Tim. ch. 3, in which we are told (v. 13) that "evil men and seducers shall wax *worse and worse*, deceiving and being deceived."

Now dear reader how can it be possible to reconcile the theory of human progress to ultimate perfection, which is so generally accepted, with these plain declarations of holy writ. Does not our Lord in this 24th chapter of Matthew embrace for the fulfillment of the predictions which he there utters, every possible moment of time which should intervene between the one in which he was speaking and the one in which he shall come again to judge the world? Is there any break in the thread of time or events there discoursed of by him, or any interval unaccounted for, within or during which a thousand, or any other number of years of church triumph or universal righteousness might possibly intervene? Or can we conceive it possible that if such a thing was to be, our Savior would have passed it by in utter silence, and have presented to his beloved disciples the dark side only of the picture, witholding from them every gleam of a light so well calculated to relieve that darkness of much of its horror?

In the book of Daniel and of Revelations we find upon an enlarged scale this same history, predicted, of the dominancy of evil over good, of the church being warred upon, and prevailed against until her Redeemer shall come out of Zion to release her from her long captivity, and destroy them which destroy the earth.

Many of these prophecies, though clothed in highly figurative language, are yet readily to be understood, in so much so that there is no disagreement among commentators as to their correct interpretation; in fact the more important of them reveal their own interpretation. And yet, our ministers, and teachers in our religious journals and sabbath schools, seem studiously to decline introducing them before those whom they all called to instruct, whereby it results, that by many otherwise well informed Christians, these wonderfully important predictions are regarded as so many incomprehensible riddles, to undertake the solution of which, is to indulge an almost unlawful and wholly unprofitable curiosity: whereas we are told by St. Peter that "we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place." (2 Pet. 1: 19.)—(*To be continued.*)

E. C. BRONAUGH.

The Life of a Justified Man.

[First Article.]

God's processes are not always rapid. His greatest works rise slowly. Rapidity of growth has been always one of man's tests of greatness—not so with God. His trees grow slowly; the stateliest are the slowest. His flowers grow slowly; the brightest are the slowest. His creatures grow slowly, year by year; man, the noblest, grows the most slowly of all. God can afford to take his time—man cannot. He is hasty and impatient. He will have everything to be like Jonah's gourd, or like one of those fabled oriental palaces which magicians are said to call up by a word or a stamp out of the sand. He forgets how slowly the palm tree and the cedar grow. They neither spring up in a night nor perish in a night. He forgets the history of the temple—"forty and six years was the temple in building." He insists that, because it is God's purpose that his saints should be holy, therefore they should be holy at once.

It is true that our standard is, and must be, perfection; for our model is the Perfect One. But the question is, has God in Scripture anywhere led us to expect the rapidity of growth the quick development of perfection, in which some glory, and because of the confessed lack of which in others, they look down on these others as babes and loiterers.

Is there in Scripture any instance of a perfect man, except him who was always and absolutely without sin?

If Christians were perfect, where is the warfare, and the adversary, and the shield? Are angels exposed to this warfare when they visit earth? Or is it not our imperfection that in great measure produces this? And are we anywhere in Scripture led to believe that we are delivered from "the body of this death," from the battle of flesh and spirit, from the wrestling with principalities and powers, till death sets us free, or our Lord shall come?

Yet we are called with a holy calling (2 Tim. 1: 9); and as so called, are bound to take the highest standard for our model of life. The slowness or swiftness of the progress does not alter the standard, nor affect our aiming at conformity to it.

This progress, rapid or gradual, springs from the forgiveness we have received, and the new life imparted by the Holy Spirit. Our life is to be fruit-bearing; and the fruitfulness comes from our ascertained acceptance, our being "rooted and grounded in love." We taste and see that the Lord is good; that in his favor is life: that the joy of the Lord is our strength; and so we move on and up, rising from one level to another. "We know and believe the love that God hath to us;" and we find in this the source of gladness, no less than of gladness and liberty.

The life of the justified should be a peaceable one. Being justified by faith, we have peace with God—the God of peace, and the God of all grace. The world's storms have not been stilled, nor our way smoothed, nor our skies brightened, nor our enemies swept away; but the peace of God has come in and taken possession of the soul. We are cheered and comforted. God is for us, and who can be against us? The name of the Lord is our strong tower; we run into it, and are safe. No evil can happen to us; no weapon that is formed against us can prosper.

The life of the justified should be a holy one, all the more because of the extent of previous unholiness. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6: 11.) All that these marvelous and mysterious words "holy" and "holiness" imply, is to be found in the life of one who has been "much forgiven." There is no spring of holiness so powerful as that which our Lord assumes, "Neither do I condemn thee: go and sin no more." (John 8: 11.) Free and warm reception into the divine favor is the strongest of all motives in leading a man to seek conformity to him who has thus freely forgiven him all trespasses. A cold admission into the paternal house by the father might have repelled the prodigal, and sent him back to his lusts; but the fervent kiss, the dear embrace, the best robe, the ring, the shoes, the fatted calf, the festal song,—all without one moment's suspense or delay, as well as without one upbraiding word, could not but awaken shame for the past, and true-hearted resolution to walk worthy of such a father, and of such a generous pardon. "Revelings, banquetings, and abominable idolatries," come to be the abhorrence of him round whom the holy arms of renewed fatherhood have been so lovingly thrown. Sensuality, luxury, and the gaities of the flesh have lost their relish to one who has tasted the fruit of the tree of life.

The life of the justified should be a loving one. It is love that has made him what he is, and shall he not love in return? Shall he not love him that begat, and him also that is begotten of him? The deep true spring of love is thus revealed to us by the Lord himself; "A certain creditor had two debtors; the one owed five hundred pence, the other fifty. And when they had nothing to pay, *he frankly forgave them both*. Tell me, therefore, which of them will *love* him most?" (Lk. 8: 41, 42.) Thus love produces love. The life of one on whom the fullness of the free love of God is ever shining must be a life of love. Suspense, doubt, terror, darkness, must straiten and freeze; but the certainty of free and immediate love dissolves the ice, and kindles the coldest spirit into the warmth of love. "We love him because he first loved us." Love to God, love to the brethren, love to the world, spring up within us as the heavenly love flows in. Malevolence, anger, envy, jealousy, receive their death-blow. The nails of the cross have gone through all these, and the deadly wound cannot be healed. They that are Christ's have crucified the flesh, with its affections and lusts. Sternness, coldness, distance depart, and are succeeded by gentleness, mildness, guilelessness, meekness, ardor, long-suffering. The tempers of the old man quit us, we know not how; and in their place comes the "charity which suffereth long, and is kind, which envieth not, which vaunteth not itself, which is not puffed up, which doth not behave itself unseemly, which seeketh not her own, which is not easily provoked, which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth, which beareth all things, which believeth all things, which never faileth." (1 Cor. 13: 4-8.) Gentle and loving should be the life of the justified; meek and lowly should they be who have been loved with such a love.

The life of the justified should be an earnest one. For everything connected with his acceptance has been earnest on the part of God; and the free forgiveness on which he has entered in believing, nerves, and cheers, and animates. It is a spring of courage, and hardihood, and perseverance. It makes the coward brave; it says to the weak, Be strong; to the indolent, Arise; making the forgiving man ready to face danger, and toil, and loss, arming him with a new-found energy, and crowning him with success. Ready to spend and to be spent, is his motto now. "I am debtor" is his watchword—debtor first of all to him who forgave me; after that, to the church of God, redeemed with the same blood and filled with the same Spirit; and then after that to the world around still sunk in sin, and struggling with a thousand sorrows, under which it has no comforter, and of whose termination it has no hope. How thoroughly in earnest should be the life of one thus pardoned—pardoned so freely, yet at such a cost to him who "gave his life a ransom for many." (*To be continued.*)

"That's Old Testament."

[Second Article.]

On the other side of the question I have somewhat to say. Having considered objections let me offer some further reasons why I accept plainly stated facts of the Old Testament as of equal truth, authority, and eternity with those of the New.

1. I believe "all Scripture is given by inspiration of God." I believe "holy men of God spake as they were moved by the Holy Spirit." The words of the Old Testament are "the words which the Lord of Hosts hath sent in his Spirit." That Spirit is infallible. That word is likewise infallible. Though *through* man, it is not *of* him. It is the wisdom of God evolved out of human minds. Thus the prophets could say, "O earth, earth, earth hear the *word of the Lord!*" Such could say, as did Jesus, "The words that I speak are not my own." The prophets were men whose ears were opened to hear the words of God; and he that heareth God, speaketh the words of God."

Moved then by the divine, all-wise, and infallible Spirit, they gave testimony. That testimony, whatever it is is irrefutably *true*. It is "*truth, truth,*" as the strong expression of Scripture is. It is inspiration; what more is the New Testament? It is infallible; is the last part of the Record more? Then it is of equal standing with the New, and as worthy of acceptation. The same Spirit as moved the apostles indwelt and moved the prophets. The same superintendent or plenary inspiration as taught the church of Christ through the apostles, taught the church of God through the prophets.

Eternal truths as well as the then present, general truths as well as specific, world-wide as well as national came from the lips of both alike. To wit, the prophets, the creation, and the mortality of man, in which we all have an interest.

Now who will dare choose between inspiration and inspiration? Who will discredit one by the other? Will you, O man, even venture to hint that the Holy Spirit, understanding the deep things of God, did erringly direct the minds of Old Testament saints? Will you presume to set their testimony aside when God has set it forth to be heard? And if you will not, then believe the witness they give: for I say the Scriptures—meaning by the term the books which make the Old Testament—are as worthy of reception in all their testimony as the New; because equally inspired to declare the testimony given them; so that I cannot sneer at, and shun the old servants of the Lord, saying of a fact stated by them—the author being God—"That's *Old* Testament." Every part of Scripture has its specialty; every writer the message God gives him; and let us be content to receive from each whatever God sends us by them; not esteeming those who bring us smaller light in comparison with others, to be eclipsed or despised for the others, who bring the apparently greater and richer.

2. The Old Testament Scriptures are not only inspiration, but *truth*, The angels regard it as such; for when Daniel was praying, one came to him and said, "I will show thee that which is noted in the *Scriptures of truth*." Are they the Scriptures of truth? Is that really so? Then who shall disparage them? Whoever attempts it is in the act, doing against the truth. But said an apostle: "I can do nothing against the truth; but for the truth." But if I deny or underestimate a truth, simply because it is written in the former part of God's revelation instead of the latter, I am doing something against the truth. Did not Jesus also endorse what was written in Moses and the prophets? Did he not sanction them? Did he not say that the Jews had Moses and the prophets, and should hear them? Why should you have a prejudice against the *Old* Book. That crotchet of yours, however pious, is founded in mistake. Do not object, I pray you to God in the Old Testament, nor think he has grown wiser in the New. What he says of man there is *true*, whether you allow it or not.

3. The New Testament was not intended of God to supersede the Old; but to be stitched up with it, as our Bible societies have wisely done. Christ did not come as a destroyer of the old Book. He came to remove the walls of forms and ceremonies given to the Jews to serve for a time, and open the pasture to the Gentiles. He came to show the Father's love, and adapt the gospel to all men. He came to teach a worship of God in the secret of the heart, and do away with the temple. But his mission was not to invalidate by impeachment any testimony of God, declare it false, or advert to it as only a half truth. The New Testament is the *supplement of the Old*. It is like a sequel to a book. A supplement and sequel implies a book preceding; it is something added. And the New Testament is the added gospel of Jesus Christ. It is the *completion of the Old* as far as this: it swallows up many types in substance. It shows us the Word made flesh. It tells us what to look for preparatory to the incoming of the succeeding age. In short, it exhibits the onward march of the promise of salvation toward completion. It is a *commentary on the Old*, because it has "explanatory notes," on some of the former typical things and ordinances. For what are some of the epistles but comments on the Old Book? These two then are one; and it is wrong for man to put asunder what God hath joined together.

Despise not then the word of the Lord in the Old Testament. A truth is a truth on any page of Scripture. Let not any New Testament passage be interpreted in the light of a heathen imagination, rather than in the ancient but ever steady and reliable light of the Old Testament Scriptures. Beware of putting an heathen gloss on any of God's words, of getting a heathen conception from them. The Old Book is not yet obsolete; its truths are yet fresh and sparkling as when they were communicated. 'Twas God then, if it were a long while ago. He is the Author of the ancient Record. It is true as himself, and time cannot unmake, disprove, or change its truths.

Beloved! I would have you know that I *believe* all things written in the law and the prophets without being ashamed to confess it. I quote after the example of our Master and his apostles from the Old Book; and do so because I believe every word of God [of *statement*, as well as promise] is true *from the beginning*. I have no sectarian fancies or superior claims to support, and am not therefore necessitated to deny that an ancient Divine testimony touching man's nature is of less force than a more recent one.

Our foundation then, condemned or approved, is not only the New Testament; but we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." And we pray that when what is written is laid before us—no matter from whence, if it be only in the revelation—we may be saved from saying either with expressed or silent contempt, "That's *Old* Testament!"

W. KELLAWAY.

Help at the Right Time—A Talk about Providence.

"I wish I knew whether there are in these days any providential interventions or not," said a young man of inquiring, yet doubtful mind, to his pastor.

"What evidence would you desire?" responded the pastor.

"That of facts."

"You know the Bible furnishes many such facts."

"True, but those belong to another age, and chiefly to a peculiar people. Are there current facts that establish the doctrine of a special Providence."

"Many."

"I beg you to give two or three of them."

"I will do so cheerfully. In the city of Buffalo, during one of the severest winters of the last fifteen years, a widowed mother, enfeebled by disease, with a child of two summers, one night lay shivering in an upper room of a dilapidated tenement building. The husband and father had perished in the wreck of a propeller a few weeks before in a terrible gale upon the adjacent lake, and with him were lost the household goods and the money saved from the sale of a humble home in the West. The news of wreck and loss was terrible to the stricken woman, who had journeyed to Buffalo by the cars and was awaiting at the hotel the arrival of her husband. What followed need not be told at length. The humblest quarters were sought as a temporary shelter. Sickness followed bereavement. The last penny was soon spent, and under the pressure of want, the contents of a well-filled trunk was carried to the pawnbroker. Even the trunk itself had been exchanged for fuel, which was now exhausted. And now, on the severe night which I have mentioned, the poor woman had nothing left but the scantiest of wardrobes, a pallet of straw, a single blanket, and the precious child was sleeping in her arms. It was indeed a case of extremest destitution and of gloomiest prospect. 'O God,' cried the poor stricken one, 'thou hast permitted all this for my good—it must be so. I will bear it all. But my babe! O, my poor suffering child!' At that very hour a Christian lady of wealth in a distant part of the same city lay unusually and strangely wakeful upon her couch, and as the winds were howling without her thoughts turned to the condition of the poor. An extraordinary impression came, she knew not why at first, that some one in that dilapidated tenement house (which she had occasionally passed but had never entered) needed her attention. The impression so deeply affected her that she aroused her coachman; at the earliest hour of the morning light her carriage stood by the hallway leading to the room of the destitute widow. What followed need not be told, except that the most abundant relief was afforded, and a home of comfort provided for the mother and her child."

"But may it not have *happened* so?"

"So *might it have happened* that the hungry lions would not harm the prophet of God when cast into their den; but we know that the intervention was real and divine. So in the case which I have mentioned, the providence was real; the witnesses are still living, and their testimony is undoubted."

"Will you mention another case?"

"Only yesterday I read this incident in the letter of a pious German: 'In the first year of my marriage,' he writes, 'I had one day not a farthing in the house, when my wife came and asked me for a thaler to pay the weaver who was to bring her cloth home in the evening. The weaver was poor. There was not a person in the village of whom we could borrow the money, and my wife, unaccustomed to such embarrassments, burst into tears. I tried to comfort her by telling her that our heavenly Father knew what we needed, and that, perhaps, the bad weather might prevent the weaver from coming that day. I commended the matter to the Lord, for I saw no means of human help. In the evening I heard with grief the sound of the house-bell. The weaver was ushered in. I was going to sit down at the table, and was just taking down a book from the shelf above me, when at that very moment a piece of money rolled out of it, and fell rattling upon the table. My wife and I stood motionless; we felt distinctly the presence of God, who so exactly knew what we needed, and bestowed it upon us at the very moment when we required it.' Our German friend added in his letter that he remembered that about three months before, when he was carrying the book from the bookseller's shop to his house, he met a friend by the way who owed him money, and as both hands were holding the books, he asked him to put the money in the uppermost book, which he did."

"So the falling out of the money was quite natural."

"It was so, indeed; but that it should remain in the book for so long a time, and then fall out at just the moment when needed to relieve the distress of the poor weaver, as well as that of the poor German and his wife, was a *providential* incident, the remembrance of which still cheers the hearts of the recipients."

"O, I remember now the piece of tax money found by command of our Savior in the fish's mouth."

"Exactly; but here is another instance: A friend of mine, in a town not a thousand miles from Brooklyn, who had long been an official member of the church, and a generous contributor in all the collections for its support, was suddenly impoverished by a sad business calamity. In the embarrassment which followed he yielded to the mistaken notion that as he was now poor he would be excused from giving even the smallest sum for the support of the gospel. His embarrassment increased, and his days were those of gloomy forebodings and sorrow. He became sorely tempted. 'I cannot give anything for the support of the church,' said he one day to his pastor, 'and I must, therefore, stay away; you must accept my resignation as its leader.' His pastor expostulated with him, but in vain. 'Give a little,' said the pastor, 'to every collection; it will not harm you; no one is the poorer for giving for gospel purposes.' Weeks passed, and my friend's seat in the church continued vacant, and his financial troubles at home increased rather than diminished. One day the faithful, right-minded pastor, while raising a subscription for the purchase of a parsonage, went to him and requested a pledge for a small amount. The appeal overwhelmed him with a fresh grief; the struggle in his sensitive soul between his desire to '*be a man*,' in giving and his apparent inability was fearful. The pastor pressed him for his own good. 'Give,' said he, 'and God will bless you with the means to give. Trust him for once; he will not fail you.' '*I will venture it once*,' responded my friend, as he burst into a fit of tears. The pastor left with a subscription of ten dollars for the new parsonage. That evening, as my friend was passing homeward, thinking over the new *trust* which he had ventured, he found a ten dollar bill on the sidewalk. In spite of his efforts to resist it, the suggestion impressed him that there might be some connection between his subscription and the newly-discovered bill. The money was duly advertised, but no owner could be found. In due time it went to cancel the parsonage subscription. My friend learned this precious lesson of faithfulness in Christian duties, of generous though humble giving, and of trust in God. From that date he continued to practice accordingly, and with that practice his temporal prosperity returned. He is now one of the most affluent, generous, happy, and useful men in his whole region of country."

"But you do not think the Lord created the ten-dollar bill for his benefit?"

"Probably not; for that would involve an involuntary liability of the bank whose promise to pay the bill contained. It had doubtless been lost by some passer-by, and a good Providence so ordered that my friend should find it."

"That again reminds me of the piece of the tax-money in the fish's mouth. The incidents you give have greatly relieved my doubt about the doctrine of Providence."

"I could mention scores of others, some of them much more striking, but too lengthy for me to report them now. They come thoroughly attested, and there is no doubt of their reality."—*W. H. DePuy, in DeKalb Avenue Annual.*

That Minister's Meeting.

Although we have given several reports of the excited session of the Methodist minister's meeting, we have seen none that give so clear a statement of Dr. True's remarks as the following from the New York *World*, which we reprint, in order that our readers may clearly apprehend the Doctor's position:

Dr. True is one of the most thoroughly educated and highly cultivated men in his church, and was for many years a Professor in the Wesleyan University. He rose with evident reluctance at the call of his brethren, and said that he had an essay on the subject which he had been requested to publish in the *Methodist Quarterly Review*, and which the editor had read and approved as a fair presentation of the views of many on the subject; but it had been thought best, on mature consideration, not to publish it, lest it might give rise to unprofitable and perhaps bitter controversy. He would not read the essay, but would give a summary of his opinions on the subject. He was not an annihilationist, but a destructionist.

Mr. Corbit asked: "what is the difference?"

The Speaker—Annihilation is the destruction of the material of which man is made and would require the same exertion of power on the part of the Almighty as the creation of matter. I believe that the penalty of the incorrigibly wicked will be the destruction of his conscious existence; a total cessation of all his functions. Man was designed to live forever. He was naturally immortal. There were three great men at three great epochs of the world through whom the divine will was given to man—Adam, Moses and Christ. With the law the penalty of violating the law should be given, and if you do not find the penalty of eternal punishment given by either of these in direct terms, do not look to parables, figures of speech, or the meaning of words. With the law the penalty was given. What did God say to Adam, our representative? "In the day that thou eatest thereof thou shalt surely die," and so death entered the world. Adam was not damned. This is not a damned world in which we Methodist preachers live and preach repentence and remission of sins. But physical death entered the world and passed upon all men, because all have sinned. I can't be objected to thus far in my theology.

Mr. Corbett (interrupting)—Yes you can be objected to wonderfully. No one here will allow such ecclesiastical humtrumpery.

Corbett—(rising excitedly, and gesticulating like a windmill)—I say I am in order and understand what I am about. The doctrine just enunciated by Dr. True originated in hell, and ought to be crammed back there again and the preacher who would give utterance to such heresy ought to be turned neck and heels out of the church. I will protest against it here and everywhere, and if I have to stand alone I will stand firmly for truth, like Luther at Worms.

Dr. True being allowed to proceed continued: God said to Adam, in the day thou sinnest thou shalt surely die. If God had meant "Thou shalt continue to live through endless ages in sin and misery and despair," then was the time to say it in such words that there could be no mistake; but he did not say so. Come to the time of Moses. Again a law is given, and a penalty: "Lest they die," "I set before you life and death." Here was the time to have life and death defined beyond all cavil.

Rev. George L. Taylor (interrupting)—Do you mean that the same death, in the first passage, was applied to both men and beasts?

Dr. True—Yes, just the same; physical death. I agree with all the church on the condition of the righteous and the wicked up to the time of the judgment, and am only heretical (as my brother Corbett calls me) in my views of the future beyond that time. I heard Dr. Warren, President of the Boston Theological Seminary, say in a sermon, that up to the time of the "Sermon on the Mount" there was only a faint whisper in all the Scriptures of a state of eternal punishment. I would add that there is not a whisper either before or at that time. If you will find it there I will receive it, but it isn't there. And if it were promulgated there for the first time it would be unjust, for it would be an *ex post facto* law. All the expressions referring to future punishment denote final destruction rapid and complete. The worm may not die and the fire be unquenchable and eternal, but each victim is utterly consumed. John Wesley—a wise man for a hundred years ago, but not so wise as Dr. Curry there, nor so wise as I am (laughter) with the advantages of a century of research—believed that the fire of hell was material fire, and you say he was wrong. I say he was right, but he made the mistake of thinking that fire would not burn. Neither through Adam nor Moses, nor Christ do we hear of everlasting punishment. The apostles nowhere teach the doctrine. The fathers of the first century neither taught nor believed it. It was neither advanced nor suggested till the year 131. The early Christians had been daily looking for the advent of Christ and the utter destruction of all their enemies, and when it failed to come they made up for the delay by intensifying their punishment when it should come. Soon after came Popery and things got mixed up, and when a purer church arose some of the traditian came to be accepted as truths. Even Wesley, your founder, was wrong, you say; but I say only partially wrong.

A Plain Fact.

A horn of a beast is never taken for a single person. It always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed exceding great: but so did not Antiochus. It is described as great above all the former horns; and so was not Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans, and he did not enlarge it. The horn was a king of fierce countenance, and destroyed wonderfully and prospered and practiced; that is, he prospered in his practices against the holy people; but Antiochus was frighted out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power. Antiochus acted by his own. The horn stood up against the Prince of the host of heaven, the Prince of princes; and this is the character, not of Antiochus, but of anti-Christ. The horn cast down the sanctuary to the ground, and so did not Antiochus; he left it standing. The sanctuary and host were trampled under foot 2,300 days: and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary which had been cast down should be cleansed and the sanctuary is not yet cleansed. —*Sir Isaac Newton, Observations, pp.* 137, 138.

Advent Christian Times.

CHICAGO, TUESDAY, January 28, 1873.

WE have a number of queries from correspondents which we design to answer as soon as possible. Some of them require more study than we have been able to take time for of late.

WHEN Jesus has said that except we be converted and become as little children we shall in no case enter the kingdom of heaven, how may any say that one may be converted, and be justified, and find peace, and be saved, and yet *not* "become as little children;" saved with their own will *not* swallowed up in the Lord's will? Think of it.

MILTON's sentiments concerning the nature of man, as expressed in his letter on the State of the Dead, sometimes crept out in his poems. In Paradise Lost (XI. 57-61) we read

'I, at first, with two fair gifts
Created him, endowed with happiness
And immortality: that fondly lost,
This other served but to eternise wo;
Till I provided death.'

—The poet revolted at the idea of eternal wo. No wonder! The hateful thought is revolting beyond description.

IT is always a subject of regret that we should be misunderstood. For the benefit of those who misunderstood us, we would say that by the title of an article on the subject of holiness which appeared in THE TIMES some weeks since, we did not mean that the controversialists on that topic were *vexed* with each other. We said 'A Vexed Question,' That was what we meant: that the question, the subject under consideration, was vexed—*i. e.* disputed, contested, in controversy, and not that the advocates of differing views were angry. We hope we shall be understood now.

'BELIEVERS do not achieve victories in godliness simply by a process of growth,' says one. Very true; but the process of growth in the believer *is* the result of victories in godliness; and victories are the results of conflicts. The Christian life is not akin to the Hindoo *Nirwana*—one trial and then a loss of personality, a rest above and beyond temptation or trial, an endless placidity. Such an experience is not genuine. Our spiritual powers, like the physical are, enlarged by exercise. Temptation is not sin. Trial is not an offence. They bring contests, and contests bring victories, and victories bring blessings, not alone 'second,' but third, and fourth, and on without number.

NOT in the old Jewish church alone have men spoken more wisely than they thought, and other priests beside Caiaphas have prophesied unwittingly. In the Episcopal service, in the 'Collect for Advent Sunday,' we read:

> Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility, that in the last day when he shall come again in his glorious majesty, to judge both the quick and the dead, we may rise to the life immortal through him, who liveth and reigneth, with thee and the Holy Ghost, now and ever.

—'*Rise* to the life immortal!' That is sturdy apostolic theology—the only theory of a future life that can be expressed in Bible language.

THE *Christian Mirror* says:

> Theology, then, is the basis of Christology The latter has no consistency, in false conceptions of the former. A thorough, sturdy, conquering Christianity, is never separated from a sound theology. As well take from the human system its skeleton, and preserve its form and beauty, as take from religion a thorough theology. A pulpy, lifeless system were the result. Say not then the religion of Christ is love, not philosophy!' Love *follows* philosophy; faith pre supposes, is founded on, a spiritual philosophy. Love you know not what, nor why? Believe, you know not in whom nor for what reasons? Never! It is impossible. Let the orator and Christologist tell us what such faith or love is worth.

—How careful then should we be to have and hold a Scriptural theology. 'Search the Scriptures,' not to bolster your own ideas; not to find something different from other people's belief, but to know the theology they really teach.

NOT every one has a happy faculty of 'putting things.' Among those who possess this gift we think of none more highly endowed than Mr. Samuel Minton. For instance this little scrap—a clearly expressed thought, driven home and clinched by Scripture appropriately cited and aptly arranged:

> The penalty of sin has never been changed. It is still, in the last resort, capital punishment. 'Sin, when it is finished, bringeth forth death.' 'The wages of sin is death.' 'Fear him who is able to destroy both body and soul [the component parts of man's being] in hell.' Immortality is still offered to man through him to whom the Father has given 'to have life in himself.' 'The gift of God is eternal life through Jesus Christ our Lord.' 'This is the record, that God hath given unto us eternal life, and this life is in his Son.' 'He that doeth the will of God abideth forever.' 'Your fathers did eat manna, and are dead: this is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever.'

THE Christian character is progressive. No created being is absolutely perfect. The angels are charged with folly—relatively. As angels they may be wise; but when their Creator is brought into the comparison, their best wisdom is folly This gives room for infinite progress.

So with man. His attainments, however great, in righteousness, holiness or knowledge will ever have room for growth. The sanctification essential to salvation begun in time will continue to all eternity. Through its ceaseless round of ages our varied experience and the growth of our mental and spiritual faculties will keep this grace alive. For every gift of the Creator, every enlargement of our powers, direct or indirect, will but renew the opportunity of giving *all* to him who is the giver of all. Sanctification, setting apart for holiness or holy uses, has its inception in conversion, but its growth is to continue throughout time and eternity. So far as relates to our legal acceptance as holy beings, *that* work is complete in Christ by our faith in him, but in the matter of the development of ourselves, the work will never end. Assimilation to the divine character is a fit occupation for eternal life.

OUR FUTURE.

The suspension of a weekly religious paper, and one which has been so interwined with the personal, religious, ecclesiastical and social interests of its readers as THE TIMES, is an event of no small importance. What a blank it would cause, what a chasm it would leave. How many dear and tender ties would thus be sundered never to be restored.

And yet all this is possible. Many larger and stronger papers have lived, prospered, waned, and perished, and no man knoweth their grave to this day. Every plant that my Father hath not planted must be rooted up. And if, in the eyes of the great Husbandman, this sheet be found barren and unfruitful, who shall question the authority or impugn the wisdom of him who says, "Cut it down: why cumbereth it the ground?" Weighed in an even balance it has been but a faulty work; and unless the great Intercessor shall plead, "Let it alone yet this one year," its doom is sealed.

The past with all its faults is gone; the future is unseen, and may ever be unseen to us; the present, the living present is upon us, with its solemn duties, its urgent demands, its tremendous responsibilities. Shall this paper be one of the instrumentalities which help to do the Master's mighty work, or shall it drag itself, crippled and halting, to a lonely and untimely grave? This is the question which impresses us to-day—a question which no man can solve—a question which the Lord alone can decide.

To him then we turn, and purpose, if he grants us time and strength and means and opportunity to do his work, that henceforth this sheet shall be edited for HIM. Not as the organ of any man; not as a means of praising or blaming poor fallen mortals; not in the interests of narrow-minded thought and sectarian bitterness; but in that love which is greater than either faith or hope, and for the glory of him who watches our labors from his heavenly throne, and who says "Behold I come quickly, and my reward is with me to give every man according as his work shall be."

Brethren in Christ who wait for the coming King can you not rally to the standard which we thus uplift? Can you not join us with heart and hand, and exalt the Lord Jesus Christ, and make ready a people prepared for his return? Can you not forget whatever of fault or folly may have marred or stained the past, and help us while we press forward to better things which are before? Can you not be patient with our infirmities and aid us by your prayers, and pens, and means as as God shall lay upon your hearts to do? If so we trust the result will be for good both now and in the world to come. We ask no honor praise or fame. We are willing to lie in the dust before our God, but we do crave the privilege of being a blessing to a lost world, unworthy of the favor though we are. Help us in this desire, and may God make blessings to abound unto us all.

"See on the mountain top
The standard of your God;
In Jesus' name I lift it up
All stained with hallowed blood.

His standard bearer, I
On all the nations call;
Let all to Jesus' cross draw nigh,
He bore the cross for all.

Go up with Christ your head
Your Captain's footsteps see.
Follow your Leader and be led
To certain victory."

OUR RESPONSIBILITIES.

The removal of the office of THE TIMES to Chicago was no doubt a crisis in its history, which is not even yet fully passed. The opening for removal was, we cannot doubt, providential. Our faith in the success of the enterprise is as firm to-day as it has ever been, and if the concern were wholly our own, we should quietly trust in God to move the generous souls who would rejoice to aid us. But the work of an Association is a different thing in some respects from that of individuals: and while individuals may infuse more or less of their personality into an associated body, nevertheless one cannot do just as one would if he were entirely independent: he must defer something to the body to which he belongs.

Our Western Association fairly represents the Adventists of the Interior, and has some claim for support upon Adventists everywhere, because of its usefulness in missionary fields, where no remuneration for its gifts could be expected, and also the straight-forward boldness and decisiveness with which it has sustained the Advent interest, giving no uncertain sound in its proclamation, and keeping the vital issues of the age prominently before the people.

For many months we have been crippled by a combination of influences which we may not enlarge upon here. Some of our friends were unable to redeem their pledges to aid in the expenses of our removal. Money has been "close," and others have had to call in loans made for our accommodation. Hundreds of our subscribers have been unable to meet their obligations. Some of our most efficient workers have been laid aside from sickness and other causes. Again and again we have been tempted not only to say, "All these things are against us!" but to throw up the enterprise, and seek a field of labor in some other relations.

But there has been sunshine as well as clouds; there have been joys mingled with sorrows. The very dregs of the cup have had some sweetness mixed in them. And there is now a waking up among the people, as is evident from our correspondence and conversations, such as opportunity affords, to the wants of the Association, and a determination is forming that it shall, under God, be sustained in its legitimate work.

For some months the minds of many seem to have been directed toward an effort to free the Association from debt, and furnish a surplus for active operations. Brethren feel that golden opportunities like the present should not be neglected for want of means to operate with. We refer to the interest awakened all over the land in the question of the future punishment, by the heated discussions on the topic in the New York city Minister's Meeting. Those debates, reported not only in the metropolitan journals, but telegraphed all over the country, have an importance far beyond that which could attach to even more able discussions of the subject at any other point, because of the character of the place where they occur. All eyes are turned to New York—the commercial and financial center of the country—by far the most important city of the continent; and the excitement gendered by the introduction of the 'annihilation' doctrine is magnified in importance by the fact that it is a *metropolitan* dispute. Thus a deep interest has been awakened all over the land, and the 'annihilation' theory, as it is called, is being advertised and pressed upon the attention of the people as never before. Thousands are gathering a clear idea of it for the first time; thousands are ready to be welded to the truth, if the welding blows can be struck "while the iron is hot." *Now* is the time when every believer in the main ideas asserted by Dr. True in New York, and by Br. Burr in Chicago (at their minister's meeting here), which fell like bombshells into the camp, should press their consideration by papers, tracts, and conversation. Tracts on the subject—something pointed, racy and clear, would be eagerly sought, and attentively read. What are we doing to improve the opportunity? Are we not assuming the attitude of passive spectators, rather than engaging in the vigorous operations of an effective campaign? Are we not guilty of a great blunder, when Providence has turned up the soil of so large a field, in that we are not only casting so little seed into the furrowed ground, but actually have not the seed prepared for the sowing? It seems so to us.

Shall we do better? Shall we of this Western field, where men's minds are more inclined to candid investigation, shall we unite solidly and sturdily, and lift our publishing interest out of the embarrassing ruts of debt and usury-bearing obligations, and place it upon the smooth track of ready means for successful operation in taking advantage of every such providential opening as this we have referred to? Is it not time? Can we expect the world to believe us in earnest if we are so occupied in personal ambitions, or intent upon working in our own way or none, or practising economy in pinching our religion rather than by sacrifice of the pride of life, and the lusts of the flesh and the eye, that golden opportunities provided by Providence for reaching the masses go unimproved?

Surely every consideration that can be urged upon our higher nature, that can be brought to bear upon our nobler qualities of mind and heart, demand a sanctification deep and broad, making itself felt in the world in its practical demonstrations that we exist as a vital, aggressive power.

SOMETHING DONE.

Our labor is not in vain. God's word does not, cannot return to him void. Seed sown in weeping, by sacrifice, with toil, will bring forth fruit. Some soils may be quicker than others: some may prove barren. But if God scatters seed upon the wayside, the stony ground and among the thorns for the sake of certainly reaching every spot of good ground that may be found, we should certainly sow in the same fashion.

But he does not leave us without exhibition of ripening and ripened fruit of well-directed effort, to cheer us. Let us turn our eyes off from the difficulties, the obstacles, the trials in the way ahead, and look about us and on what God has done and is doing. We are gaining ground steadily. It only needs the consecration and faith of Caleb and Joshua to secure new and greater victories for the truth, opening to us broader and richer fields for future harvests of souls.

10,000.

Some thought we were extravagant, because a few weeks since we asked for ten thousand subscribers. Other papers offer premiums (don't know but we shall have to do so: it seems as if a "premium" of some kind was a necessary part of every paper); other papers take a more popular course than THE TIMES; times are hard, etc., etc.

Well, what of all that? Does any body doubt that if every one of our readers should go to *work* in earnest the desired result would be effected inside of three months? We do not. The first of May may see us with such a list of subscribers as would immensely increase our usefulness, and give us means to enlarge, beautify, and improve the paper in every department, if *every one* should only *will to have it so.* What do *you* say?—each one. Shall we all go to work in earnest?

THE TIME FOR ACTION.

There are some indications that the time has arrived for decisive and liberal action in behalf of our Western Association. In view of the 'hard times' many may think this a mistake; but if the Lord's time has arrived for us to pay off our debt, and place our publishing interest upon its feet for a greater work, upon broader principles, than ever before, *now* is as good a time as any. To us, the duty of immediate and generous action is plain; and others seem to be of the same mind, as is witnessed by the letters we here append, samples of our correspondence on the subject.

Last month the following letter was received from a brother in Missouri:

> Dear Brother: In perusing the Secretary's report that is found in THE TIMES of Nov. 5, I can see that the liabilities of the Association are something less than five thousand dollars. This ought not to be so. We, as a people believe that the time is short, and what can be done must be done quickly, and in order that the Association may work more successfully, I would propose that the believers in the Advent cause in the West should respond quickly, and wipe out this debt that hangs over us, that we can say that we owe no man anything but love when the Master comes.
>
> This is the plan that I would suggest. That every subscriber of THE TIMES would send to the office the sum of one dollar (I mean those that are able); and those that could do better would send more; remembering the Lord loveth a cheerful giver.
>
> To start the above proposal I send you the sum of two dollars at this time, and will send you three more before the first day of January 1873.
>
> Dear Brethren: Let us respond heartily and quickly, and let the Association be speedily untramelled, so that we can spread tracts and other publications more liberally.
>
> ISAAC BODDY.

A brother in Illinois writes, at a later date:

> The appeal for the benefit of the Publication Fund, in the last TIMES, deeply impressed me, and I felt I must do something. I propose that one thousand Adventists, contribute five dollars each *at once*. This will place the necessary five thousand dollars in the hands of the office. I inclose mine, believing there are more than a thousand persons ready to give this paltry sum in itself, but which in the aggregate will be supplied to relieve the Association from all embarassment, and do an immense amount of good. As soon as this is raised, I will be one of five hundred to give ten dollars. This sum will be sufficient to make the cause move.
>
> Now brethren of this precious faith, come up to the work. Many of you are blessed with preaching and church associations. Here we have THE TIMES, a few books and tracts and our Bibles. People are calling for tracts; but we have only a few, nor are we able to buy them. Let us be up and doing. Let us work, and work, and work on. Let us give and continue to give. By giving our money to this cause we all become preachers. I hope every one who reads these lines may feel that he is especially called upon to give to this cause.
>
> I feel that I do want to do some good in this world. I intend to work, and pray, and *give* all I can. O, ye who are looking and waiting for Jesus' "glorious appearing," arouse yourselves, shake off this indifference that possesses you. Time hastens, prepa-

rations for the judgment are being made. Soon the last Gentile power "shall plant the tabernacle of his place between the seas in the glorious holy mountain," and "Michael the great prince shall stand up." Then if in this life we have acted wisely, we "shall shine as the brightness of the firmament," and if it shall be found that we have "turned many to righteousness, we shall shine, as the stars forever and forever." Oh! glorious hope! Hallelujah! Transporting, rapturous thought. How it warms and enlivens my heart.

Come, dear friends. Let us have these five thousand dollars, now. Wait not a single day to remit, but do it at once. Delay not. Hasten to place the money in the hands of the Association. *Do it now.* "Delays are dangerous." J. W. Johnson.

A few spirits of this sort would vitalize the entire body with new life and power. But here is another letter this time from Wisconsin:

I noticed in The Times an appeal by one of our old pioneers calling on the friends of the Advent cause to contribute as far as they are able, to support the cause we love. This is all right. How can we that are Adventists stand, look on, and see the cause suffer. God forbid! I would like to say to the brethren and sisters scattered abroad, let us put shoulder to the wheel and the work will move on. There is enough in the Advent ranks to do all that is needed. Let us so use the means God has put in our hands that we may be able to say, "We have done what we could." Let us then, *without delay*, contribute as the Lord hath prospered us. Time is short. Wickedness is increasing on every hand. Pride and fashion are doing their terrible work with vital piety. Let us do what we can to save the perishing. The time for work will soon be over, and Jesus will be here.

S. Nye.

This letter was endorsed "Put me down for twenty-five dollars."

These letters will suffice for this time. They show the feeling that is abroad among the friends of the Association, and we believe they, with others, are tokens of a revival among us of the spirit of sacrifice, the missionary spirit, yes, of the spirit that was in the Master, to unwearily do, *do*, no, for a lost world. Let us strive to be worthy of such a gracious Master.

NOT RIGHTLY DIVIDED.

We are sorry that we have been misunderstood by any as to our position upon the question of Sanctification. Because we have steadfastly opposed an unscriptural and therefore mistaken view of sanctification it by no means follows that we have thrown our influence against holiness or the perfection of Christian character. We believe and teach entire consecration on the part of the believer as an essential element of Christian character. This keeps the standard at a very high point—just where the Scriptures place it. But the theory we have opposed supposes two grades of disciples—sanctified and unsanctified believers; both to be saved, both "heirs of the kingdom," although the first named are deficient in some of the very first things required of the child of God.

This theory is not a new thing among us. It has been mooted among Adventists before, and with disastrous consequences. In its beginnings it is attractive. Its premises are specious, and well calculated to deceive those who long for the closest fellowship with God. But the logical conclusions from these premises are overlooked, until, often too late, they are developed in "fruit unto death." This is a simple statement of fact and is incontrovertible.

Let us look for a moment at some premises and necessary conclusions. A collection of passages in which sanctification is commanded is made, and then it is urged that these exhortations were addressed to believers, to saints. Hence, sanctification is a matter for converted living disciples to attain, an added grace acquired subsequent to conversion. The argument is, clearly, that if disciples, saints, believers, or whatever they may be called, were already in possession of sanctification, they would not be exhorted to sanctify themselves, or to be sanctified. Hence believers may be "justified," acceptable members of the church and yet not "sanctified." Now, this is very specious reasoning, and, at first sight, seems to be impregnable argument, yet it is rotten to the core.

Paul addressing the church says: "Let US cast off the works of darkness, and let US put on the armor of light. Let US walk honestly as in the day, not in rioting and drunkenness." Now, no one dare affirm that because Paul says "Let US" forsake such and such things and courses, that therefore those things were consistent with a certain grade of discipleship, and that those Paul calls "us" might live in them and yet be saved, though it would be better to forsake them and live a higher life. Yet this is incontrovertibly a logical conclusion from the premises assumed in order to prove sanctification a "second blessing."

A case more clearly in point is the not infrequent citation of 1 Thes. 4: 3—"This is the will of God, even your sanctification." "This Scripture," we are told, "was not addressed to the unconverted, but to the 'brethren.'" Very well! but what more is said to the "brethren" of this "model church?" Was this paragraph a complete exhortation in itself, addressed to persons in other respects faultless, with reference to a technical sanctification; or is it a part, only, of an expostulation with some who had wandered from the narrow way? Why, the whole verse reads—not stopping at the comma, as those seeking to press the verse into special service do, "For this is the will of God, even your sanctification, *that* ye should abstain from fornication;" and it is added, "that everyone of you should know how to possess his vessel in *sanctification* and honor; not in the lust of concupiscence, even as the Gentiles, which know not God; that no man go beyond or defraud [oppress] his brother in any matter.... for God hath not called us unto uncleanness, but unto holiness."

Now, candidly, and controversy apart, are we to suppose that "brethren" in good standing, "ensamples" to all "in every place" were subjects of the lust condemned, and in the habit of going beyond and defrauding or oppressing their brethren? We must so conclude if the theory of sanctification which we candidly admit we oppose, is correct. But the evident fact in the case is, that this instruction concerning sanctification was not addressed to the "ensamples" in the church, but to those in it who had yielded to enticement and covetousness and the spirit of revenge, and hence were in a backslidden state. They needed, like Peter, a new conversion, that they might add strength to the brethren. The sanctification, then, which is here spoken of, is not a second blessing, added to those who, being justified already, had "peace with God through our Lord Jesus Christ," but a renewal of that condition which they enjoyed when they first became as little children, and yielded their wills and their all to Christ, and were converted, and fit for the kingdom of heaven.

Let it be understood, then, that we believe and teach entire sanctification of soul, body, and spirit, as is commanded. But this entire sanctification is not a privilege, that one may ignore and yet be a Christian; not a "second blessing," which some brethren may enjoy and others may be without and at the same time be "ensamples;" it is simply the continuation of that full surrender of self in order that Christ may be our wisdom, righteousness, sanctification, and redemption, which is made in every case of genuine conversion. God accepts no lame, no diseased, no maimed sacrifices. "All on the altar," is the Bible standard. Anything less than this is backsliding to a greater or less degree, or, worse than that, it is the sin of Ananias and Sapphira, who knowingly kept back a part of the price. Let us call things by their right names, and "rightly divide" the Word of God.

SENSE AND SENSITIVENESS.

Sensitiveness bears about the same relation to sense as jealousy does to love. Jealousy has a basis of love, though love in such a case is partial, selfish, and morbid. Sensitiveness, too, has a basis of sense, but not that vigorous quality which we call common sense. Among the most miserable people in the world are those distrustful, suspicious, and self-conscious men and women who seem to be all points and angles. All the senses are preternaturally acute. They are always seeing, hearing, tasting or smelling something bad. Somebody is always stepping on their toes, or getting in their way, or slighting them. Nobody can take any comfort with these hyper-super sensitives. When you meet one of these human sensitive-plants the very fear of giving offense will go far towards making you feel constrained and awkward, and all your pains to please will pass for naught. You will be charged with having been cold, distant, and reserved. A sound mind in a sound body never gets into this hyper-super-acute-angled-sensitive state. To be continually fretting about petty annoyances and trifling slights, real or fancied, is a sure indication not only of a *little* mind, but of a 'mind diseased.' It is a disease of self. The person is suffering from too much of egoism. The disease is alarmingly prevalent, and in many cases has proved contagious. It is most to be feared when it manifests itself in a prayer-meeting. One of these super-sensitive patients has been known to spoil what would otherwise have been a good meeting, by a long, rambling story of private persecutions, petty troubles, etc., etc., *ad nauseam*. Such persons go to meetings not to praise God nor to edify others about love or faith or hope, but to spin long yarns about themselves, in which there is not one word of encouragement to saint or warning to sinner. Morbidly sensitive people think that a social meeting at church is a fine place to ventilate their private grievances. They are sure of sympathetic hearers, they think, and no matter if their story makes everybody blue who hears it, tell it they must, and tell it they will. They make the not uncommon mistake of supposing the church to be a hospital. At Dansville, in the public parlor of "Our House on the Hillside," a printed card requests the patients not to talk about their diseases. To be continually brooding over one's troubles, and talking about one's diseases is certainly destructive of one's health, physical or mental.

The following remedies for hyper-super-sensitiveness are warranted to cure, or no pay: Think and talk much less about self. Use the word 'I' less frequently. Be actively employed in doing good to others. Be cheerful. Be hopeful. Look on the bright side of things. Do not despond. Remember that insults are like counterfeit money in this respect, that we cannot help their being offered but we can help taking them. He who is quick to notice slights and affronts really invites insults and is always in 'hot water.' Lastly, remember the words of David, "Great peace have they which love thy law, and *nothing* shall offend *them*.

J. H. W.

A NOBLE PROJECT.

We learn that something like two thousand dollars has been pledged to the Association, provided enough more can be raised to pay off all the debt, and put the office in running order, on a solid and permanent basis—say five or six thousand dollars. If *five men* are ready to give two thousand dollars, for this noble purpose, surely among the thousands of our readers enough can be found to give four thousand more. Shall we raise this sum? Such an offering would insure us the pouring out of an overflowing blessing from on high. Let us all unite to "prove the Lord."

Meanwhile we hope soon to be able to report the definite plan proposed to pay the debt and supply material for our work.

AN IMPORTANT CORRECTION.

The editor of the *Crisis* in the issue for January 1, makes the following correction of a statement which, as it stood, was likely to create some prejudice against our Western office:

Western Association.—In our "Western Notes," published in the *Crisis*, Oct. 30th, 1872, when referring to the basis of membership in the "Western Association," we said: "The objection raised to the present arrangement was the fact that a few heavy stockholders controlled the Association, preventing the body at large from being represented." We said this in harmony with information received when at the annual meeting. We have just learned from the President of the Association, and other members present, that at the "late meeting every vote passed was carried by a clear majority of the members present, and in most cases by two-thirds and three-fourths votes of their number; and in no case has a vote of the Association ever been decided in any meeting by 'heavy stockholders.'" We cheerfully make the correction.

EDITORIAL GLEANINGS.

The church at Holden, Mass., have unanimously desired the services of Br. C. E. Barnes as pastor of the flock there. We don't know that he has accepted their invitation. We had hoped he would yet return West.——Brn. Fox and Branch are holding meetings at Bath, Mich. Seven souls have been converted.——Br. Abbott writes that Br. Reed baptised three souls at Santa Clara, Cal., Jan. 5, and eleven were received into the church the same day. Br. Fassett's health is improving.——Two members have recently been added to the Shelby and Barre (N. Y.) church lately. The society is doing well.——Br. A. S. Calkins is laid up with a throat affection—a kind of congestion—and not able to labor at all. This is sad news for us. When he is in the field we always know it by the new subscribers that come in.

A NEW GERMAN TRACT.

We learn that Br. Reimer has written a new tract in the German language, upon prophecy and the signs of the times indicating the near approach of the advent of Christ to destroy the remnants of the Roman empire, and set up his own universal and eternal kingdom. This is a very important tract; but Br. Reimer is somewhat straitened for means to publish it. We propose, therefore, that the first edition be taken by subscription. The prices will be as follows:

12 copies for	50
25 " "	$1 00
50 " "	2 00
100 " "	3 00

Let every one interested send their subscriptions at once to L. Reimer, 1006 Chestnut St., Philadelphia, Penn. Br. Reimer has liberally helped the American Advent cause in various departments. And when he is endeavoring to attract his own countrymen to the light and liberty of the gospel of the kingdom, let us respond to the necessities of his mission with equal largeness of heart.

Personal.

We find the following card in the last *Crisis:*

Returning from a tour in New York, Pennsylvania, Ohio, and as far west as Illinois, I was attacked when in New York, Sunday morning, Jan. 12th, by symptoms of fever coupled with spitting blood. Leaving others to fill the appointments I had made, and promptly summoning the assistance of my old friend, Dr. E. P. Miller, I was saved from protracted illness, and after four days judicious treatment and careful nursing at his Home of Health, 41 W. 26th Street, with the assiduous care of Br. H. A. King, I was enabled to proceed to Boston, where I arrived in safety Friday evening, Jan. 17. Though I trust through the Lord's mercy I am not in urgent or special danger, yet common prudence concurs with medical authority in prescribing abstinence from public labor for the present; and my friends will not accuse me of neglect if I fail to meet their calls, or even to answer their numerous kindly invitations. The Master's voice seems to say as of old, "Come ye apart into a desert place, and rest awhile." (Mk. 6:31.) And imperative editorial duties connected with the *Christian* may for a little while require all the strength I can bestow. Pray for me.

All is peace, and the promise is good both for the life that now is, and for that which is to come.

H. L. Hastings.

"Present Truth,"

OR "MEAT IN DUE SEASON."

This is a little work on prophecy and chronology by Br. Jonas Wendell of Edenboro, Pa., setting forth the end of this world or age, this present year—1873.

A Br. in New Jersey has put in our hands *seven hundred and fifty* of this pamphlet for distribution, and requests us to say, that if any have not the means to pay postage or expressage on what they can prudently use, he will pay it for them, *i. e.* they will be sent free.

If the demand for these warrant it, he will gladly provide for a thousand copies more.

Send your orders to this office.

John Robinson's Charge.

John Robinson the pastor of that colony of exiles in Holland which supplied New England with its first settlers, was the special champion of spiritual liberty. His advice to these as they were about to leave Holland, has as much of the spirit of true reformation in it as any counsel that ever came from human lips. Hear him:

"I charge you before God, and before his holy angels, that you follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the the condition of the reformed churches who have come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans can not be drawn to go beyond what Luther saw. Whatever part of his will our good God has imparted and revealed unto Calvin, they will die rather than embrace it. And the Calvinists you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were 'burning and shining lights' in their times, yet they penetrated not into 'the whole counsel of God'; but were they now living they would be as willing to embrace *further light* as that which they *first* recieved. * * * But I must herewithal exhort you to take heed what you receive as truth; examine it, consider it, compare it with the other Scriptures of truth, before you do receive it. For it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

In order to ascertain how freely any one has received, or how much any has been loved, you have only to ascertain how freely he can give, or how long he can labor without fainting. The love which does not lead to labor will soon die out; and the thankfulness which does not imbody in sacrifices is already changing to ingratitude.

"I never knew a man," says an old author, "who could not bear another's misfortunes just like a Christian"—which reminds us of the old lady who thought every calamity that happened to herself a trial, and every one that happened to her friends a judgment.

It is one thing to wish to have the truth on our side, and another to wish to be on the side of truth.—*Whateley.*

The passionate are like men standing on their heads; they see all things the wrong way.—*Plato.*

To know how to wait is the secret of success.—*Le Maistre.*

The Christian Life.

The Honey and the Gold.

There is no way of feeding upon the Word except by thinking well over it. Perhaps no learned scholar ever attained a deeper insight into the real spirit of God's truth than a poor widow, who, in her penury, allowed herself still the one luxury of a half-hour's candle-light after her toilsome day was done, that she might read her precious Bible. Experience had taught her how far it would burn in a half-hour. So it was her custom to light it for a few moments, and read such a portion as she thought she could remember, and then blow out her light, and think it over. So she continued to do until the mark on her candle was reached. Surely such meditations, joined with humble prayer, could not fail to extract the pure honey from this precious honey comb. The joy of that evening feast more than made amends for all the day's ills. She lived the truths she had thus made her own, and was truly said to be "mighty in the Scriptures."

Another poor, lone woman, who had walked by the steady light of her old familiar Bible for a long lifetime, found that her failing eyesight could serve her no longer. She could not find her favorite pasages for others to read. She resorted at last to the expedient of placing pins carefully in the margin opposite them, and when any one came to visit her she would pass her withered fingers down the page, and beg them to "read here" or "read there." When she died, a hundred and sixty-eight pins were found in the book. Are there pins in our Bibles? Have we our golden passages to which we turn in time of trouble or any need? If we feed well on the Word, this will be our only true solace, our strong and sure helper.

We can never gain the gospel gold except we delve for it. Careless reading over a chapter or two will never secure it. Better one verse with meditation than the whole book read thoughtlessly.

The Test of Small Things.

In small things lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints. You shall find the same true in other things. A man who is no Christian will very likely not tell you a downright lie by saying that black is white, but he will not hesitate to declare that whitey-brown is white—he will go that length. Now, the Christian will not go half way to a falsehood—nay, he scorns to go an inch on that road. He will no more cheat you out of twopence farthing than he would out of two thousand pounds. He will not rob you of an ell. Even a Pharisee will ask Christ to his house to sit at meat with him—he is willing to entertain a great religious leader at his table; but it is not every one who will stoop down and unloose his shoes; for that very Pharisee who made the feast never brought him water to wash his feet, nor gave him the kiss of welcome; he proved the insincerity of his hospitality by forgetting the little things. I will be bound to say Martha and Mary never forgot to unloose his shoe-latchets, and that Lazarus never failed to see that his feet were washed. Look then, I pray you, as Christians, to the service of Christ in the obscure things, in the things that are not recognized by men, in the matters that have no honor attached to them, for by this shall your love be tried.—*Spurgeon.*

God's Opportunity.

Admiral Sir Thomas Williams, the founder of the Royal Naval Female school for the education of Naval officer's daughters, was in command of a ship crossing the Atlantic Ocean. His course brought them within sight of the Island of Ascension, at that time uninhabited, and never visited by any ship except for the purpose of collecting turtles, which abound on the coast. The island was barely seen on the horizon; but as Sir Thomas looked at it he was seized with an unaccountable desire to steer toward it.—He felt how strange such a wish would appear to his crew, and tried to disregard it, but in vain; the desire of the straightforward and excellent commander became more and more urgent; and seeing that they were fast leaving the island behind them, he told his lieutenant to prepare to "put about ship," and steer for Ascension. His lieutenant ventured respectfully to represent to Sir Thomas that changing their course would greatly delay them; that just at that moment the men were going to their dinner; that at least some delay might be allowed. But these arguments seemed to increase the captain's anxiety, and he gave the word of command which is never resisted. He saw in the countenances of his officers an expression of wonder and even blame, as strong as is ever shown on an order from the captain; but he was obeyed, and the ship was steered toward the uninteresting little island.

All eyes and spy-glasses were immediately fixed upon it, and soon something was perceived on the shore.

"It is white—it is a flag—it must be a signal!" were the cries which at intervals broke from the excited crew.

When they neared the shore a painful spectacle met their view. They found that sixteen men, wrecked on that coast many days before, and suffering the extremity of hunger, had set up a signal, though almost without hope of relief. The shipwrecked men were taken on board, and the voyage completed.

What a proof we have in this of the Divine arm to save when all hope seems to have vanished! and what an encouragement it should be for us always to pray and not to faint!

Correspondence.

Communion.

The communion of the Lord's Supper is a holy ordinance, instituted by our Savior, and is commonly called a sacrament,implying a *sign* and an *oath*. It is an outward sign of inward grace in the heart, and an oath by which we bind ourselves to the Lord. Some do not consider this term to be Scriptural and prefer to call it the Lord's supper" because it was instituted in the evening, at the close of the passover supper. It is as properly called "the communion" as therein we show our close communion with Christ and his people. The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread. (1 Cor. 10: 16, 17.) Christians are united by partaking of the emblems of Christ's broken body and spilled blood by faith and are one with him and have fellowship with him and each other. It is "the Lord's supper," for Paul in writing to his brethren says, "When ye come together into one place, this is not to eat the Lord's supper," or, as the margin reads, "ye cannot eat the Lord's supper," i. e., not in this way. He wished to give them certain directions in regard to the proper observance of the institution, and that it is not merely meeting at the same place that shows their communion, but that unless united in the same doctrinal ideas it is not celebrating the supper in a becoming manner. He impresses them with the sacred character of a beautiful remembrancer, and desires a right observance of it. Having then answered the question we proceed to inquire

WHAT IS ITS TRUE OBJECT?

It is to show forth by the appropriate emblems used "the Lord's death till he come," and to commemorate the solemn event of the crucifixion when he bled and died as our "sin offering." Also to keep in memory the sufferings endured by him throughout his whole life. To realize the true import of this ordinance open every avenue of the heart, reveal all its tender sympathies and love, bidding adieu for a time to the whirl of business and perplexities of life; welcoming the tokens of coming redemption presented to us in those beautiful symbols so expressive of our hope in a coming Savior. Our minds should be continually impressed and our keenest sensibilities awakened while thinking upon this solemn yet joyous scene, knowing our sorrow will be turned into joy when he comes again "without sin unto salvation."

HOW SHALL IT BE OBSERVED?

The apostle Paul has given complete directions and we have the example of Christ to follow by which we may learn the manner of its observance. We are cautioned against eating the Lord's supper to satisfy hunger, and Paul declares it is a "shame" thus to change the character of the ordinance. Thanks are to be given for the bread, then it is to be broken, signifying that Christ, as the "Bread of Life," was broken for us. All worthy to accept it are then to partake of it in remembrance of him. In the same manner the cup is to be taken, still keeping fresh in memory the One who first presented it. Self-examination is enjoined on those who commemorate the great event of Christ's death, for if unworthy, condemnation follows in not "discerning the Lord's body." As a result of eating and drinking unworthily many are weak and famishing for the "Bread of Life." Then how careful should we be in guarding against such an error, and should closely examine our motives and actions in order to be the proper recipients of those holy emblems.

The examples given seem to warrant the conclusion that only disciples of Christ or true Christians are entitled to a seat at the Lord's table, yet we are not to judge who are worthy and who are not, nor are we authorized to exclude any; for Judas, although unworthy and the betrayer of his Lord, sat with him at the table. We have an example in this of one who betrayed his Lord even unto death; but it is a terrible example to imitate. How carefully should we avoid the example of those who betray him by unholy words and acts, and endeavor to follow our perfect Examplar?

WHAT ARE THE PROPER EMBLEMS TO BE USED?

"And as they were eating Jesus took bread." Here we notice one emblem is bread; and as none but unleavened bread, or rather cakes could then be eaten, it is most certain no other could be used in this ordinance. Few Protestant churches consider this a circumstance of much importance, though some are very particular in breaking instead of cutting it, a circumstance more natural and easy in cakes (such as the Jews still use), than in loaves like ours. After taking the bread he "blessed it" or "gave thanks," as many Greek copies read, then "brake it and gave to the disciples and said, take, eat; this is my body." (Mat. 26: 26-31.)

Here is the expressive symbol of his body as the bread of heaven broken for us. And what more suitable than "bread" to remember him by? It is the great staff of life, designed to support present life, and Christ compares himself to bread, of which we may partake to insure and sustain an endless life.

"And he took the cup and gave thanks, and gave it to them saying, drink ye all of it." Here is presented the second emblem—what is it? Many are not at all particular so long as it is wine of some kind—grape, currant, rhubarb, or anything thing that is called wine is sufficient to satisfy them. Now I fear there is a great fault here; for we should endeavor to follow the example of Christ.

He said to his disciples, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Several facts are observable in this: First, that he would not "drink of the fruit of the vine," until a certain time. The wine is the product of the grape, and the usual word *karpos*, the term for fruit, is not used here. Grapes are the fruit, wine the product, so we understand that only grape wine was used on such occasions. It was customary for the master of the family to take a cup of wine, and after having blessed it or implored the blessing of God upon it, to distribute it among the members of the family, so our Lord distributed this cup of wine among his disciples. But this was not the sacramental cup; for after the passover he took both bread and wine and instituted the ordinance ever since celebrated.

By comparing 1 Cor. 10: 16-20 with the directions given in the eleventh chapter, and then referring to John 6: 27-36, where Christ is teaching the Jews by comparison, his mission and the object of his coming, the whole design of leaving an appropriate memorial to those who should believe in him is plainly seen. And what could have been left us as a visible token of his love more suggestive than the commemorative emblems pointing back to him as the great sacrifice, and forward to him as the Lifegiver?

WHEN IS IT TO BE CELEBRATED?

Paul says, "As oft as ye eat of this bread and drink of this cup, ye do show the Lord's death till he come;" but how often, it is difficult to say. But we do know that it was a practice of the disciples to meet together upon the first day of the week. From the time of the Lord's resurrection there is no recognition of a seventh day Sabbath in the Christian church, especially among the Gentiles, though there are many proofs of the first day of the week being occupied in religious worship. In this our Lord himself has set the example by repeatedly appearing to his disciples. He appeared to them in the "evening being the first day of the week, when the doors were shut where the disciples were assembled." (John 20: 19.) On that day is believed fell the day of Pentecost, and we find the Christians of Troas were accustomed to meeting on the same day. (Acts 20.) They met for religious worship and "breaking bread" or the administration of the Lord's supper. On this day the churches were required to make collections for their poor and afflicted brethren. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2.) This day is called in Rev. 1: 7 the Lord's day. The same expression is used by Ignatius to distinguish the first day from the seventh. It seems to have been especially observed as a day of worship in apostolic times, as the day our Savior arose from the dead, as a day of rest.

Then we understand that as often as it may be convenient it is the sacred duty of Christians to meet for breaking bread in commemoration of the last supper of our Savior with his disciples.

There is a great neglect among many churches in the observance of this ordinance. I hope we may be more attentive to our duties in this respect in the future and not give occasion to the adversary to take advantage of our weakness.

"This is the day of rest, let earth retire,
And leave my thoughts Eternal God to thee.
Let my dull heart this sacred morning be
Warmed by thy grace and touched with heavenly fire.
Softly the Sabbath bell is heard afar,
Like mercy's summons to a feast of love,
On to the house of prayer the suppliants move."

E. A. Marsh.

From S. B. Mabey.

As the brethen may wonder where I am and what I am doing, I would say that I have returned from my trip to Kansas after an absence of six weeks. Although the field is large there, and prospects in some respects good for a great work, yet circumstances were such that I could not well stay longer, although it would have been a pleasure to do so had it been thus ordered by Providence. I visited many places on my way home in Missouri and Illinois, Hopkins, Clear Creek, and Quitman churches, and trust some good may be the result of my labor in the Lord.

I have since been laboring as the way has been opened, and intend so to do in future. Wish to say to brethren that I will call and labor with those who need help and will manifest it by writing to me—rich or poor, and in the northern Illinois conference especially, will attend to invitations already received as soon as practicable. Let none who are destitute fear to write me, and that soon, that I may arrange accordingly.

I feel that earth's probation is almost over, and the King in his majesty and glory will soon appear. Therefore, let an earnest effort be put forth on the part of all the saints to sustain the cause and save perishing men. My address is Amboy, Lee County, Illinois.

"Immortality of Man and Animals."

The following communication is from the *Christian Statesman* of Milwaukee, Wis:

Ed. Ch. Statesman:— You profess to be the fearless advocate of truth, and practice more of this spirit than many of the religious journals of the age. You have admitted criticisms on Mr. Talmage's views of Hell. These have called out other views and opinions. I do not, probably, agree with any views yet expressed so far as I have seen, but send you an extract from the London *Spectator* that I have little expectation you will publish, however much you may be urged to do so. It seems to modify this doctrine of revelation so that it shall no longer be "fierce as the furies and terrible as a modern hell" and leaves it as it was, an ancient Gehenna that destroys what is not worth preserving. Here then is the extract from the London *Spectator* "There seems room for a word, if you can find space for it in reply to 'Philozooist' not so much in way of argument as history in reference to th opinion on immortality. Your correspondent says 'if man's immortality b accepted as proven, certain consequences will follow favorable to the survival of the higher animals.' But wha if it be not accepted as proven? Ther is no small company of our cotemporaries who think that the phenomen of intelligence, and moral feeling, taken in connection with animal deat throw more doubt on the natural, ete nal immortality of mankind as proven, than extending a similar hope to th 'higher animals.' Under any theor of evolution we seem to be compelle either to abandon the doctrine of man' immortality, or to extend the expect tion of eternal survival to all livin creatures. In this difficulty, it is n to be wondered at that an ancient b lief is reviving with *immense force ov all Christendom* (held, as I understan among others, by the late illustrio Rothe,) that the notion of man's abs lute immortality under a sinful cond tion is a mistake, that it is the very o ject of the incarnation of the Divi life to communicate immortality t mankind but that its enjoyment will restricted to regenerate and curab men, the evil residue of the hum race which may resist all the prese or future redemptive methods lasti long only to receive the due reward their deeds in a judgment usually d cribed as 'death,' 'perishing,' and 'de truction.' It is evident that under th view of conditional immortality co municated by supernatural grace, t Christian faith of many may be pr served who at present feel themselv compelled to reject, in toto, a revel tion supposed to base itself on an i mortality in man which comparati science both physical and metaphy cal does not seem to support by e dence."

This, sir, is the extract, and it is doctrine which has been familiar to n thoughts for more than thirty years u til now. I can see nothing that co flicts with it in either history, philo phy, or theology. I would recomme the reading of Henry Constable's wo on this subject. I would say of t work of Mr. Constable (Prebendary Cork) though the reprint is very cent, and the book less than one hun red pages, a Connecticut secular pa says it has unsettled the faith of o half of the orthodox clergy of Conn ticut in the doctrine of eternal mise It is also stated that many of the eva gelical ministers of England embra these views. Is this so? Don't let try to put out the light and "thus sh the gates of mercy on mankind."

C. W. Turner, Sen.

You can never catch th has once gone out of your lips. O spoken, it is out of your reach; your best, you can never recall Therefore, take care what you s Never speak an unkind word, an i pure word, a profane word.

No man is a better merchant th he that lays out his time upon G and his money upon the poor.—*Bis Taylor,*

Doing Duty.

here is a very common feeling ng Christians that it matters not t we believe only so we are Christ- . Says one, "I do not see as it is ssary for me to believe that Christ ming soon, or to believe that the l sleep until the resurrection, or our future home is on this earth, at the wicked will be destroyed. nnot see what difference it makes ther I believe these things or not. nk it enough if we live Christians do our duty."

ell, my dear friend, how do you w that you are a Christian? and do you know that you *do* your ? How do you know but you are gan?

) I am honest in what I do."

es! and so are they.

But they worship idols."

ell, without the light of God's aled will would we know any bet- We claim to know and do bet- han they, because we have more t than they. But upon the princi- hat it matters not what we believe, Bible, God's holy will to us, would f no particular value to us, and so ould just as well follow the Koran, e spirits, or any other device, as Bible.

h! I believe the Bible, and be- it should be our guide."

ell how much of it? If any of it no particular value, may not all be of the same character. And e man says, I will take this much y faith, and another says, I will that, and so on, where will divis- and religions end? Is Christ di- d? Is God's word to be torn into nents to suit the fancy of selfish ? Are we not bound in some de- to respect God's word? To be a stian is to follow Christ. We can- follow Christ unless we know st, and have faith in him as our or and Redeemer. This knowl- comes alone through the reveal- will of God and the gospel of his r Son. "The gospel of God," e Gospel of Christ is the power ed unto salvation to everyone that veth." Here faith comes in as a equisite to salvation, "For without it is impossible to please God." h in what? Faith in God, in his l, in the gospel of his Son. Now much does this gospel contain? The story of his birth, as the only tten of the Father. He must s come "as a child born and a given," "Immanuel, God with us." His death as the sacrifice, the atone- t for sin, "He must needs die and buried. (3) His resurrection for ustification and redemption, "how Christ died for our sins, accord- to the Scriptures, and that he was ed, and that he rose again the third according to the Scriptures." His ascension to the right hand of Majesty on high, as our advocate. His coming again personally. For same Jesus which is taken up you into heaven shall so come in manner as ye have seen him go heaven." "I will come again" Christ to his disciples, "and re- e you to myself." He must come , to fulfill the promises of God to people.

o raise the dead ones; for "the l himself shall descend from heav- with a shout, with the voice of the angel, and with the trump of God; the dead in Christ shall rise first." rious thought! He must come to ge the world, "for the Father hath mitted all judgment unto the Son." e dead shall stand before God ll and great," "Every eye shall see ;" "For the great day of his wrath ome."

e must come "to give reward unto servants the prophets, and to the ts, and them that fear thy name, all and great." "Behold I come ckly and my reward is with me, to give to every man according as his work shall be."

To establish his kingdom and reign upon the throne of David, and over the house of Jacob forever." "Of the increase of his government and peace there shall be no end." All hail thou Prince of Peace!

To restore all things which God hath spoken by the mouth of all his holy prophets since the world began.

I understand that all this is gospel, and no part of it can be left out and we have the whole gospel. It is all glad tidings of great joy unto all people. Is faith in this essential to salvation? If it is the gospel of Christ, Paul says it is. Did he speak by inspiration? Then it is the word of God and must be believed, or we endanger our salvation.

Well now my friend, how about duty, if we cannot be Christians without knowing the gospel of Christ, and that brings to view the coming of Christ, and the end of man's probation and the judgment of the great day, *and we believe it*, what is our duty as Christians. Manifestly it is our duty to love it. If we love God we will love his word. If we love Christ we will long to see him, hence love his appearing, love his work, love the salvation by and through him.

Our love for Christ will reach out beyond our own little heart in the form of duty to our fellow men. This is just as natural as that the rays of light and heat from the sun enliven animate creation all around us. We Christians and no feeling of pity like Christ! Excuse ourselves upon the plea of sincerity! But it is and can be only a sincerity in unbelief. True and genuine faith moves the heart to duty, and takes no excuse and asks none. With the Bible in our hands and the love of God in our hearts, where is the excuse for Christians in this matter?

No interest in the coming of the Lord and the glorious consummation of our hope? Why? Is not this *your* hope, and you a child of God? If not please tell me what is the hope of the child of God? Is it death or life. Christ comes to give life. Do you want to die or live? What is your hope? What has Christ promised you?

Christian awake from sleeping; trim thy lamp and look about thee! Hear the voice of the Savior—"Behold I come quickly!" Sinner hear! "To-day" if any man "thirst" "let him come." "The splendid star of the morning" and the Spirit and the Bride say, Come.

S. K. GIBSON.

Brother Beecher.

I was to preach for brother Anderson. He was a good pastor. Almost the last time I saw him he had just called upon a lamb of his flock, to ask after her spiritual welfare and for fifty cents of his salary. He had left his tubs and brushes at the foot of the hill, and he resumed them when he had made his call; for h[illegible] great apostle, he used to labor, working with his own hands.

For years I met him, but had not known him; he was silent and constrained, he never seemed to know, much less resent, the prejudice that weighs so heavily on his race. All this was long ago. He has preached his last sermon, and is, I doubt not, restfully awaiting the resurrection of the just.

Punctual to the hour, brother Anderson came rolling across the street, and up to the door, and we went in together. After the usual songs and prayer, I took for my text Paul's counsel to the Corinthians as to their disorderly meetings and meaningless noises. The sermon was in the main, a reading of the fourteenth chapter and applications interspersed. I spoke of Paul's first letter, with comment for half an hour, and while showing consideration for the noisy ways of my audience, exhorted them to cultivate intelligence as well as passion.

"When you feel the glory of God in you, let it out, of course. Shout Glory, clap your hands, and all that. But stop now and then, and let some wise elder stand up and tell you what it all means. Men and boys hang around your windows, and laugh at you and your religion, because they don't understand yo[illegible] Some men have religion all i[illegible] head—clear, sharp, dry and dead. Others all in the heart. Now, I want you to have religion in your heads and hearts. Let all things be done decently and in order."

I was well satisfied with my effort; at the time it seemed a success. As I sat down brother Anderson got up and stood on the pulpit-steps to give out a hymn. I am not certain that he could read, for he stood book in hand, and seemingly from memory gave the number of the hymn, and repeated the first two stanzas with deep and glowing feeling. Of the third he read three lines stopped, and after swallowing one or two chokes, went on to say; "I love Brodder Beecher. I love to hear dis afternoon. He's told us a good many things. He's our good fr'en. An' he sez, sez he, dat some folks goes up to glory noisy'n shoutin,' and some goes still-like, 'z if they's 'shame of wat's in 'em. An' he sez we'd better be like de still kind, on' de white folks will like us more. An den I thinks 'tain't much' count no way, wedder we go up still-like, or shoutin,' 'cause heaven's a mighty big place, brudders; an' when we all goes marchin' up to see de Lord, an' I's so full ob de lub, an' de joy, an, de glory, dat I mus clap my han's an' shout, de good Lord's got some place whar we won't 'starb nobody and we can shout. Glory! Glory! Bless de Lord! I'm safe I'm safe in de glory at las.' I tell you brodders an' sisters, dat heaven's a mighty big place, an' dar's room for Brudder Beecher, an' us too."

"Dat's so! Bless de Lord! Amen! Glory! (From the people).

"An' Brodder Beecher sez dat 'tisnt' de folks as makes de mos' noise dat does de mos' work. He sez de ingins on de railroad only puff—puff—puff—reg'lar breathin-like, when dey's at work haulin' de big loads, an' dat de bells and de whistles don' do no work; dey only make a noise; guess dat's so. I don't know 'bout ingins much, and I don't know wedder I's a puff-puff ingin' or wedder I blow de whistle and ring de bell. I feels like bofe[with a chuckle] sometimes. An' I tell you what wen de fire is burnin,' an' I gets de steam up, don't dribe no cattle on de track; de ingin's comin'! Cl'ar de track!" [This with a voice that shook the little house, and a "magnatism" that thrilled and fixed me. Of course, his hearers were by this time swaying, shouting, and amening splendidly].

An de boys an' gals an' de clarks an' young lawyers, dey come up yar watch-night, an' Brodder Beecher sez, "why don't we stop de noise now'n den, an' go out an tell 'em 'bout it—'splain it to 'em." An' I members wot de Bible says 'bout de outer darkness, an' de weepin' an' de wailin,' an' de gnashin' ob de teeth. An' if dese boys an' gals stan' dar outside a lafin,' bimby dey'll come to de wailn' de weepin,' an' fus dey know. An' den wen dey stan' roun' de great temple ob de Lord an' see de glory shinin' out, an' de harpers harpin' an' all de music, an' de elders blowin,' an' all de shoutin' like many waters, an' all de saints a singin' 'Glory to de Lam'!' 'spose God'll say, 'Stop dat noise dar, Gabriel! You Gabriel, go out an' splain!'

"Yes, I see dem stan' las' winter roun' de doors an' under de windows an' laff; an dey peek in an' laff. An' I 'member wot I saw las' summer 'mong de bees. Some ob de hives was nice, an' clean, an' still, like 'spectable meetin's, an' de odders was a bustin' wid honey; an' de bees kep' a goin' an' comin' in de clover; an' dey jes kep' on a fillin' up honey dat was a flowin' like de lan' ob Canaan. An' I saw 'roun' de hives was de ants an' de worms, an' de great drones, an' black bugs, dey keep on de outside. Dey wasn't bees. Dey couldn't fly to de clover an' de honeysuckle. Dey jes hung 'roun' de bustlin' hive, an' live on de drippin's.

"An' de boys an' gals come up yar, an' hang 'roun.' Jes come in, an' we'll show you how de gospel bees do. Come in, an' we'll lead you to de clover! Come in,—we'll make your wings grow. Come in! won't ye? Well, den, poor 'tings, let 'em stan' 'roun' de outside, an' hab de drippin's. We's got honey in dis hive."

Raising the hymn-book, and with tender voice, he took up the stnza just where he had left it—

"Part of 'e hos' av cross 'er flood,
An' part are crossin' now."

"Sing, brudders," said he; and to his "lining out" they sang the whole hymn as only such as they can sing.

All this was ten or twelve years ago. I remember that while he was speaking my sermon seemed to shrink and fade. And now as I recall the scene, and recall his words but in part, I am feeling the power of his truth. Heaven's a mighty big place. The Father's house hath many homes, and places prepared for many.

Was he dreaming of these as he went about our streets with tub and brushes to whiten and sweeten the homes of men? Did he wear his rags contentedly, mindful of his robes shining and exceeding white as snow? In that day when those that are last shall be first, few will look down to find Brother Anderson.—*T. K. Beecher.*

"WHO ever heard of a man being disciplined for covetonsness?" asks Dr. John Hall. "For other sins," he says "men are cast out of the church; but in this sin, which the Bible calls idolatry, they live and die without one honest rebuke."

WHEN we borrow trouble, God always lets our notes go to protest.

WHEN you bury animosity, never mind putting up a tombstone.

Our Young Folks.

Out in the Street.

Out on the street, in the cold and the sleet,
Poor little children are straying,
With shivering forms that no bright fire warms
And cheeks where no roses are playing;
Pass them not by with a cold, careless eye,
A smile or kind word may awaken
One ray of delight in the sad murky night
Of the little ones, homeless, forsaken.

Out on the street with their bare little feet,
And eyes with a look of sad yearning,
No friend and no bread, no homes and no bed,
No mother to wait their returning.
Are there no homes for the poor little ones,
Lambs of Christ fainting with sorrow,
Christians who pray Give us bread day by day,
You may save them from sinning to-morrow.

Out on the street wealth and poverty meet,
Tatters, and velvet, and jewel;
Oh! Christian ne'er turn from the toilers who earn
Scarce a pittance of cheap bread and fuel
Give him your hand and help him to stand,
He's a man with a soul like another,
You may tremble one day when you hear the Judge say,
Man, what has thou done with thy, brother?

—*Mrs. J. E. Akers.*

I Forgot.

"James, have you seen the hatchet?" asked Mr. Carter, coming into the room where the children were studying their lessons.

"O father, I left it out on the bench, yesterday. I forgot to bring it in."

"And it rained all night," said his father. "Will you ever learn to remember, James?"

"Jim would lose his head if it wasn't fast to his shoulders," said Tom, laughing. "Shall I get you my hatchet, father? I manage to keep it since I stopped lending it to James the Forgetful."

"James, did you post the letter I gave you this morning?" asked his mother, looking up from her sewing, at this moment.

"O mamma, I met George Hayes, and he took me to see his new squirrel, and—"

"You forgot the letter. Well, my son, you will have to bear the penalty of your carelessness this time yourself. Your Uncle Will wrote to invite you to spend your birthday with him, and was to meet you at the station. The letter you forgot was an acceptance of the invitation, but it is too late now to send it."

"O mamma, why did you not tell me?"

"Because I wish if possible to have you remember such errands as a duty to me, not a pleasure to be gained for yourself."

James looked very blue for a moment, then he looked up bravely crushing back his tears.

"I will try to remember after this. I will scour up the hatchet, father, and I must try to have a good time at home on my birthday."

But his voice quivered a little here, for a day at Uncle Will's was a pleasure not easily given up. Uncle Will lived in the city, and was very apt to find time to visit the museum or give some equally rare treat to his little country relatives when they came to visit him.

For some weeks after this sharp lesson, James Carter tried so hard to overcome his great fault of forgetfulness that his parents began to hope he was learning to remember such directions as they gave him, and the little habits of carefulness that make up so much of the comfort of a family. His books were found in their proper place, his hat hung upon its own peg, and his share of choring was performed at the regular time. But, little by little, the old habit returned, at first in trifling matters, but gradually extending, as before, to errands of importance, or neglect of imperative duties.

"I forgot," was heard again, as before, as the excuse for neglect and inattention, till it really seemed as if the bad habit had become second nature.

But there came one day in the boy's life when "I forgot" brought him such terror and sorrow that it passed his lips then for the last time.

Mr. and Mrs. Carter, the parents of the lad whose story I am writing, had several children, but the darling and pet of the nursery flock was little May, three year old baby, with golden curls and blue eyes, that her brothers thought must look just as those of the angels did. She was the baby, and the only girl in six children; so she was a perfect little queen among them.

The beautiful autumn days had come, and one Saturday, when the children had a half holiday, a sharp frost gave promise of nutting in the woods, nearly a mile from home. Great preparations were made for a day of pleasure, and baby May seeing the excitement, put up a very pitiful face, and begged to go along with the boys.

"Oh let her go, mamma. We will carry her if she is tired," said James.

Mamma hesitated a little, but finally consented, saying:

"Remember, James, you are the oldest, and I give her in your special charge."

"I will be very careful," he promised, thinking he could never neglect his precious little sister. They were a merry party, and the afternoon passed quickly. James, who soon tired of actual nutting, took May by the hand and wandered away from the others to see if a little water wheel he had built in the summer on the brook was still in existence. Putting the child in a safe place upon a fallen log, he went down a narrow path to the water. As he left the woods he met a party of his schoolmates, who were going to play foot-ball in a field near by, and who called him to join them. For a moment he hesitated, then he thought May was safe, and one game, just one, would not take long, and he yielded to the temptation.

But one game was sufficient to drive the memory of the grave charge he held from the careless boy's mind, and it was nearly dusk when a sudden sharp recollection sent him flying across the field toward the woods.

"I forgot May!" he shouted in answer to the calls of his companions.

Back with rapid steps he rushed to the place where he had left his little sister. She was not there! With loud clear voice James called again and again, searching eagerly in every direction.

"O!" he cried in an agony of fear, "O! Heavenly Father, let me find her."

As if in answer to his prayer, he heard a faint, sobbing moan, not far from him, and following the sound, found a sight he never forgot. Upon the ground, at the foot of a small but steep hill, lay his little sister, moaning and partly unconscious, having evidently fallen while running about, probably afraid of the loneliness. Her head had struck a piece of stone, and the long golden curls were stained with blood from a deep gash. Sick with misery and remorse, James lifted the child and carried her home, praying as he had never prayed in his life for the life he had periled by his culpable neglect. There were long days when the little one lay moaning and tossing in delirious fever, when the doctor spoke but few words of encouragement, when father and mother scarcely left the side of the little crib—days that seemed years in length to James, who could neither study nor play, and whose prayers came from a heart full of sorrow and repentance. But God spared the boy the misery of causing the death of his little sister. Slowly the fever left the little wasted figure, and the blue eyes grew calm again, and one day the boy's heart filled with thankful joy when the baby voice called:

"Dear Jimmy, come play with May."

Grateful tears filled Jimmy's eyes, as he kissed the pale little face, and noted the scar on the white forehead, that must ever remind him of the danger May had passed through. But never again did any one hear James say "I forgot."—*Methodist.*

Advent Christian Times.

CHICAGO, TUESDAY, January 28, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

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☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions

Business Department.

Norwegian Tract.

Br. Wellcome's Norwegian Tract is at the stereotyping foundry, and will be issued soon.

The "Times" to Ministers.

We send THE TIMES to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

THE WESTERN RURAL.—To any one paying us $3.50, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. [tf

Back Numbers.

We find that from this date we shall be unable to furnish new subscribers with back numbers except those since Jan 14. We supposed a sufficient number were printed to supply the demand in this direction. However, we have as good things coming for new subscribers as any we have furnished in the past. Send in the names.

To Correspondents.

H. GUERNSEY. Be faithful and hold fast to the end "To patient faith the prize (eternal life) is sure." M. M. MAXWELL. It is good to trust in God in sickness, and every sick day makes more precious the promise of the land where the inhabitant shall not say 'I am sick.' We have not seen the book you refer to.....G WRIGHT. Smith's Dictionaries are as highly esteemed as any that are published. We presume it could be obtained in this city. Do not know the price. Lempriere's is a standard classical dictionary. W. KELLAWAY. Attended to items of business with *Banner* and *Crisis* as requested.....J. C. POST. We have requested sample copies direct to you from the publishers of the *Interior*, and ordered a copy of the Interlinear Translation for you

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A A Johnson
A F Moore
W H Moseley
J N Washburn
J B Parkin
S A Smart
H Gurnsey
G W Nafe
J S Patterson
W G Boltze
A Trowbridge
W Tomlinson
J Myers
S B White
W G Morris
S Q Ketchum
B H Osborn
F S G Watson
F Broom
S Ramer
J Hair
G W DeLong
H M Rinehurst
G W Greezing
T Virgin
N J Winchell
A Organ
H Boon
S Thayer
J Anderson
W S Drummond
D Kesler
W J Bursell
S Case
P Mitson,
J Fisher
V Hunt
M McCrady
D A Dickenson
H Lewis
E R Jeffrey
A Adams
H A Flank
H M Bronson
M Briggs
S Houghton
S B Miller
L F Cole
E W Tartt
G L Rhinehurst
D D Chaffee
M Towsley
J F Bishop
J F Huber
A Bault
J Black
J C Weltner
L F Field
W Snyder
G W DeLong
S Baldwin
C Harrington
F Fisher
C M Shepard
W H Connell
F M Grinnell
L T Cunningham
W Baird
Thos C Baker
J S Ames
P Koller
J W Trowsdale
L H Vroman
N S Hendrix
S D Townsend
A M Corbit
J W Whiting
A Churchill
J C Smith
T S Thomasson
J H Lane
J H Hiltner
D I Williams
D C Brown
O F Ross
A B Fox
C Sage
N Guthrie
B F Byers
F E Hawes
A Farrow
J M Michael
C Palmer
G Howard
M M Emmons
A Slocum
F A Cummings
E Polly
W Fraser
W S Thomasson
D Q Kent
A Adams
J Anderson
W S Drummond
K Feinogle
H Brown
S Ramer
J B Lawyer
A Trowbridge
W G Boutse
G Robinson
L Coppersmith

Books and Tracts sent by Mail.

E A Bowe
D Cripe
G B Hurlburt
S P Forney
W F Talley
C W Lincoln
J W Cowles
C F Benton
J L Russell
E V Philip
S W Bird
J Laton
E Cheney
C A Wiles
M Newberry
S Nye
D A Steele
W H Mills
W H Jarvis
D K Drenkel
C W Turner
J H Stanwood
S Carlisle
O Combs
J H Mills
D C Baker
N W Spencer
J G Rogers
J F Bishop
C W Barninger
D C Williams
M Puterbaugh
E E Sturgeon
A Cryar
J C Wright
W J Griffin
W Johnston
S Marshall
T Smith
A D Hearn
R Bruckler
W Colby
P Wooden
E E B Curtis
S Pope
H W Kuhle
I Day
M [illegible] Biery
O Field
P C Marsh
J Hamilton
G W Turner
E Dale
D D Chaffee
S J Morgan
J F Huber
R O Livingston
A Mozingo
J Black
J A Pease
G W DeLong
S Baldwin
G L Rhinehard
J Luttrell 3
J B Parkin
W H Moseley
W Baird
L Kerr
J A Smith
M E Niles
J Griffith
P Holler

Publishing Fund.

G W Whiting $10.00; H. M. Benson's little girls 1.00.

Obituary.

BISHOP—In Riggsville, Ark., Nov. 8, 1872, Mary A. Bishop, aged 31 years; and, Dec. 5, her infant son, aged 1 month.

She fell on sleep in Christ fully in the faith and hope of the Lord's speedy coming; and she will soon awake and come forth in the resurrection. She was a faithful mother and wife, and leaves six children, with her husband, Br. Thomas J. Bishop, an Advent believer and preacher. One after another falls under the hand of the enemy. But they fall only to rise again. I put up with this family in my last visit in Arkansas. Our next meeting will be in the "new earth." J. V. H.

HERR—Our beloved brother, M. Herr, died very suddenly of apoplexy, in Philadelphia, Penn., Dec. 12, 1872, aged 66 years.

How sad we were made on Friday evening, Dec. 13, just as we closed our meeting at Branch Chapel, Boston, as the messenger brought the dispatch containing the above announcement, and summoning me thence to help bury the dead. Dr. Herr was born in Lancaster County, Pennsylvania. His residence for many years was Baltimore, Md., where he did an extensive commercial business, with a branch house in New York, also one in Cincinnati. He was Director of the Northern Central R. R. for years, and a large owner in the road.

Notwithstanding the great business connections which charged his noble mind, he had plenty of room for the Savior, the Lord Jesus, whom he loved and honored. He was for many years connected with the Methodists, but liberal, kind, and loving to all God's people of every name. Wherever his business called him, in large cities, the wilderness, the Rocky Mountains, or the plain, he manifested his love for Christ, and honored his name. He lived to bless others. His great heart was ever true to the cries of the poor and unfortunate. His hand was ever stretched out to the needy. His daily petitions to Heaven embraced all mankind, and his memory will remain green in many hearts, and many who have enjoyed his benefactions will ever call him blessed.

In October, 1870, he visited the tent "Evangelist," in company with his dear wife, while it was pitched on Fifteenth and Coates streets, Philadelphia, and embraced the glorious news of Jesus' soon coming and kingdom, and with many others renewed his covenant with God, and was greatly blessed. He united with the Evangelist Christian church, which organized the following spring. The blessed hope of soon seeing "the King in his beauty," the resurrection of the dead, the "new heavens and the new earth," cheered and gladdened his pilgrim heart. Often he would exultingly say, "I shall live in Paradise restored."

He had a premonition of his death, and made arrangements for his burial, and left full directions, and a clear account of all business matters, written out by his own hand, that his wife in her feeble health should have no trouble. The night previous to his death, when he arose from prayer, he exclaimed, "He doeth all things well." He passed away without a struggle or a groan, with a heavenly smile, and while gazing on his dear wife he fell on sleep. Yes, he sleeps

"In Jesus, blessed sleep,
From which none ever wake to weep."

Words of comfort were spoken to the mourning relatives and friends of the deceased by the writer, on Sunday, the 15th.

"May we meet beyond the river,
We who linger breast the waves;
Greet him in that glad forever,
Where is found no place of graves."

JOHN G. HOOK.

Book Notices, Etc.

GOLDEN HOURS, by Hitchcock & Walden, of Cincinnati, O., is commended as one of the very best periodicals for children. It is a monthly magazine of 48 large octavo pages, with illustrations. $1 a year.

LITTELL'S LIVING AGE is invaluable to American readers as a thorough compilation of a generally inaccessible but indispensable current literature;—generally inaccessible because of its great bulk and cost; indispensable because it embraces the productions of the ablest living writers in science, fiction, poetry, history, biography, politics, theology, philosophy, criticism and art. Among the numerous important articles that have appeared in the numbers of this magazine for the last few weeks, may be mentioned the following: On Mind and Will in Nature, by Dr. Carpenter, F. R. S.; The Chasm between Theology and Physical Studies; Origin and Growth of Romanesque Architecture, by Edward A. Freeman; New England Puritan Literature; Immortality; The Consciousness of Dogs; The Last Eruption of Vesuvius; Of Growing Old; etc.

THE *Bee Keepers' Journal and National Agriculturist*, for 1873, comes to us with a new and attractive heading, its name changed to "National Agriculturist and Bee Journal," and the paper enlarged to sixteen quarto pages. It is devoted to Agriculture, Horticulture, Apiculture, The Youth, The Family and every interest of ruralists of whatever occupation. It is handsomely illustrated in all its departments and full of practical interest. $1.50 per year, with a splendid Chromo free. Sample with terms to agents, free. Address H. A. King & Co., 14 Murray St., New York.

THE *Ladies' Repository* for 1873. The thirty-third volume of this long established religious and family magazine, which has won for itself the appropriate title of Queen of Monthlies, commences with January, 1873. Only $3.50 per annum. Each number of this splendid journal contains eighty superroyal octavo pages, double columns. It is printed on the finest calendered paper, and each month is embellished with two original Steel Engravings, executed in the best style of the art. For amount and quality of reading matter, for mechanical execution and illustrations, the *Ladies' Repository* will compare favorably with any other magazine published in the country.

The publishers propose the widest range and the greatest variety possible in the literary matter of the pages of this popular magazine: Essays, Disquisitions, Tales and Adventures from Real Life, Biographical and Literary Sketches, Poems, and Papers on subjects of practical value. The grave questions of Science, History, and Religion will not be avoided, but will be discussed as fully as their importance demands and as our space will admit of. The constant aim will be to produce a magazine that shall meet all the literary wants of all the members of the Christian family, and especially a journal that every lady of intelligence, culture, and with a taste for reading, will regard a welcome visitor.

$3.50 per year, in advance; $1.75 for six months, in advance. Subscription to begin either with January or July. Remit by postal money order, draft, or express. Address HITCHCOCK & WALDEN, Publishers, Cincinnati, Chicago, or St. Louis.

The Times.

AT HOME.

.... The snow storm of Thursday and Friday of last week was one of the most severe upon record in this vicinity. Indeed, nothing like it has occurred in Chicago. The streets were quite deserted. Railway travel was nearly suspended, except as snow shovelers or plows propelled by two or more engines slowly cleared the tracks. The fall of snow was heavy, and it drifted badly. The railways are suffering an exceedingly unfavorable winter for their interests.

.... Minnesota and Northern Iowa were of late the scene of a storm graphically described as a polar huricane. A heavy snow storm accompanied with severe cold swept over the region indicated at a speed of nearly thirty miles an hour. The snow drifted to an immense depth; in some cases horses were buried out of sight. Travel was thus impeded and many hapless travelers, caught in the storm, blinded and bewildered lay down to die, or perished in vain attempts to reach home or some shelter. Some dug holes in the snow, in which they survived the storm, but were more or less seriously frozen. In all not less than one hunred deaths are reported in different parts of Minesota. "The Minnesota Horror," of the winter of '72-3 will not be soon or easily forgotten.

.... Our telegraphic columns continue day after day to record deeds of violence and murder illustrating in a startling manner the audacity crime is assuming among us. In the same way slanders and libels on private character are becoming so frequent, and are so seldom visited with punishment, and are getting to be so familiar with the public, that the impunity of moral assassination is a feature of the day only less alarming than that of actual murder. It is evident that some cure must be found, and that quickly, for this evil of lawlessness, of habitude to and carelessness regarding crime, must be eradicated by some means. Prompt and stern punishment is imperatively called for, and nothing should be suffered to turn aside the sword of justice. —*Inter-Ocean.*

.... A New York dispatch says that the murderers in the Tombs are very busy consulting with their lawyers, fearing now that hanging is about to break out in New York as an epidemic. Stokes thinks it very hard fortune that his case should be successively abandoned by Graham, McKeon, and Tremaine. Foster's case will come before the Court of Appeals next Monday. In the cases of Sharkey, Scannel, and King true bills have been found by the Grand Jury. Sharkey will be tried in the Court of General Sessions and King and Scannel in the Oyer and Terminer, as soon as the Tweed trial is over. In the matter of Blakely, who killed his depraved niece, the papers have not gone before the Grand Jury. Rozenweig and Hickey will have each a new trial, the first in the Supreme Court, the other in the General Sessions. In regard to Simmons, an inquest has yet to be held. The defense of Scannel will be conducted by Mr. Tremaine. [Since the above was put in type, Foster has been sentenced to be hanged March 7, 1873.]

ABROAD.

.... The great Italian volcano is giving forth symptoms of another grand eruption. Already there have been several small eruptions, recently, causing alarm in the vicinity.

.... On the night of the 22d an emigrant ship was run down in the English channel by an unknown steamship, which inhumanly kept on her way, paying no attention to the disabled vessel she had wrecked. Out of 462 persons on the emigrant ship over three hundred souls perished in a watery grave. How true that

"Man's inhumanity to man
Makes countless thousands mourn."

The heart sickens and grows faint at the exhibition of such heartlessness. It is quite incomprehensible. Later intelligence is to the effect that both vessels were wreked by the collision.

.... The Odessa *Messenger* relates that the authorities of that town are on the track of a painful judicial error committed eleven years ago. At that date a murder was perpetrated on the person of Madame Deudovitch, wife of a general, and suspicion fell on the lover of the victim's maid servant, a man named Kisslevitch. This person was tried by court martial, condemned and shot. It now appears that the real murderer of the lady has been recently discovered, and has confessed his crime.

.... England has at last boldly faced Russia in her Asiatic operations, and flatly objects to the further Russification of Asia, at least in the direction of India. Whether Russia is any temper to quietly submit to a check upon her schemes of aggrandisement, remains to be seen. Just now things look as if there might be another chance for another national arbitration case, though it is extremely doubtful whether the Eastern Question in this new form will be settled without an appeal to arms.

.... The proverbial loveliness (!) of the English climate is represented to have reached its acme during the last months of the year which has just expired. At London the weather was so wretched that its people were seriously tempted to jump from Waterloo bridge into the Thames. The only thing that prevented them from a wholesale suicide was the unsavory appearance of the river, which looked dirtier and blacker than ever. Whether the sun existed and what he was like nobody in England seemed able to tell. When a newspaper correspondent, therefore, perpetrated the joke of declaring in a solemn manner and in scientifically dressed phrases, that the sun had for some time emitted a blue light, and that Professor So-and-so had explained this phenomenon by the infusion of a large quantity of magnesium, calcium, etc., into the solar photosphere, the hoax was received as a gospel truth.

.... Russia has sent an army across the borders of her possessions in Asia into Turkestan, to punish the Khan of Khiva, the ruler of that country, for having sold Russian subjects into slavery. England protests, suspecting Russia's designs, and there is serious danger that the controversy will result in a war between Russia and England. The latter power is apprehensive of her interests in that region, Hindoostan and her other East Indian colonies lying adjacent to Turkestan. It is also suspected in British political circles that Russia's ulterior design is really upon Turkey and the control of the commerce of the Mediterranean seas, which of course Great Britain would not quietly submit to. Late dispatches announce that Russia, in order to quiet British fears as to her intentions now proposes to give certain guaranties and to establish in Afghanistan a "neutral zone" between her anticipated conquered province and the British East Indian possessions. We would not be surprised to learn of the breaking out of a war between Russia and England as the result of the pending controversy.

Appointments.

ILLINOIS.

The first Q. M. of Neponset District is called to meet with the church in Oneida, eve. Feb. 6, continuing over the following Sunday. Br. C. C. Marston is expected to be with us. Let us see a good representation at this meeting from all parts of the district. Rally, brethren—time is short! L. F. COLE, Sec'y.

Creston, eve. Feb. 3 and 4. C. C. MARSTON.

Ackerman's S. H., 11 a. m. Feb. 2.
White Rock, Union Chapel, 2½ p. m. same day.
Rochelle, Ogle Co., eve. of same day.
New Rutland, Feb. 10-21 and longer as the Lord may direct. C. C. MARSTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.
Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Forreston, Jan 23, '74. C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.
Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.
Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.
Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Wiley S. H., Union Town, 3 p. m. July 21, and every four weeks until further notice
Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
Round Grove, 10½ a. m. August 4, and every four weeks. ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

MICHIGAN.

The next Q. M. of the Northern District of Michigan will be held with the church in Hesperia, Friday, Feb. 14, and over Sunday. Let there be a general rally. Bring your tithes and offerings into the store-house and obtain the blessing. E. B. SCOTT, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

The third Q. M. of the Southern District will be held in Rives, Jackson Co., commencing Thursday, Feb. 13, and continue over Lord's Day. A full representation is desired, and we trust that all our preaching brethren will be present. We cordially invite all who can, to come filled with the Spirit, and to work for the salvation of the perishing. C. FOX, Sec'y.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m., and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Elk Corner, Vancamp's Hall, Thursday eve. Feb. 13.
Fremont, Red S. H., eve., Friday, Feb. 14.
Port Hope, eve. Tuesday and Wednesday, Feb. 18 and 19, as Br. Durand may arrange.
Port Crescent, Sabbath, 11 a. m. and 7 p. m., as Mr. Daniel Day may arrange, Feb. 23.
GEO. WRIGHT.

The third Q. M. of the Eastern District of the A. C. Conference of Michigan will be held with the A. C. church of Marlette, Sanilac Co., commencing at 2 p. m., Thursday, March 6, and continuing over Sunday.
Brethren come, as far as possible, and come to work. We earnestly hope this church will be prayerfully remembered, and the quarterly gathering will be a great blessing to them. They have a good and comfortable chapel, and we have reason to believe the brethren at Marlette will cordially greet all who may attend.
JOHN H. PATON, Sec'y

INDIANA.

A Q. M. of the Northern District of the Indiana Conference will be held with the church at Sumption's Prairie, commencing [illegible]day eve., Jan. 24, and continuing as the int[illegible] seem to justify. The lovers of Jesus a[illegible] to attend. There will be teams at the Niles and South Bend R. R. morning trains on Friday, the 24th, and also at the day trains of the Michigan Southern R. R., and also the Peninsular day trains on Friday, to take all that come to the meeting.
E. C. ANDRUS.

WISCONSIN

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.
Norris S. H., 11 a. m., Feb. 2, and once in four weeks.
Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

Mazomanie, Dane Co., Tuesday eve. Feb. 4, and onward as the interest may demand. Philo Hitchcock and M. D. Peavey will be present to help. We hope to see the friends from Arena and Cassell's Prairie to help plant the truth in this new field. BYRON MEIGS.

The third Q. M. of the Western District will be held with the church, at Gilmanton, Buffalo Co., Friday eve., Feb. 7, and hold over Lord's day. All the friends of Jesus are requested to make this meeting a special subject of prayer, that God may make his power known at that time in strengthening believers and converting sinners. Why should we not expect it? God is unchangeable. He gave his Son to save the perishing, and will he not hear prayer to that end? Let us not be straitened in ourselves. God will hear prayer. P. W. HOUGH.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

West St. Paul, as Br. Libby may appoint, Saturday eve. and Sunday, Feb. 1 and 2.
Annual Conference, Monticello, Feb. 5 and over Sabbath.
Eagle Lake, Byers S. H., Thursday eve., Feb. 13.
Winnebago Agency, New S. H., Friday eve., Feb. 14.
Medo, Western S. H., Saturday eve., Feb. 15.
Medo, at Br. Bates' house, 2:30 and 7 p. m., Sunday, Feb. 16.
Owatonna, Fitzsimmons S. H., Tuesday and Wednesday eve., 7 o'clock, Feb. 18 and 19.
S. C. WELLCOME.

The Annual Meeting of the Minnesota A. C. Conference (the eleventh) will be held in Monticello, commencing Wednesday eve., Feb. 5, and hold over Lord's day.
Churches throughout the Conference are requested to report by delegate or by letter. All ministers of the Conference are requested to attend personally, as business of importance will be transacted.
Church officers will please forward to the Conference Treasurer (L. C. Collins, Monticello,) the contents of the Mission Boxes, and collections from other sources for the Conference.
Churches reporting will direct to the Secretary at Monticello, Wright Co., Minn.
S. C. WELLCOME, Sec'y.
GEO. W. MILLER, Pres't.

IOWA.

Masonville, Wednesday eve., Jan. 22, and over the following Sabbath.
Greeley, Tuesday eve., Feb. 4.
Odel S. H., Wednesday eve., Feb. 5.
Elk Creek, Thursday eve., Feb. 6, and over the following Sabbath. J. RIDLEY.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.
Signed:—T. E. Cook, J. Ingalls, J. Gildersleeve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 2 and 7 p. m.
J. RIDLEY, Pastor.

KANSAS.

The Kansas Advent Christian Mission Association will hold its annual session at Bero, Cherokee Co., Feb. 10. Officers for the ensuing year are to be chosen, and other business of importance transacted. A general attendance is desired. T. BOZLEY, Sec'y.
H. J. MUNSON, Pres't.

ARKANSAS.

The first Q. M. of the Batesville District will be held at Matthew's S. H., Saturday, Feb. 1, and continue over Sunday. S. ROSENBAUGH.

The first Q. M. for the Blue Mountain District will be held at the Turkey Creek Meeting House, Richwood Township, Saturday, March 1, and continue over Sunday. J. B. BROWN.

NEW YORK.

Elmira, Feb. 10. JOHN T. ONGLEY.

PENNSYLVANIA.

East Troy, Bradford Co., Feb. 6, 7.
South Creek, Bradford Co., Feb. 9.
JOHN T. ONGLEY.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 27. CHICAGO, FEBRUARY 4, 1873. WHOLE NO. 458.

Advent Christian Times.

Contents of This Number.

First Page.

The State of the Dead, C. C. Marston; The Coming Glory.

Second Page

Over and Over Again, (poetry); We Shall See Them Soon, (poetry); The Life of a Justified Man, (second article); The Judgment at Hand, (second article) E. C. Brunaugh; The Adventist Leader in Futurism.

Third Page.

Where is the Promised Kingdom of God? Plato's Psychology, A. Armour; Church Discord, M. D. Peavy; The London Times and Spiritism.

Fourth Page.

Brief Editorials; Bringing Things Home; "More Beyond;" Infidelity Seeking Light; "What Do ye More than Others?"

Fifth Page.

Responsibility; Is Dr. True Mistaken? Editor's Drawer; Editorial Gleanings; News.

Sixth Page.

"Whiter than Snow," (poetry); "Any of You;" Unsuitable Apparel; The Narrow Way; From Our English Correspondent; Letters from L. Kerr and P. Mitson.

Seventh Page.

Letters from A. J. Winter, J. B. Dillier, T. W. Raymond, Wm. McCullock, L. W. Wood, H. M. Benson, F. J. Houghton, and Mary F. Bishop; "Whosoever," (poetry); A Letter; Willie's Home

Eighth Page.

Business Department; Obituaries; Notices; Appointments; Marriages; Advertisements.

The State of the Dead.

Dr. H. Mattison says:

> "We talk of the death of man, because we see the 'earthly house' dissolve, *but it is only an illusion.*
>
> "'*There is no death; what seems such is transition.*'
>
> 'The body dies, but the soul survives death ....The sainted dead are already before the throne, and serve God day and night in his temple; and when Christ shall appear in the clouds of heaven to raise the dead, and burn the world, and judge all men and angels, these 'saints' shall attend him down his starry pathway, to re-enter their bodies, now made incorruptible and glorious, and for the redemption of which they have so long waited."

In contrast with the above let us read the following from an inspired witness on the same subject:

> For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant
>
> But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.
>
> Oh, that thou wouldst hide me in the grave that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come, Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands. (Job 14:7-15)

There was never a more striking contrast. One witness says "there is no death," the other affirming that "man dieth and wasteth away." One or the other of these witnesses must be wrong. Which one shall we believe, Job or Mattison? Let the candid believer in the Scriptures decide which is the preferable authority on this subject.

We will do well to give a little careful attention to Job's argument in this connection. He introduces the figure of the tree; if it be cut down and the body of the tree even destroyed, the roots still remaining in the ground, through the scent of water they may spring up and another tree be produced from the roots of the old one. Certainly *this* is a perfect representation of Dr. Mattison's condition of the dead. Death makes a wonderful effort to destroy man, but fails in the attempt, and only, at most, destroys the house in which man lives, while the soul, corresponding very beautifully with the root of the tree in Job's illustration, does not die but assumes another form and lives right on without interruption. Job's illustration and Mattison's statement are therefore in perfect harmony. But let us read the next verse:

"But *man* dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

With a tree it is as he has before explained, but with man death takes an entirely different course—"but MAN *dieth.*" The tree lives; but man dies. What could be plainer, simpler, and more in harmony with reason, nature, and facts?

Dr. Clarke says truly in his comments on this: "No human being ever can spring from the dead body of man, that wasteth away, corrupts, and is dissolved; for the man dies; and when he breathes out his last breath and his body is reduced to dust, then, *where is he?*"

Albert Barnes says to the same effect: "Other things that are cut down, spring up again and live. But man is cut down and does not spring up." "The idea is, he entirely vanishes."

Such is the plain meaning of this passage of Scripture, and only when wrested from its proper connection can it be made to mean anything else. But Job introduces another figure, and *this* figure *does* represent the true state of man in death. Hear him:

> The waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Nothing could be plainer than that man, according to this statement of the case, while in death has ceased to be and is perished. Like the failing flood that drieth up, man in death lies down and rises not till the heavens be no more. Then he will come from his dusty bed of death clothed with beauty and splendor, if one of the Lord's jewels, to the enjoyment of eternal life.

WHAT IS DEATH?

This momentous question is thus answered by Dr. Watts:

"Why do we mourn departing friends,
Or shake at death's alarms?
'*Tis but the voice that Jesus sends*
To call them to his arms.'

Do we accept of this answer? If by death our dear friends are simply called to Jesus' arms, they have certainly bettered their condition by the change, and instead of weeping over their departure we ought to rejoice and be glad they are gone. And methinks if this were true that such would be the feeling on the subject. But, ah! "there's the rub!" *It is not true*, and our experience and the experience of all time as well as the united testimony of inspiration, all, with one voice, declares that it is not true!

Another poet tries to explain with just as fair a show of truth, and makes just as complete a failure. Thus:

"Death is the crown of life!
Were death denied, poor man would live in vain,
Were death denied, to live would not be life,
Were death denied, even fools would wish to die.
Death wounds to cure; we fall—we rise—we reign!
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.
Death *gives us more than was in Eden lost;*
The king of terrors is the prince of peace."

"Death the crown of life!" Think of it ye students of God's Word!

Let this effusion of theologicial poetry be carefully compared with the following passages of Holy Writ:

> "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 8.)

When Paul came down to death he found his crown "laid up" until Jesus should come the second time. How then could death be his crown of life?

> He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. (Is. 25:8, 9.)

Here death is represented as being destroyed or conquered. How ludicrous indeed it would be to suppose that our "crown of life" is to meet such a fate as this! 1 Cor. 15:54-56 is to the same purport. And the immortalized saints are represented as saying after death (or receiving the "crown of life," according to theology) is conquered, "O! Death, where is thy sting?" The farther we press this the worse it looks. The idea of our "crown of life" having in it a poisonous sting that torments us for a time, but finally we conquer it, and shout as we triumph, "O! 'crown of life,' where is thy sting!" is simply ridiculous.

What is death? Dr. Noah Webster defines it thus: "That state of a being, animal or vegetable, in which there is total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action; cessation of life; extinction of bodily life; decease; demise; departure; dissolution; exit." This is Webster's first or primary definition of the term. And it is most sensible and rational and true to our experience and to the facts in the case. Nothing is truer when we take a common-sense view of the subject than that, when man is dead his life is extinct. And it will be necessary to prove that the Bible is not a common-sense book in order for common-sense people to believe that man by death escapes death and gains eternal life.

Let us now go to the Scripture for a definition of death.

In Gen. 2:17 we find the penalty of God's law declared to be death, as follows:

> "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

That Adam and Eve fully comprehended the force of this law is clearly shown by the following conversation between the woman and the tempter:

> "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3: 2, 3.)

But they did not maintain their integrity; they failed. They sinned and forfeited their home with all its comforts, and the penalty of the law they had broken, which was death, was further explained, and finally endured by them as follows;

> And unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
>
> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.
>
> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou *art*, and unto dust thou shalt return. (Gen. 3: 17-19.)

And in Gen. 5:5 we have the record of fulfillment:

> "And all the days that Adam lived were nine hundred and thirty years: and he died."

By this we see that to die is to return to the dust from which we were taken. This, then, is death. And this definition of the subject, we have seen, is sustained by the very best of authority. Not only by Dr. Webster, but also by the Scriptures of truth, as well as by the universal experience of humanity.

Death is not a dissolution of personalities in the sense of dissolving partnership by a firm. It is, however, the dissolution of elements—the breaking up of the relation that exists between the various elements that go to make up the living, organized being called man. In this sense death is a dissolution.

After God had "formed man out of the dust of the ground" (Gen. 2: 7), he breathed into his nostrils the breath (spirit) of life, and the result was that man lived or "became a living soul." Now, if man lived on account of possessing this element—the spirit or breath of life—what would be the result if that element were taken away from him? We should naturally suppose that death would ensue. Let us see what the Scriptures say on this point:

> "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:4.)

"Breath" in this passage is from the same word (*ruach*) that it is in Gen. 2: 7. Man lives when he receives it, and dies or returns to his earth when it goeth forth or he gives it up.

In Jas. 2: 26 we read:

> "For as the body without the spirit [breath] is dead, so faith without works is dead also."

This word spirit is from *pneuma*, the corresponding Greek term for *ruach*. And by this passage it is still further shown that death is simply the dissolution of elements. And when the relation sustained between the life-element or spirit of life and the man is broken up or dissolved, *the man dies.*

C. C. MARSTON.

The Coming Glory.

Eschatology or the doctrine of "future events," is an interesting and fascinating study to the Biblical student. It is so, either as a practical or speculative subject, according to the bent of mind, and the spiritual aspect under which it is viewed. There are not many however, who care to bend the energies of their minds to a solution of the difficulties which beset them in this study, and hence it is seldom interwoven with our preaching, and only sometimes adorns our religious conversation.

So, to the few who rise above the prejudices which mistaken and misguided men have created by their fantastical interpretations and weird predictions—we would offer our sympathy and kindly invite them to join us in viewing the "Coming Glory" of our Lord Jesus Christ.

What a subject to engage our attention! The "hope" of the church for the first three centuries of her existence was this glorious appearance of that "Savior," the Lord Jesus Christ, who will transform the body of our humiliation, that it may be conformed to the body of his glory, according to the working by which he is able also to subject all things to himself." Phil. 3: 20, 21. The revival of that hope is practically less than a century old—and may be said to have increased to its present proportions, more in the last fifty years than any time since the days of the apostles.

To-day the church is moving on under the mistaken idea that the preaching of the gospel in this dispensation is to convert the world, forgetting that preaching never was designed to accomplish this, but simply to be "a witness unto all nations"—leaving to all heathen as well as Christians—barbarous as well as civilized nations, the responsibility in their individual life of accepting or rejecting its offers of mercy.

That the kingdoms of this world will become the kingdoms of our Lord and His Christ is expressly stated in the Word of God, and fully admitted by all of us. But nowhere do we find this great victory effected by our present dispensation of a preached gospel.

The fact is, that preaching is the humanly responsible side of Christianity, and, viewed as such, is in its very nature limited to as many as God has "called" and by its inherent force, through the Spirit, compelled to obey. It is the power of God unto salvation to all them who believe, and is meant to prepare, "a people for the coming of the Lord."

It is the judgment of God unto condemnation upon all those who, having heard its appeal, will have none of its teaching. In the one, the savor of life unto life, and in the other, of death unto death.

We are now under the reign of the Spirit acting as the "Upper Servant." This Holy One, is preparing a people, who with glad shouts will welcome the coming of their Lord, whom the heavens have received till the time of the restoration of all things, and who, when these times have fully come, will be glorified where he was crucified, honored where he was despised, and crowned Lord of all.—J. T. C. in *Baptist Weekly.*

WE unhesitatingly assert that if the day ever returns when men will hang with intensest interest upon the words of the, preacher and when they will trace their conviction of sin to the pulpit rather than the prayer meeting, it will be when ministers, imbued with the spirit of Biblical theology, will, in the fear and love of God, declare those solemn as well as grand doctrines of theology, which, whenever they have been preached under deep conviction of their truthfulness, have always evolved by a seeming supernatural force the otherwise latent and dormant energies of the human soul. It is this system of scriptural theology, adapted to modern times, without the least abatement from its original claims, and this alone, which is to awaken men to the realities which surround and impend over them, and which will pierce what would otherwise be to human hearts a heaven of brass, shut in and shut down on every side. It is this system in which are to be resolved all difficulties. It is this which will not only arouse men from their listlessness, but will send them forth into the Lord's vineyard resolute and determined workmen.—*Prof. L. T. Townsend.*

Over and Over Again.

Over and over again,
  No matter which way I turn,
I always find in the Book of Life
  Some lesson I have to learn
I must take my turn at the mill,
  I must grind out the golden grain,
I must work out my task with a resolute will,
  Over and over again.

We cannot measure the need
  Of even the tiniest flower,
Nor check the flow of the golden sands
  That run through a single hour;
But the morning dew must fall,
  And the sun and the summer rain
Must do their part, and perform it all
  Over and over again.

Over and over again
  The brook through the meadow flows,
And over and over again
  The ponderous wind mill goes
Once doing will not suffice,
  Though doing be not in vain;
And a blessing failing us once or twice
  May come if we try again

The path that has once been trod
  Is never so rough to the feet;
And the lesson we once have learned
  Is never so hard to repeat.
Though sorrowful tears must fall,
  And the heart to the depths be driven
With storm and tempest, we need them all
  To render us meet for [illegible]
  W.

We Shall See Them Soon.

We shall see them soon, the loved and lost,
  Whom death has snatched away.
Though locked in earth by winter frost,
  And crumbling to decay

We shall see them soon, though buried now,
  And mingling with the clay,
And damp mould gathers on their brow,
  And worms upon them prey.

We shall see them soon, though not a spark
  Of life in them remains;
Though their low, narrow house is dark,
  The mystery God explains.

We shall see them soon, the risen One—
  Our Christ—shall bid them rise,
Immortal, shining like the sun,
  To meet us in the skies.

We shall see them soon, we shall greet them
    where
  No farewells sad are spoken;
And with them Christ's bright kingdom share,
  Where circles ne'er are broken,

We shall meet them soon—Oh! hail, glad day!
  When we shall meet again,
And while the happy hours away,
  And know no parting pain.

L. C. McKinstry.

The Life of a Justified Man.

[Second Article.]

The life of the justified should be a generous one. All connected with this justification has been boundless generosity on the part of God. He spared not his own Son, and will he not with him also freely give us all things? The love of God has been of the largest, freest kind; and shall not this make us generous? The gifts of God have been all of them of the most unlimited scale; and shall not this boundless liberality make us liberal in the highest and truest sense? Can a justified man be covetous, or slow to part with his gold? God has given his Son; he has given his Spirit; he has given us eternal life; he has given us an everlasting kingdom. And shall these gifts not tell upon us; shall they not expand and elevate us; or shall they leave us narrow and shriveled as before? Surely we are called to a noble life; a life far above that of those who, disbelieving the liberality of God, are trying to merit his favor, or to purchase his kingdom by moral goodness or ceremonial performances of their own. Not unselfish merely, but self-denying men, we are called to be; not self pleasers, nor man-pleasers, nor flesh pleasers, nor world pleasers; but pleasers of God, like Enoch (Heb. 11: 5), or like a greater than Enoch, as it is written, "Even Christ pleased not himself." (Rom. 15: 3.) "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves; let every one of us please his neighbor for his good to edification," *i. e.* to the edification or building up of the body of Christ. (Rom. 15: 2.) Selfishness, self-love, self-seeking, have been in all ages the scandal of the church of God. "All seeking their own, not the things that are Jesus Christ's" (Phil. 2: 21), was the sad testimony of the apostle of the Philippian church, even in early days: so little has God's marvelous love told even upon those who believed it; so obstinate is the contraction of the human heart, and so unwilling to yield to the enlarging pressure of an influence which men in common things deem irresistible. To love warmly, to give largely, to sympathise sincerely, to help unselfishly; these are some of the noble fruits to be expected from the belief of a love that passeth knowledge. Self-sacrifice ought not to seem much to those for whom Christ has died, and whom he represents upon the throne. Generous deeds and gifts and words ought to be as natural as they are becoming in those who have been so freely loved, and so abundantly pardoned, and so eternally blest. Narrow hearts are the fruits of a narrow pardon and of an uncertain favor; poor gifts are the produce of stinted and grudging giving; but large-heartedness and open-handedness may surely be looked for from those whom the boundless liberality of God has made partakers of the unsearchable riches of Christ, and heirs of the kingdom which cannot be moved.

The life of the justified should be a lofty one. Littleness, and meanness, and earthliness, do not become the pardoned. They must mount up on wings as eagles, setting their affections on things above. Having died with Christ and risen with him, they sit with him in heavenly places. (Eph. 2: 5.) In the world, and yet not of it, they rise above it; possessed of a heavenly citizenship (Phil. 3: 20), and expecting an unearthly recompense at the return of him who has gone to prepare a place for them. High thoughts, high aims, high longings, become them of whom Christ was not merely the substitute upon the cross, but the representative upon the throne—the forerunner, who has entered within the veil, and ever liveth to intercede for us. Shall he who has been freely justified grovel in the dust, or creep along the polluted soil of earth? Shall such a justification as he has received not be the source of superhuman elevation of character, making him unworldly in his hopes, in his tastes, in his works, in the discharge of his daily calling? Shall not such a justification act upon his whole being, and pervade his life: make him a thoroughly consistent man in all things; each part of his course becoming his name and prospects; and his whole man symmetrical, his whole Christianity harmonious?

The life of the justified is a decided one. It does not oscillate between goodness and evil, between Christ and the world. The justifying cross has come between him and all evil things; and that which released him from the burden of guilt has, in so doing, broken the bondage of sin. Even if at any time he feels as if he could return to that country from which he set out, the cross stands in front, arrests his backward step. Between him and Egypt rolls the Red Sea, now flowing in its strength, so that he cannot pass. At the door of the theater, or the ball room, or the revel hall, stands the cross, and forbids his entrance. The world is crucified to him, and he unto the world, by the saving cross. His first look to the cross committed him. He began, and he cannot go back. It would be mean as well as perilous to do so. There is henceforth to be no mistake about him. His heart is no longer divided, and his eye no longer roams. He has taken up his cross, and he is following the Lamb. He has gone in at the strait gate, and is walking along the narrow way; and at the entrance thereof stands the cross barring his return. Over his entrance there was joy in heaven; and shall he at any time turn that joy into sorrow by even seeming to go back?

The life of the justified is a useful one. He has become a witness for him who has thrown over him the shadow of his cross. He can tell what the bitterness of sin is, and what is the burden of guilt. He can speak of the rolling away of the stone from the sepulcher of his once dead soul, and of the angel sitting on that stone clothed in light. He can make known the righteousness which he has found, and in finding which he has been brought into liberty and gladness. Out of the abundance of his heart, and in the fullness of his liberated spirit, his mouth speaketh. He cannot but speak of the things which he now possesses, that he may induce others to come and share the fullness. He is bent on doing good. He has no hours to throw away. He knows that the time is short, and he resolves to redeem it. He will not waste a life that has been redeemed at such a cost. It is not his own, and he must keep in mind the daily responsibilities of a life thus bought for another. As one of the world's lights, in the absence of the true light, he must be always shining, to lessen in some degree the darkness of earth, and to kindle heavenly light, in souls who are now excluding it. As one of the sowers of the heavenly seed, he must never be idle, but watching opportunities for sowing it as he goes out and in; it may be in weakness, it may be in tears. (*To be concluded.*)

The Judgment at Hand.

[Second Article.]

You are invited to open the book of the prophet Daniel and to peruse attentively the second chapter thereof. We read here that there was presented to Nebuchadnezzar king of Babylon, in a dream or vision, the appearance of a great image of human form, composed of four different metals, its head being of gold, its breast and arms of silver, its belly and thighs of brass, and its legs of iron, whilst its feet and toes were of iron mixed with the miry clay. While the king was in contemplation of this strange apparition, he saw in his dream a stone cut out of a mountain without hands, which rolled down and struck the image on its feet and overthrowing it broke it in pieces and ground it to dust, so that the metals of which it was composed became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them, and the stone became a great mountain and filled the whole earth.

Daniel being empowered of God to make known to Nebuchadnezzar the interpretation of this vision expounded it to him thus: The four parts of the image each of different metal represented four great earthly kingdoms which were successively to bear rule over the children of men. The first of these was the Babylonish empire, for, said Daniel to Nebuchadnezzar "Thou O king art this head of gold." (vv. 37, 38) The empire of Babylon attained the acme of its grandeur during the reign of this king, wherefore the prophet speaks of the king as the kingdom itself. "And after thee shall arise another kingdom inferior to thee" (v. 39), even as silver is inferior to gold. This *second* and inferior kingdom represented by the breast and arms of the image is known, historically, to have been the united kingdoms of the Medes and Persians, the duality and yet unity of which was aptly symbolized by the two arms united in the body of the image; which kingdom overthrew the Babylonish or Chaldaic empire, as indeed Daniel himself bears witness: "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." (ch. 5: 30, 31.) And in ch. 6: 28 we read: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

The "*third* kingdom of brass" (v. 39) of the chapter under consideration, was, as we are informed by history, the Grecian empire, by which the the kingdom of the Medes and Persians was in turn conquered and overthrown. And here we have one of those impugnable evidences so repeatedly offered by prophecy of the inspiration of sacred Scriptures. For in ch. 8: 20, 21, the Grecian empire is called by name, several centuries before it came into existence, as the power which should accomplish the conquest of the kingdom of the Medes and Persians. The *fourth* great kingdom represented by the iron legs and feet of the image, was, as we are told in history, the Roman empire, the conqueror of Greece and the proud mistress of the world; the two legs of the image symbolizing the one the Eastern and the other the Western Roman Empire. The iron crown and scepter of Charlemagne, still to be seen at Rome, are perfect types of the harsh and powerful sway of that government, and are imperishable witnesses to the literality of the fulfillment of God's word concerning it.

The ten toes upon the feet of the image were representative of ten kingdoms into which this great iron kingdom should come to be divided. (vv. 41, 42.) That the Roman Empire in the fifth century was thus divided into ten kingdoms is also attested by history, the names of which kingdoms may be obtained by reference to any of our standard commentators, such as Dr. Adam Clarke or Thomas Scott.

But it was further revealed to the prophet, and by him made known to the king, that in the days of these kings the God of heaven would set up a kingdom, represented by the stone cut out of the mountain, which should overthrow and destroy all these earthly kingdoms, and should stand forever. (v. 44.)

It is sometimes claimed that the expression "in the days of these kings," may as well be referred to the days of the four principal kingdoms, or some of them, as to the days of the ten kingdoms into which the fourth was to be divided; and it is therefore assumed that the heavenly kingdom here predicted was the spiritual kingdom of grace established by our blessed Lord when on earth. But we submit that such cannot be the case, since the image was seen by Nebuchadnezzar to be complete and he was gazing on its perfect form when the stone was cut out, which necessitates the springing into existence of the ten kingdoms typified by the toes of the image, before the setting up of the divine kingdoms here predicted. But these ten kingdoms did not appear in history until about A. D. 476. Wherefore to maintain that the kingdom of God here intended was established by our Savior when on earth, and more than four hundred years before the division of the Roman Empire into the ten kingdoms, is to do violence to the sequence of events as foreshadowed in the prophecy.

And may it not with propriety be asked how, keeping in view the ordinary meaning of words and force of language, it can be successfully maintained that the complete overthrow and utter demolition of the power, dominion, yea existence even of these earthly kingdoms as here foretold, is predicted of the universality of the conversion of the nations of the earth? which, as we have seen, is a favorite method of interpretation with the majority of Christians at this generation. Is it not rather to be supposed that if Princes and peoples were all converted to Christ and made subjects of the reign of grace in their hearts, that governments, instead of being estranged, would be greatly strengthened, having for their foundation mutual sympathy of purpose and unity of relation between the ruler and the ruled?

Leaving for the present this second chapter you are now invited to direct your attention to the seventh chapter of Daniel, in which, under the figure of four wild beasts, the rise and rule of these same great warlike kingdoms of earth is foreshown to the prophet himself in a vision. "These great beasts which are four, are four kings which shall arise out of the earth." (v. 17.) The word *kings* as used here is synonymous with *kingdoms*: for we read in v. 23, "the fourth beast shall be the fourth *kingdom* upon the earth." And this fourth beast "whose teeth were of iron" (v. 7,) and which "brake in pieces and stamped the residue with his feet" (v. 19), is evidently identical with the fourth kingdom of ch. 2; for we there read, (v. 40): "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." This fourth kingdom then was, as we have already shown, the Roman Empire, "and the ten horns out of this kingdom, are ten kings that shall arise" (ch. 6: 24); which identifies the ten horns of this beast with the ten toes of the great image of ch. 2, and these ten kingdoms with those. It will be observed by you that the rise and reign of another mighty and mysterious power, "diverse from the first" or other powers, is foretold in this chapter, of which no mention was made in the second, viz: the kingdom of which the "little horn" of vv. 8, 11, 20, 21, 24, was typical. It is universally agreed among commentators that by this little horn was intended the Papal power, or government of the Popes of Rome; and as to the correctness of this understanding there remains not room for a single doubt, upon comparison of the characteristics delineated in the prophecy of the kingdom represented by this little horn, and those of the Papal government.

This little horn "came up among" the ten horns (v. 8), and the kingdom represented by it, was to "rise after" the ten kingdoms symbolized by the ten horns. (v. 24.) As we have already remarked, the division of the Roman Empire into ten kingdoms took place in the fifth century, that is between A. D. 419 and 476, and the rise of the Papal power among them dates from about A. D. 529, when the edicts of Justinian were published, which "conferred upon the Bishops of Rome a *legal* title of supremacy in ecclesiastical decisions, and the preeminence over all the churches." Thus did the kingdom of the little horn or Popery spring up *among* and *after* the ten kingdoms. It was predicted that three of the ten horns should be "plucked up by the roots" and "fall" before this little horn. (vv. 8, 20.) The Papal government did overthrow and subdue three of the ten kingdoms, namely the Heruli, the Goths and the Lombards, which historic fact is commemorated by the triple diadem worn by the Popes.

It was foretold that this little horn should "speak great words against the Most High." Witness the blasphemous assumptions by the Pontiffs of such titles as these. "Most Holy Father" "The Light of the World" "The King of Glory," "The Lion of the Tribe of Judah," "Our Lord God the Pope," etc; also the doctrine of Transubstantiation; the worship of the Virgin Mary as superior to Christ himself; saint worship; the claim of the Popes that they are Christ's vicegerents on earth with power not only to forgive sins, but to license sin by the sale of indulgences, etc., etc.

It was written that this little horn should "wear out the saints of the Most High." How truthfully and fearfully do the tens of thousands of martyr deaths at rack and stake attest the literal fulfillment of these words, insomuch that not a single Christian dared obey the summons to appear before the Lateran Council at Rome in 1514 and speak against the abominations of Popery. This little horn would "think to change times and laws." (v. 25.) Not only did the Roman Pontiffs change and dictate human laws at will, bringing kings and princes to do most abject obeisance at their feet, but God's law itself has not escaped their sacriligious ambition in this regard, it being said upon reliable information that out of twenty-nine catechisms in use in the various states and kingdoms acknowledging the supremacy of the Romish church, the second commandment is totally omitted in twenty-seven of them; while in the remaining two it is mutilated and only a portion of it expressed. (*To be continued.*)

E. C. Bronaugh.

The Adventist Leader in Futurism.

Josiah Litch is a name early known as borne by one who was an honor to Adventism in the early stages of its history in this country, when he did yeoman's service in a good cause. Subsequently he was well known for the persistency with which he opposed the true views of life and death theology, verging, at times, almost upon Spiritist notions, setting forth as fact, for instance, visions in which persons imagined the spirit left the body, recognizing itself as a separate entity. Latterly he has adopted and pressed the 'futurist' views of prophecy. A long-promised volume on the subject is at length issued, and is summarized in the following summary and we doubt not fair way by the *Advent Herald*:

A Complete Harmony of Daniel and the Apocalypse. By Rev. J. Litch. Philadelphia. (Claxton, Remsen, & Haffelfinger. 1873. 300 pp. 12 mo. cloth. Price $1.50.

The first part (76 pages) is devoted to Daniel's prophecies, and is mainly an enlargement of his pamphlet—"Prophetic Significance of Eastern and European Movements"—published at this office in 1867. The "year-day" principle of interpretation is "utterly repudiated," and the great body of Protestant interpreters who have accepted it are regarded as having done so with "no shadow of ground" for their support! The decem regal form of the Roman empire, symbolized by "the toes" of the image and "ten horns" of the fourth beast, is still future; the "little horn" of Dan. 7th is regarded as identical in its application with the "little horn" of chapter 8th and both refer to a future anti-christ; while so far as Dan. 11th is concerned, we have not yet passed the 14th verse. On the book of Revelation he is an absolute Futurist—not a single prediction, from the first verse of the fourth chapter to the "Amen" of the last chapter, having yet been fulfilled! Having taken the position "that there is not a more literal book in the sacred volume," and that "all that is symbolical is either called a *sign*, or the symbol is interpreted by divine authority," he can find no application of any of its predictions to what has transpired in the church or world for the past eighteen hundred years. These long centuries of blasphemy and blood on the part of the persecutors of Christianity, and of trial and trust on the part of the saints, are therefore not even noticed in the prophetic utterances of the Seer of Patmos; and of course little can be said or needs to be said by any author by way of explaining the Revelation if the principle of interpretation adopted is so simple and harmonious that "a child can understand its import." Though it may involve the necessity of having a literal star fall upon the rivers and fountains of water on earth and make "one-third part" of them bitter, or two hundred millions of "infernal locusts" to literally come out of the bottomless pit, or John to "yet perform service as one of the two witnesses, and thus fulfill his mission of prophesying again"; or to go with a reed and "measure the temple of God and the altar, and them that worship therein," or the existence of a river of blood two hundred miles long and deep enough to be up to the horse bridles, or "Christianity or the new covenant" to flee away into "Moab," or some other place, from the personal devil and his seduced angels, or old Babylon to be rebuilt and become the world's center of commerce, or a score of other things equally marvelous, what of all this? Faith must triumph over them all and accept them as literal verities, for the "descriptions and announcements God himself" commanded John to write "are not symbolical representations of something entirely different, *but the exact thing seen and stated.*"

Nemo.

Where is the Promised Kingdom of God?

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein, for he hath founded it upon the seas, and established it upon the floods."—(Ps. 24: 1.)

The *promised* kingdom must be when and where it now is not; else it could not be promised. It is at hand to come, not where it is already; but from heaven to earth, where it is prayed for to come. Neither does it come to this world, but only the promise of it. Where, then, shall it appear? On earth, after this world passes away; for the earth is one, its worlds are several; one before the earth was drowned; "this present evil world;" and "the habitable world to come of which we speak." (Heb. 2: 5.) The past, the present, and the future world all belong to the earth. Neither this world, nor its prince, have any part in the promised kingdom; but they flee away before its coming. They disappear for ever, and give place to the King of righteousness and his kingdom, coming earth as in heaven. This present world is evil and transitory; the future is blissful and eternal. This creation is mortal, corruptible, and passing away; but the world to come is immortal, incorruptible, and never passes away. The earth is the same planet always, but, like our vile bodies changed and fashioned in the King's own likeness, the earth shall be changed, made anew, and with its heavens be fashioned into the holy city and heavenly country of covenant promise, and shall be prepared for the abode of the blessed.

This life and world are temporal, the future ones eternal. When the Scriptures predicate anything concerning the earth or the world, the nature of the thing predicated will show to which world or earth it belongs; whether the temporal or the eternal. Anything promised in the world or the earth, to outlast time, as the kingdom is promised, must of necessity belong to the world to come with the new earth which God will make. The eternal promises, the everlasting covenants, are made and given in this world to mortals; but they are paid and discharged to immortals in the glory and immortality of the future world. The time of the kingdom is future and infinite; but the place of the kingdom is definite and fixed. We are not at liberty to fix the time; we are not at liberty to change the *venue*, or the place where in the holy law *the scene of the* [illegible] When the law and the testimony say *earth*, [illegible] must inquire whether this or the next be meant. But we must not change the *venue* laid down in the law; we are not at liberty to read "earth" in the law, and change the scene of action in our mind to the sun, moon, and stars, or to infinite space. The time is reserved in the Lord's power: but the place of the coming kingdom is abundantly declared.

The scene of the promised kingdom of heaven, is, by the holy law and testimony, laid in the world to come on this earth. The King and his kingdom being eternal, the realm of his abode the scene of the action, and the people of his realm must be also eternal. They of necessity belong to the future world of the new heavens and earth which shall never pass away nor be destroyed. We are bound to locate the action where the Scripture lays the scene, that is, earth; but the terms of description decide whether the scene belongs to the temporal or to the eternal world, to the mortal, or to the immortal race; whether to this land of death, or to the coming land of life; whether to this fallen Jerusalem, or to Jerusalem above, which is free: whether to the earth under the curse of sin and death, or to the earth in which there shall be no more curse. We must not change the place of the action from the earth, but only inquire to which state of the earth the action belongs, whether to the present and temporal, or to the future and eternal state.

It requires no words of ours to prove that the promised kingdom of heaven belongs to the future and eternal state of this *earth*, seeing it is so laid down in all the books of the law and the gospel, and pledged by God the Father to his only-begotten Son, Jesus Christ our Lord, saying, "I shall give thee the uttermost parts of the earth for thy possession" (Ps. 2: 8). "Unto thy seed (which is Christ, Gal. 3: 16) will I give this *arets*, earth" (Gen. 12: 7). To Adam, the first, the dominion over all the earth was given (Gen. 1: 26). He lost it. To the seed of the woman, the Son of the blessed, it is pledged for an endless dominion (Ps. 8: 6.) "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." (Dan. 7: 13, 14.) "Truly, as I live, all the earth shall be filled with the glory of the Lord. (Num. 14: 21.) "Unto the Son he saith, Thy throne O God, is for ever and ever." (Ps. 16: 9.) "Thou shalt call his name Jesus. He shall be great, and he shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." (Luke 1: 31.) "Every knee shall bow, and every tongue confess, that Jesus Christ is Lord." (Phil. 2: 11.)

The king is Jesus, the testimony of whom "is the spirit of prophecy." His kingdom is foretold by the prophets, and preached in the gospel, prayed for in the church, without ceasing, and sure to come with God's will done, in *earth* as it is in heaven. We may devoutly ask, whether the king, and the kingdom, and the people promised, are to be manifested in this world or the next? and whether the throne of the kingdom is to be set up in the earth that now is, or in that which is to be? To this question only one answer is possible. Seeing that the king, his dominion and realm, and his subjects, are eternal and immortal, the scene of their manifestation can only be in the heavenly and eternal world of the new creation. No mortal may attempt to change what the lawyers call the *venue*. That is laid down in the written law and the preached Word, as belonging to the eternal world, and to the regenerate earth; to the king and the kingdom of the resurrection from the dead, for which we according to [illegible] and a new earth [illegible] "a new heaven righteousness. (2 Pet. 3: 13.)" In the heaven and earth of the new creation is laid down the site, and is spread out the scene, or the ground-plan of the city and the kingdom of God; in which "the glory of the Lord shall be revealed, and all flesh shall see it together." (Is. 40: 5.) "The whole earth shall be full of his glory." (Is. 6: 3.) "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Is. 11: 6.) "Oh! let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth." (Ps. 67: 4.) "His name shall endure forever; his name shall continue as long as the sun; and men shall be blessed in him; all nations shall call him blessed." (Ps. 72: 18.) "And the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one." (Zech. 14: 9.) "Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth." (Ps. 98: 8.) "He cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." (Ps. 96: 13.) The Lord says "earth;" who shall say to him, "Nay?" Who shall say, "Not earth, but heaven?" Who shall say, "Not in earth, but in boundless space?"

Blessed be the name of the Lord, who "came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." (Mark 1: 14.) Blessed be the name of the Lord, who teaches us to pray, "Thy kingdom come; thy will be done in earth."—*London Quarterly Journal of Prophecy.*

Plato's Psychology.

It is generally believed that Plato demonstrated the immortality of the soul. It is not so generally known that he also, and by the same kind of argument, demonstrated its conscious pre-existence; and hence its capability of separate conscious existence. His argument has been thus stated:—

"We cannot account for all our knowledge by experience. There are elements of which we have never acquired in this world, or in the present life, and these we can only account for cences or recollections of what we knew or acquired in a former existence. When we examine the contents of our consciousness—the thoughts, ideas, principles of judgment, or the aspirations, sentiments, deep seated and ineradicable hopes and anticipations which constitute the inward wealth of the human spirit, we find on close examination not a little the origin of which our experience in this life will not explain, nay, without which that experience itself could never have been acquired, and which must be presupposed in order to it....Of this fact great and original minds furnish the most striking examples, but in their measure it is true of minds the most ordinary....These universal ideas, these conceptions of eternal truth, and beauty, and goodness are not the product of experience; they contain in them something which the poor materials of sense and sight can no more account for than the earning of a bondman's wages could account for the possessing of princely wealth..... Since we have in our minds ideas, principles and notions which our earthly experience cannot account for, which we did not and could not get in our past life in this world, it follows that we must have lived before—had another and earlier life in some world where these unexplained resources were gathered."—*(Prof. Caird.)*

But let us hear the ancient philosopher himself:

"When says Plato in the Phædo, "did our souls acquire this knowledge? Not since we were born as men. They must, therefore have existed before they were in the form of man, without bodies, and must have possessed intelligence. These ideas are not given to us at birth, for we have no consciousness of them then, and we only afterwards begin to recover or recollect them. If there is an absolute beauty and goodness and essence in general, be a [illegible] which is now discovered to we refer all our [illegible] being, this compare them—assuming this [illegible] have a prior existence. As if these absolute ideas existed before we were born." Again, in another dialogue, the Phædrus, this is his argument epitomised:—"The soul in her own nature having the vision, remembers in her condition here those glorious sights of justice, wisdom, truth, which she once gazed upon when in company with the heavenly choir. Then she celebrated holy mysteries and beheld blessed apparitions shining in pure light, herself pure, and not as yet entombed in the oyster-shell of the body. Such a light of other days is spread over her when she remembers that beauty which alone of the ideas has any visible representation on earth. For truth has no outward form, and is too dazzling bright fot mortal eyes. The true explanation of our admiration of earthly beauty, of a godlike form or face, is that at the sight of earthly beauty the heavenly is recalled. The soul of the lover is ravished with the delight, not simply of the loveliness he beholds, but of the celestial loveliness of which the best and fairest is but the faint copy and suggestion."—*(Scot. Am. Jour.)*

"The severe logic of modern philosophy" rejects this Platonic explanation of our mental endowments, and the doctrine of pre-existence. But, strange to say, the doctrine of future separate existence—consciousness forever more—is accepted as proved to demonstration from the same inductive argument.

"It must be so: Plato, thou reasonest well.
Else whence this pleasing hope, this fond desire.
This longing after immortality?"

May not the longing after immortality be explained, as well as our innate consciousness of truth, goodness and beauty, right and wrong, as the works of the Creator? Why should the desire for immortality prove its possession, and the desire for goodness not prove the possession of that? Desire, implanted by the Creator, for truth, goodness, beauty and immortality, only proves that we were intended by him to be true, good, beautiful and immortal. But the desire, as we find it, is dim and darkened, not by the waters of Lethe, but by sin. The highest perfection of all goodness—God—is dreaded; and it is very evident that a great change is needed to be wrought in man before the original intention of his Maker can be reached, and man be true, good, beautiful and immortal.

When Plato proved pre-existence, he proved that the soul *could* live apart from the body. Now his proofs are found worthless, and in philosophy no proof is claimed that the soul ever had a conscious existence apart from the body. Then it follows that it is not demonstrated that it is even *capable* of such existence.

A. Armour.

Church Discord.

Every church has its workers, while some churches have both workers and idlers. A church filled with workers only is a rare spectacle; yet there are a few noble examples of this kind. This kind are alive, aye, wide-awake and vigilant in the Master's cause, and scrupulous about each other's wellfare. Meetings are well attended, preachers duly compensated, hearts well filled with the Holy Spirit, and through their influence sinners are reclaimed.

On the other hand, a mongrel church of amalgamated laborers and drones, is in a sad plight indeed. The workers may accomplish but the drones will destroy. The workers may lay out and plan their work; the drones will retard and thwart their designs. Thus, no end is gained and no work is completed. Oh! when will the fault-finders cease, and let the laborers work in peace in the Lord's vineyard? Only when every professed Christian shall earnestly strive to be a lamb and not a lion. May the Lord hasten the time!

M. D. Peavy.

The Londen "Times" and Spiritism.

As, however, a good deal of curiosity upon the subject prevails, and is likely to be stimulated by such articles as those in the *Times*, we will suggest one or two reasons which should make people pause before encouraging *seances* and spiritual manifestations. In the first place, if there is anything in Spiritism, nothing could be easier than of the electric [illegible] its truth. Why do we submit them to crucial expelations every day and every hour of the day. Why don't we believe in the revelations of mediums? Because they always evade a crucial experiment. Take a simple case. President Lincoln's assasination was known throughout America within an hour or two after it had happened. Subsequent evidence, of course, confirmed the truth of the report. If a Spiritist had announced the event in England before it had come to us by any ordinary means (the submarine telegraph was not then laid down), we should have been convinced instantaneously that Spiritists possessed some mysterious power. If, in fact, they possess the means of knowing what is happening at distant times and places, they can place the reality of their claims beyond all conceivable cavil. They can prove their power fifty times a day. But any one proof would be sufficient. If a single revelation were made, such as that of Lincoln's assassination, it would be enough. Why has no such proof ever been given? For the simple reason that the power does not exist. All the alleged wonders of this kind depend upon what A said to B, and what B repeated to C and so on. If a single witness has lied or made a mistake, they are valueless. A man claims a power of communicating with disembodied spirits; if he has it, opportunities for demonstrating it in the most public manner are open to him every and all day long; and yet it is never done. And for this reason we recommend ordinary inquirers to wait. If the alleged power exists, it will prove itself. If it does not, they had better not waste time in examining into it.—*Saturday Review.*

Those who, in the day of sorrow have owned God's presence in the cloud, will find him also in the pillar of fire, brightening and cheering the abode as night comes on.

He that lives in sin, and expects happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly above the par of the religious world around us.—*James W. Alexander.*

The very name *Jesus*, is a false pretense, unless he has something re-generative and new-creative; something fitly called a salvation.—*Bushnell.*

The real man is one who always finds excuses for others, but never excuses himself.

Situations are like skeins of thread on silk. To make the most of them, we need only to take them by the right end.

It is more difficult, and calls for higher energies of soul to live a martyr than to die one.—*Horace Mann.*

Advent Christian Times.

CHICAGO, TUESDAY, February 4, 1873.

REV. DR. TYNG, speaking of Sunday School teachers who get tired and leave their classes, says everybody gets tired except the devil; he is a bishop that is never out of his diocese.

ABP. THOMPSON, in his Bampton Lectures (p. 56), says: 'Life to the godless must be the beginning of destruction, since nothing but God, and that which pleases him, can permanently exist.'

IT is evident, says the *Independent*, that if some of the [Methodist] ministers could have their way, Dr. True would get a fore taste of retribution in this life for introducing this unpleasant subject [of 'annihilation.']

THE *Methodist Recorder* suggests that when the churches are investigating the merits of a candidate, and inquiring whether he is "smart," and whether he can "draw," it might be well to press another question, viz.: "Is he religious?"

IT is immaterialism speaking to men which

'Assures them they are mortal, and the next line
Calls them immortals, angels, and divine;
Declares them spirits, and yet some of clay,
Who death survive and yet in death decay;
Exposed to anguish in the quenchless fire,
Whose flames destroy and leave the wretch entire.
Such contradictions are abundant there,
But, God be thanked, ne'er in the Word appear.'

A GERMAN scientist in 1789 wrote as follows: "The sun is really a kitchen fire, and the spots are great clouds of smoke and heaps of soot; consequently, where there is a kitchen fire there must be meat to roast, such as Godless people, Deists, Universalists, Atheists, and the devil is the cook who turns the spit!"

A co[illegible] churches can be [illegible] accept a *little* less than a first-class minister, and how a good servant of the Lord Jesus can be satisfied with a pastorate in a locality not blessed with all the modern facilities?"

IN a notice of Mr. Minton's forcible pamphlet, 'The Harmony of Scripture on Future Punishment,' the *Contemporary Review* says: It 'shows very conclusively, that if we are bound by the letter of Scripture, *we cannot refuse his belief*.' A clergyman of the established church adds: 'The beneficial influence of this truth [the finite nature of sin] on the religious thought of the future would, in my opinion, be simply incalculable.'

CONCERNING a supposed atheistical tendency in the study of medical science, Dr. Arnold observes: 'If there is anything special in the Atheistic tendency of medicine, it arises I suppose, from certain vague notions about the soul, its independence of matter, etc., and from the habit of considering these notions as an essential part of religion. Now I think that the Christian doctrine of the resurrection meets the materialists as far as this, that it does imply that a body or an organization of some sort is necessary to the full development of man's nature.'

IN a business letter Br J. S. Lawver remarks:

An orthodox minister, in this region, a few days ago said (in a funeral sermon) that he was happy to tell them (his hearers) that *death* was not *dying* (every boy in our town knew that before), but that death was a bridge into the better land.

He meant to convey the idea that death was not being dead or unconscious; and as death is the only sure thing in this world, would it not be well for orthodoxy to advise sinners to make their calling and election sure by getting on this '*bridge*,' and going over. Is it a wonder that people commit suicides who are instructed that death is the sure way to the glory-world.

SOME friend has kindly sent us a report of Hon. J. R. Doolittle's (ex senator of Wisconsin) lecture upon the Metallic Image of Dan. ch. 2. He does not differ from the ordinary exposition except his interpretation of 'the stone,' which he refers to the United States, which is the type of the highest and best form of government, destined to stand while the world stands, or 'forever.' The gloss is most absurd, equally so with the theory which finds the two horned beast of the Apocalypse in this Republic. Mr. Doolittle has been teaching, or lecturing more or less, upon his prophetical opinions for some years; but we do no learn that he has secured any converts, although his theory is far more consistent than those which interpret the stone of a kingdom set up at Pentecost, or some other date in the Apostolic age.

IN a recent sermon Spurgeon says:

Was not Jesus always telling of his sheep who heard his voice, of the wheat which would be gathered in the garner, and of the precious things which would be treasured up when the bad would be thrown away? Therein he was bearing witness that the false must die, that the unreal must be consumed, that the lie must rust and rot; but that the true, the sincere, the gracious, the vital, shall stand every test, and outlast the sun.

—But how can the false, the unreal, the lie rust, rot, consume, die, if the liars, the hypocrites, the sinners, are to continue in existence as long as the most precious things of God shall exist. Virtues and vices exist in persons: and if the incorrigibly vicious are immortal, their vices will be immortal also, and will neither consume, rot, or die. It is a subject for gratitude to the Creator, that what Mr. Spurgeon has said is true: all evil must sooner or later come to an end, and only the good remain

SOME one with considerable common sense writes to the *Baptist Weekly:*

John Quincy Adams once said of Roger Williams, that he had "a *conscientious contentious* spirit." Allowing that this is a little severe, it is nevertheless substantially true. Roger Williams was one of the world's great reformers, and as such had the reform spirit—a spirit conscientiously contentious. Truth that is not contended for conscientiously can never triumph, or at least never in the past has triumphed, and no man has been a great reformer, who has not contended, and that too, conscientiously, and persistently. The old reformers contended earnestly for the "faith once delivered to the saints." Their earnestness was in their conscientiousness. Is there not great need of their spirit now?

THE idea of a universal programme for the week of prayer, to be followed by all churches throughout the world, is proving defective. In Boston many pastors testify that the meetings were the most effective in which the programme of the Evangelical Alliance was wholly or in part laid aside, and one or two definite objects of prayer taken up. The subjects presented by the Alliance [illegible] sarily vague as [illegible] the main objects [illegible] Christians are interested. The intense personal interest necessary in order to insure success can hardly be secured by adhering closely to this programme. Many pastors favor the suggestion that next year a simple, local programme should be prepared. It is also the conviction of those who have tried both ways, in this city, that the Union meetings of different churches during the week did not develop so intense permanent interest as those which each church held by itself.

THE subject of sanctification is, we learn, becoming somewhat tiresome to our readers, that is, as a controverted question. It is a difficult subject to handle—people are so sensitive, so tender concerning it. One can hardly stir in the matter without treading on some one's toes. And yet it seems to be forced upon us. A peculiar view of the subject is pressed, persistently so; how then can the topic be avoided?

Practical holiness or sanctification, would stir no opposition among Christians. It is not an attempt to elevate the standard of Christian character that has so moved the body, but the pressure of a *theory* of holiness upon their attention. We give all our influence to any movement to bring about a closer union, a fuller fellowship between God and his people. But such a movement must be based upon God's truth. If it be founded in an error, its fruit will eventually be evil. We would rather avoid the technical consideration of the subject; but if it is pressed we shall try to do our duty.

THE following extract from the *Methodist Recorder* has a breadth of application that need not be enlarged upon:

The *Banner of Holiness*, in its prospectus, makes a business point, as follows:

"It is a guarantee to all who may be readers of the BANNER that these contributed papers will be adapted to give profit, when it is known that these ministers (the writers) have all received the cleansing blood of Jesus, and are consecrated to the blessed work of spreading Scriptural holiness."

And by whose blood have all other ministers in Christendom been cleansed or justified? and to what work have all other ministers been consecrated? And what evidence do these select few adduce to prove that they are holier than their brethren? We cannot accept the assertion as true, from the simple fact that they advertise it as an inducement to secure subscribers; for this has a carnal look. This thing of magnifying one's own sanctity at the expense of others, was a flagrant weakness among the Pharisees. When the doctrine of holiness resorts to such a policy, becomes censorious and exclusive, and sits in judgment upon its neighbors, it does not seem to have the spirit of Jesus, or the tone of genuine Methodism.

THE *Rock* gives the following "deadly thrust" at those who work miracles by the pretended aid of departed human spirits, and shows that modern spiritism is but a new form of the demonism that has been rampant in Rome for centuries agone—The *Rock* says:

Romanism, however tolerant of many other "isms" of the day, has always shown the very strongest antipathy to "Mesmerism," "Spiritualism," and every kind of thaumaturgy but her own. Nor is the cause of this antagonism far to seek. We have only to look at the legends of the Romish saints, and we cannot fail to be struck by the similarity between the marvels we meet with there and those that are claimed by the Spiritualists of the present day. Take, for example, the heavy new volume—heavy in more ways than one—of Dr. Vaughan's *Life of St. Thomas Aquinas*, and the truth of our observation will be felt at once. Here are miracles by the score, but quite indistinguishable from those of the other party. The saint works many cures, so do they. He floats in the air, so does Mr. Home. He fancies a particular kind of fish, and, after a marvelous fashion, the dainty comes. Mrs. Guppy gets a lobster supper in the same way. And so on, through the whole list. The simple fact is that Popery's is the old established house for miracles: she is doing an excelent business, and will put down all competition if she can. On this point the last *Tablet* speaks out. "Spiritualism," it tells us, "is but a refined synonym for Devilry," and therefore "all wonder-working *out side the Catholic church* she must distrust." All this has much the appearance of Satan's kingdom being divided against itself, and if so, the inevitable result stands declared by the highest authority—that of our Lord himself.—*Rock.*

BRINGING THINGS HOME.

Great things can be done when the people can be made to *feel* the necessities of the given case. We think an article in another column, headed "What do ye more than others?" will set some of us to thinking, if it does not make us feel all we should of the manifest deficiency, as a people, of our payments for the support of the gospel. From the furnishing of the bread and wine for the communion, or the fuel for warming the house, up to ministers' support, the Mission and Publishing Funds, the [illegible] give liberally: [illegible] give nothing or comparatively little. There is a lack of the exercise of principle in this direction. If every one interested in the gospel of the kingdom should make it a matter of principle to sustain the proclamation of that message of good news, there would be no burdens in the case, the amount needed would be so equally distributed. We apprehend that the difficulty lies in our being controlled by impulse rather than by deep settled convictions in all our giving. Get a large concourse of disciples at some public meeting, and eloquent speakers, who can stir the heart's emotions by fervid appeal, will bring into the treasury tens, yes scores of dollars, where a printed appeal, bearing every iota as good reasons for beneficence, will bring one dollar. This appears from the fact that the few at some campmeeting will often give much more for missions, or for a Tract Fund than the whole body beside during the year.

These things ought not so to be. We should give, all give, honestly, according to the gospel rule—"as the Lord hath prospered us;" systematically and judiciously. And "the liberal soul shall be made fat." We can but admire as we look over the acknowledgments of various funds, to see certain names or initials occurring at regular intervals, with the amount given judiciously apportioned to the various departments of the cause. Let every one adopt some plan of systematic benevolence—making it a matter of principle and pleasure as much as they do in the case of other Christian duties, and the increased efficiency of the ministry and prosperity of the Mission and Tract enterprises, and a better show of our financial statistics will be our reward. A late writer has said:

Benevolence, generosity, charitableness, all that group of impulse which do so much to redeem our fallen nature, simply as impulses are noble and beautiful. But as impulse alone they fail of the highest results. Impulses are uncertain, blind more or less, and altogether unreliable as guides to human action, or elements in human action, or elements in human character. Their office is not fulfilled while they act as mere impulses, but [illegible] they stimulate the higher [illegible] prompt to exercise the w[illegible]ual and moral nature. [illegible] should be intelligent, not merely [illegible]pathetic and generous; and it should seek its end in the good of others in ways which will make sure the result. Mere vagrant giving, under special and momentary excitement, is not benevolence in the high and worthy sense. Real benevolence is giving in such ways, and at such times, and to such objects, as that it shall be investment in the interest of charity, as wise and as hopeful as those which the judicious financier makes in the interest of his own personal wealth."

The needed reformation in our system or lack of system in giving, can not be effected in conferences or passage of resolutions in other public meetings, it must be an individual work. Make "closet work" of it. Consecrate self and all anew to the Lord in secret with him; and "if any man lack wisdom let him ask of God, who giveth liberally," and will not upbraid us for our remissness in the past.

"MORE BEYOND."

Spain once owned both sides of the Mediterranean at the Straits of Gibraltar. So highly did she prize this possession that she stamped on her coin the two pillars of Hercules, and in a scroll over these the motto *ne plus ultra*,—'the utmost extent,' or "no more beyond." But, one day, a noble, truth loving, self-sacrificing spirit sailed far beyond these pillars and found a new world of beauty. Spain, convinced of her ignorance, resolved to make an important change in her foolish motto. She struck the word *ne* from the coin but wisely left the words *plus ultra*—'more beyond.'

What i[illegible] objectionable in creeds written by uninspired men is that they become stereotyped, *ultima thules* of theology, Gibraltars of faith, over which and under which are practically written the words *ne plus ultra.* It has been the custom of the Roman Catholic church to anathematize all who should dare to dissent from her decisions. At all of her numerous councils, from that of Nice, in the fourth, to that of Rome, in the nineteenth century, she has erected standards of faith, but she has never deigned to explain their many obvious contradictions. Nor has Protestantism escaped from the fetters of tradition. Nearly three and a half centuries have elapsed since the noble motto, "The Bible, and the Bible alone, contains our rule of faith and practice," was adopted by the first Protestant in Germany. To-day not one of the great Protestant churches will accept the inspired volume as its *only* standard. While the Romanist settles what is truth by appealing to the decrees of Nice, Chalcedon, Florence, Trent, or Rome, the Protestant goes back to Wittenberg, Geneva, or Westminster.

The progress made in theology is not comparable to that made in any other department of learning. Is theology a stationary science? Shall we advance rapidly in law and medicine and in the mechanic arts and stand still in the noblest of human studies? Shall we write *ne plus ultra* over the Westminster Catechism or consider the Methodist Discipline the *ultima thule* of religious truth? Is there not for us a more excellent way?

YES. Believing that there is "more beyond,' that truth is unlimited, that the human thought of one century is no unerring guide for that of another, that progress is the only legitimate rule of action, let us adopt the motto of the Genoese navigator—"more beyond"—and sail boldly past the twin pillars of ignorance and superstition into the unexplored ocean of the future in quest of truth, the true *elixir vitæ*, more precious than the gold of Ophir or the diamonds of Golconda.

J. H. W.

INFIDELITY SEEKING LIGHT.

I believe what "Christians" call "Infidelity," though I think many of [illegible]hem, perhaps, do not know the mean[illegible] of the word. I send for "The Bi[illegible] Triumphant," with a desire to investigate—am open to conviction or ready for logical reasoning.

If "The Bible Triumphant" can harmonize the Bible contradictions, (which, say Mr. Preachers, are *unimportant*; though I am not aware that God inspired men to write unimportant things, and contradictions, at that!!) it, as I think, must prove black white, and white black. I am eager to see the book.

P. P. DAVIS.

We received the above letter more than three months since. The book was sent immediately, but no answer has been received. We trust our infidel friend found that the reconciliation of *supposed* contradictions in Scripture is not so difficult as he had supposed. The Bible only needs fair treatment—to be criticised according to the laws of language and grammar, and just principles of interpretation, to harmonize perfectly with itself and the character of God.

Meanwhile, all must regret that supposed contradictions should be treated lightly or evaded. Better meet such objections squarely; and if we cannot always explain difficulties, we can wait for more light. P[illegible] information sometimes make[illegible]rent contradiction, that is [illegible] when all the facts, or more of t[illegible], become known. It is no disgrace to a Christian not to be able to explain *every* passage of Scripture: the Bible is a great book, and contains matter for a life study. And, furthermore, it is no imputation upon the character of the Bible that there are differences of opinion concerning its teachings, or that through the ignorance of man some of its allusions should be misunderstood or misinterpreted. It is God's book; his revelation to man—an anvil that has worn out many an infidel hammer.

"WHAT DO YE MORE THAN OTHERS."

In THE TIMES of Oct. 15th last, it was incidentally stated that the denomination called Second Adventists now numbers 500 preachers and from 100,000 to 150,000 members. I have before me statistics of the United Presbyterian church, for the last year as follows:—

Ministers, 584. Members, 72,896. With this strength this church contributed as under:—

Home Mission, $22,895; Foreign Mission, $38,840; Freedmen's Mission, $8,113; Education, $8,560; Publication, $5,225; Church Extension, $14,337; Aged ministers' fund, $1,209; Assembly's fund, $1,546; Salaries of pastors, $416,656; Congregational expenses, $236,451; Bequests and donations, $30,450; General contributions, $75,543; Contributions by S. Schools, $21,421. The average contributions for members is $11.92. The average salary of pastors, $898.29. The church papers are published by private enterprise. The Board of Publication has assets over liabilities $78,183, and receives annual rent of part of building, $3,000.

The chuch also supports five theological seminaries, and two colleges, which are intended to be endowed, and whose property is now worth $450,000.

Their churches and parsonages are valued at $4,400,350. The home missions aid two hundred churches and stations, and appoint ninety-six preachers. The foreign missions have thirty-five missionaries in actual service, in Syria, India, Egypt and China. Also eighty-eight native helpers. Expenses the past year, $45,536.

Making all due allowance for exaggeration, may we not consider that the membership of the Advent body at large is *double* that of this (U. P.) church? Then what of average pastor's salaries? Of colleges and seminaries? Of home and foreign missions? Of Publications? The U. P.'s have very little which they regard as *distinctive* truth, to publish—perhaps only respecting Psalmody—hence they have little call to support this fund; but *we*, Second Adventists, have many and great and vital truths—distinctive truths, which ought to be published, and that quickly. We may say we have nothing but publications to take the place of home and foreign missions, church extension, education (and pas-salary to—in too many cases.) . P. church asks $2.00 a year ach member for these Boards. Adventists give as much? If by not?

A. A.

RESPONSIBILITY.

. Bentley, in a recent number of *Herald*, has the following perti- emarks which may serve as a in more quarters than one:

of the corrections necessary at sent time, is in relation to the of some in regard to personal sibility. If all were feeling the d proper weight of responsibil- t is resting on them, we should lifferent state of things in busi- orals, politics, and religion.

are quite ready to fasten the re- ility of any disaster, by sea or pon the person having charge carriage or vessel on which it if he has been the cause of it, by action or want of it. Why we not as readily do so in relig- ncerns? We all admit that we a perilous voyage to an un- able state; that our future will upon how we act, and how act for us. This is fairly in- from the teachings of the Old ew Testaments. Christ, the ts, and the apostles are a unit teaching, and the courts of all d lands agree with the inspired . Now, what must we think of lass of religionists who teach he responsibility of saving oth- upon God; that they are resting cetly in Jesus; are so gloriously have been so thoroughly l in the blood of the Lamb that are not troubled about anything, anxiety; and in some instances conscientiously repeat the prayer, they are so free from d do not make any special ef- or the salvation even of their ildren.

eems to me that some voice to be raised against this teach- d delusion. If Mr. Wesley go to sleep at will, and Dr. Cul- r lost an hour's rest on account anxiety since he entered the r life," it does not prove, that to lly sanctified brings the same nce in that respect to all. Dan- e no pleasant bread for three weeks," and yet the Lord often him, "O man, greatly beloved;" ighteous soul was vexed; David n after God's own heart, found had taken hold of him on ac- of the wicked; Paul had great ess and continual sorrow in his because of his kinsmen and n who were unsaved; and Jesus "all night" that the devil might umph. Will any one doubt the rs of either Jesus or Paul, or e say they were not as intelligent dern Christians of the most cul- d class?

ead of calling the religion pro- by some, the "higher life," it d be called the lowest, or baby n. The most holy and useful s that have been in the church the reformation, were persons were often distressed for the sal- of others. Read the history of well, John Smith, Fletcher, Fin- Summerfield, and hosts of others night be named, and the idea of a g of responsibility seems to have resting upon them for the salva- f others to that degree that sleep ppetite often departed, and great rial was considered necessary ractical.

great want of the hour is a r or proper conviction of the re- ibility resting on individuals for lvation of others. "The harvest s plenteous but the laborers are Jesus said pray for "laborers," r *resters*. It will be time for us st when we are welcomed to d.

IS DR. TRUE MISTAKEN?

introduction of the question of hilation" into the Methodist Min- Meeting, of New York, is cre- no small sensation throughout country. Many journals simply the report of the proceedings and hem go on their doubt-producing

Others have comments more or andid, from the filthy blasphemy Spiritist journal to the tyrannical ry of the organ of the "most est sect" of orthodoxy. A sam- f the latter our readers will find e following editorial from the York *Observer:*

DR. TRUE IS MISTAKEN.

Seldom is so much nonsense packed into so small a space as the Rev. Dr. True managed to condense in a speech last week before the Methodist preachers of this city. In spite of his name, the Dr. was so wide of his mark as to justify the suspicion that he did not know what he was talking about. It appears that he has got the notion into his head that the souls of sinners after the death of the body are to die also: to be destroyed; he wrote an article to prove it, and the *Quarterly Review* of the church having declined to publish it, the author was called upon to state his views before the preachers in the weekly meeting, and in the midst of numerous unseemly interruptions, he made a profession of his faith: "He was not, he said, an annihilationist, but a destructionist. He did not believe that God would cause matter which he had created to cease to exist, but that the penalty of the incorrigibly wicked would prove to be the destruction of his conscious existence—the total cessation of all his functions. Man was naturally immortal and designed to live forever. The penalty of the law was the destruction of this immortality."

If this means anything, it is simply modern materialism; Dr. True considers the soul to be *matter*, which will cease to be conscious after the death of the body: and that is the end of the wicked! Dr. Curry and others protested warmly against such a doctrine being supposed to have any hold upon the meeting, and Mr. Corbett proposed to [illegible] out of the church, neck and heels. No one [illegible] a word to say in support of the heresy which burst like a shell in the midst of the preachers. It is not worth while to make any serious argument on the other side. It is only another of the many phases of "modern thought" by which the simple faith of the gospel is sought to be undermined or set aside by speculative and not practical men. Dr. True will have the satisfaction of misleading a few, for there is no sentiment too gross for human credulity. But he will not, we trust, have many who will forsake the truth as it is in the Bible, for the sake of following him to the belief that the human soul is to be destroyed, or become unconscious of its own existence. The everlastingness of the sensibility of one class of people is as distinctly affirmed as that of the other, and to deny it is no better than to abjure the truthfulness of the Scripture teachings on this subject. We hope Dr. True will yet see his blunder.

We recollect that when Dr. Ives first caused the publication of Mr. Constable's work on this topic in this country, that the *Observer* had some remarks in a similar strain, predicting that the thing would come to nought. But since then two large editions of the book have been issued, and the scattered copies have been, and still are, adding converts to the ranks of the hated "annihilationists." And the display of ill-temper and fear in the New York contest will go far to create new suspicions and confirm old convictions that there is something radically wrong in the orthodox theory of the future punishment.

Editor's Drawer.

In this department we shall consider such questions as may be answered briefly and suggestively. Topics requiring elaborate examination, or extended discussion may not be entertained.

POSSESSION BY DEMONS.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (1 Pet. 3: 15.)

Please answer through The Times how we are to harmonize Luke 8: 2 with our materialistic views teaching the personality of God and the devil. "And certain woman, which had been healed of evil spirits and infirmities, Mary called Magdalene out of whom went seven devils."

Now if devils are personal beings, and as persons require space, in what way did they inhabit this woman? If they were real entities, why is the orthodox doctrine not true of the soul being a real entity.

Now we have positive proof in Mat. 8: 29-32 that these devils spoke a language that was understood by the keepers of swine: "And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time?....And there was a good way off from them a herd of many swine feeding.....So the devils besought him, saying, If thou cast us out, suffer us to go away *into* the herd of swine....And he said unto them, Go. And when they were *come out*, they went *into* the herd of swine. And behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

Did the devils or demons, perish too? How are we to understand that these personalities came out of human beings and went into swine?

God always in revealing himself did it through a personality and that personality had a mouth and a tongue. The orthodox claim only one entity in a human body which would certainly be easier to believe, than to believe that there were seven in one body. Was not this an interpolation. We are told by the learned, that our *zealous monks* made marginal notes on recopying manuscripts, and that in later recopying by *monks* these marginal notes crept into the body of the manuscripts.

J. S. Lawyer.

REPLY.

We find no difficulty in our own mind, nor do we ever recollect having any in understanding those passages. When a child there was an old English Bible in the family, profusely illustrated (we have the Book still, in our library), and among its quaint pictures were several of the dispossession of demoniacs, in which the devils were pictured as taking their departure from the possessed *via* the mouth. The quaint absurdity of the thing settled a [illegible] way the demons might [illegible] in what ever [illegible] son or in swine, they were not contained physically.

The "possession" of a medium, willing or unwilling by a demon is undoubtedly by an influence similar to mesmerism. When one is mesmerised, they have no longer control over their own mental or physical powers; but these are dominated by the will of the mesmerizer, who is to all intents and purposes the possessor of his subject. Demons may possess this power in a still greater degree than we ever see it manifested in man. And as the possessed person would be controlled by the demon, which would be itself hidden from sight, it would be the most natural thing in the world to speak of the controlling agency as within the man; for it *seems* to operate from within. We understand therefore that in referring to demonology the popular language in discoursing upon its phenomena was adopted by the Savior.

Some are of the opinion that possession by demons was only a manifestation of disease in some form. We confess we have never been able to persuade ourselves that these narratives of "possession" did not indicate the existence of an order of spiritual beings, of super-human power and intelligence; *substantial* beings, too: but, no doubt, of more refined material than man.

We should be unwilling to entertain the idea of interpolation simply to get rid of a difficulty in any case. There are so many manuscipts, and the critical study of them has been carried to so high a point, that but few probable interpolations can possibly escape detection. And when a natural solution of the supposed difficulty is so reasonable, we see no reason for even supposing an interpolation.

EDITORIAL GLEANINGS.

We observe that Br. A. F. Dugger announces that he has started to visit the churches in Iowa and Missouri to introduce the Age-to-Come view among them. He anticipates greater success than we would dare predict for him. Our brethren in that region think for themselves.——Br. S. K. Gibson's late meeting at Brooklyn, Iowa, resulted in the organization of a church of eleven members. The opposition forces started a 'Union meeting,' but had not enough of the spirit of union to sustain it. Br. Gibson is now at Victoria laboring with good prospects. He has the Presbyterian house.——The church at Buchanan, Mich. are in hope of obtaining the services of Br. D. Mathewson as pastor, early in the spring.——A glorious revival is in progress at Lexington Ridge, Mich. Brn. Wright and Paton are there.——Religious meetings throughout the West have suffered much on account of the horse epidemic, which has caused a very thin attendance in many cases. At Br. Mitson's late meetings at Ridgeway, Iowa, some came five miles a foot. In othea places the interest has been equally great.——Brn. Sheldon and Howard are engaged in a very interesting revival at Magnolia, Wis. More than twenty have been converted, and the work is still in progress.

The Times.

AT HOME.

“ “ “ A daily illustrated (lithographed) news paper is seriously talked of in New York. It is to be lithographed by a new process.

“ “ “ The much abused 'franking privilege' has been abolished by act of Congress: and hereafter all postal matter must be paid for, whether sent by an M. C., or you or I.

“ “ “ "The Church of God" (Winebrennarians) claims to be a "church without sect." Its members must be baptized by immersion, must practice feet-washing, and accept other distinctive peculiarities, but these are not supposed to mark out any sectarian lines. In the United States and Canada they number about 130,000.

“ “ “ A plan is on foot for a pneumatic tube (not a spirit tube, however, as one might infer from the etymology of the word, but an *air* tube) from New York to Chicago, to convey packages of mail and other matter. The scheme proposes to propel spherical cars within the tube by atmospheric pressure, the air in front of the baggage-ball being exhausted by a system of air pumps. Who shall say the scheme is impracticable, in this [illegible]

“ “ “ [illegible]tific and mechanical wonders. [illegible] taining notoriety by murder [illegible] all. Refused a hearing in San Francisco, she went to Sacramento, and being denied any hall in the city, at last rented a saloon in which to speak. But no one would pay to see or hear her, and finally she was forced to throw the doors open free to any one who would come in. In this way she obtained a small rabble, who drank their liquor and listened to her harangue.

“ “ “ The small-pox has become an epidemic in both Boston and Baltimore. In the latter city the authorities attribute the spread of the disease to the fact that the blacks are ignorant and have a superstitious dread of being vaccinated, but no reason is given for its ravages in Boston. It is reported that large numbers of people are leaving the latter city to avoid the contagion and though there may be no truth in this story there can be little doubt that the city is severely afflicted.

“ “ “ One of the most remarkable instances of presence of mind and the virtue of soft soap was shown in Dalton, N. Y., the other day. A man working near a revolving shaft was caught in the main belt and was in a fair way of being dashed to pieces, when a boy standing beside the shaft, seized a dipper of soft soap and threw it upon the belt, causing it to slip, and release the man from certain death.

“ “ “ The Lawrence, (Mass.) *American* says that the engineers of a train which left Chelmsford during the storm on Saturday night, saw a large ball of fire "about the size of a bushel basket" descend from the heavens, and lodge on the track a few yards ahead of the locomotive, where it remained a few moments, then burst with a loud report, and illumined the darkness with a bright blue light. The engineer was not badly frightened, but the passengers were, and the train stopped for some time to wait for another ball, but none came.

“ “ “ Just at the conclusion of a recent circus performance in a North Carolina town, the clown stepped forward and informed the vast assembly that they had taken in about $600 that day—more money, he ventured to say, than any minister of the gospel in that county would receive for a year's service. He then plainly told them that the large portion of the audience were church members, who would plead their poverty when asked for money to support the gospel, and severely exposed their inconsistency. A few Sundays after, he preached in the same community, and made a strong appeal for missions, when a collection was taken amounting to $438.

“ “ “ Within the past few days we have received quite a number of letters, inquiring, in effect, "What *is* the Credit Mobilier, about which so much fuss is being made, and why didn't Congressmen have as good a right as others to invest in it, if it was a legitimate business transaction?" The Credit Mobilier is a huge joint stock corporation chartered by the Pennsylvania Legislature, and the object of it was to raise money with which to build the Union Pacific Railroad. The corporation made a "big pile of money" out of the operation, and divided it among its stockholders. The country is indebted to it for the speedy and early construction of the railroad. As regards the connection of certain Senators and Representatives in Congress with the corporation as stockholders, there would have been nothing improper in it if it had not sought and received material "aid and comfort" from Congressional legislation. Some of the Senators and members who purchased stock at Oakes Ames' request, being assured that it would be a very profitable investment, no doubt did so without suspecting that Congressional legislation would be asked for, and those who, on discovering the real state of the facts, canceled their purchases did wisely. The lesson of this affairs will not be lost upon our national law-makers. It will teach all future Senators and members of Congress that, in order to maintain their reputation for integrity, they must steer clear of everything that has even the appearance of a lobby job.—*Journal.*

“ “ “ Not for years has the weather been so serious a matter as for the past few months. People are justified in making it the theme of their conversation, for in its catastrophes more lives and property have been lost the last half year than by any other single cause. The inundations in Italy, France, England and along the German Ocean, the storms which have ravaged all these coasts and swept our own prairies have wrought mischief beside which the Boston fire or the epizootic seems inconsiderable. Day before yesterday a fearful snowstorm descended upon England very much like those that desolated the prairies of the Northwest and overwhelmed New York. In London, travel is virtually suspended and the streets deserted. The English and Irish coast are strewn with wrecks and dead bodies. The storm is one of the most violent that ever visited Great Britain at this time of year. It is singular that these outbreaks of nature should multiply at a moment when the feats of Weather Bureaus had almost made us believe that the weather was under our control, and fortunate that meteorological science has been able in many cases to forewarn in time to save.—*Tribune Feb.* 3.

ABROAD.

“ “ “ The English folks reckon only thirty-nine "fine" days in all last year.

“ “ “ The Pope once more threatens to leave Rome "if." Where will he go? Italy *will* sell the convent property. The *Papa* may bluster, but in doing so will but display his already well known childishness.

“ “ “ Louis Napoleon is stated to have been very devout the last two or three years of his life, and to have attended mass every Sabbath and holy day with scrupulous care. *Before his death he made confession and received absolution.* Instead of becoming an anti christ, he seems to have done the best he knew how to become a Christian.

“ “ “ The Russian heart is being fired for the threatening war by the circulation of stories of fierce cruelties practised upon Russians by the Khivans, whose territory the former people seek to appropriate. The nobility are volunteering for the campaign. The general preparations, however, indicate war [illegible] than with an insignificant

“ “ “ *Lloyd's* [illegible] secular journal is now printed by [illegible] large rotary machines, and its average weekly sale is upwards of half a million copies. The weight of paper used each week is twenty-six tons and fifteen cwt. If the sheets were laid flat in a single pile they would reach a height of 200 feet. Placed end to end they would extend 473 1-2 miles, and spread out would cover an area of 130 acres, or more than one third of the entire city.

“ “ “ The proprietors of the London *Daily Telegraph* have offered to send out to Assyria, at an expense of a thousand guineas, for six months, Mr. George Smith, the decipherer of the tablets which have lately caused so much interest in the antiquarian and literary world. Both the trustees and the lords of the treasury, with whom they communicated, have cordially accepted the proposal; and an expedition to Assyria is in course of equipment, the result of which are in many quarters anticipated with much eagerness.

“ “ “ Recently at Woodfordsworthy, near Brideford, England, large placards were carried round bearing the well known verse "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," and on the strength of this assurance inviting all, dissenters as well as churchmen, to meet in the afternoon at the parish church, "that those who had toiled together in the harvest field might thank God with one accord, and might afterward join in breaking of bread and drinking the stingless cup." The appeal met with general response, the entire people turned out, all the clergymen participated, and, for the time at least, denominational distinctions and barriers were forgotten.

“ “ “ The London *Telegraph* reminds the government that Russian advances in Asia mean Constantinople, not India. Another journal says: The subjugation of Khiva or even the possession of Central Asia, which must inevitably happen, are nothing in themselves to England. But, after this, the supremacy of England in the East is involved, and this will tax the skill and knowledge of English statesmen. There is nothing to indicate that Russia will not fight for the possession of Constantinople rather than negotiate. England is not favorably disposed to negotiation, having been defeated twice recently—in the Alabama claims and the San Juan boundary questions. There is every prospect, therefore, that Russian aggrandizement must cross the path of English supremacy in the East, and that the right of possession must be settled sooner or later by the arbitrament of war.

“ “ “ A Geneva dispatch announces the dangerous illness of Dr. E. B. Pusey, the originator of the "Puseyite" movement in the English church, which, under the more vigorous leadership of Newman, developed into the Anglo-Catholic party whose early members finally went over to the Romish church. The movement commenced in 1833 with the publication of the "Tracts for the Times," by Oxford theologians, Dr Pusey being a professor at that university. Several years later he was suspended from preaching on account of his understood advocacy of the doctrine of transubstantiation. That seems to have frightened him, for he halted, while Newman, Caswell and others of the Oxford movement kept on in the path they had taken until it led them into the Roman Catholic church and the monastic Order of the Oratory.

Dr. Pusey has been charged with stopping short in his course through a love of the flesh pots of the English church, but such, we know, was not the opinion of his bolder colleagues who knew him most intimately. They attributed it to a constitutional hesitation at taking an irretrievable step, a "moral cowardice" in fact. His course has been an exemplification of the "fear" of the poet, which

> "Back recoiled, it knew not why,
> Even at the sound himself had made."

Dr. Pusey is now nearly seventy three years old.

The Christian Life.

"Whiter than Snow."

What can be as white as the crystal snow?
Falling with softness where'er it may go;
Can aught be as white as the crystal snow?

The heart that is washed in the Savior's blood,
And cleansed from all sin in that purple flood,
And filled with that peace which Christ doth bestow,
Is purer and whiter than crystal snow.

O, Lord, take my heart; I give it thee now,
And wash in that blood which for me once did flow,
And make my heart pure, and "whiter than snow."

—*Exchange.*

"Any of You."

"If any of you lack wisdom." (James 1, 5.)

"Well" says one, "I am quite out of all catalogues: I am one by myself." Well, but you are surely contained in this "any of you." "Ah!" says one, "but I have a private fault, a sin, an offense which I would not dare to mention, which I believe has damned me forever." Yet the text says, 'If any of you.' If I saw a door open, and it said, "If any of you be hungry, let him come in here," I should not stop outside because I feared that I was not quite the person intended; I should say, "It is their business who mean to keep me out, to be more specific in their invitation. They have put it "any of you." I am certainly one of the sons of men, and I will step in to the feast."

Ah, soul! if God had meant to shut thee out, he would have been more plain about it, but here is not a shutting-out word at all. It says, "If any of you lack"—well, that is you, surely—that lack of wisdom helps to include you within the boundary. It does not limit the character; it widens it to you, because you feel how [illegible] not get it," you are. Thou must not suppose God to be a liar. How can you suppose such a blasphemy? "Let him ask of God and it shall be given him." "But," says one, "suppose my sins should prove to be too great!" I cannot, will not suppose anything which can come in conflict with the positive word of God. "Let him ask of God, and it shall be given him." Do you think God does not mean what he says? O sinner, will you add to all your sins this one great sin of thinking that God would lie? O man, he invited you to ask of him wisdom, and he says he will give it to you; doubt not the Lord, distrust not the veracity of Jehovah, but come humbly, tremblingly, to the foot of the Savior's cross. Ask that the sun may not go down until you have received the promise which the text presents to you.—*Spurgeon.*

Unsuitable Apparel.

It appears as if the object in life of many women was dress, and that alone; and that no departure from correct feeling as well as good taste were too great, if it be but the fashion. But that which we all see, I understand, gives no idea of that which may be seen, especially in places of public amusement. This prevailing folly is not only, I believe, an awful sin, directly contrary to the spirit and purport of the gospel, but it brings our womanhood into great contempt.

I often feel as if I could weep and look down for shame at that which continually meets the eye. Did I not know that it is in accordance with the dictates of fashion that women thus attire themselves, I should conclude a large propotion of those we meet were not of a reputable character. It would seem as if many were not contented to wear Satan's chains within, but that these chains must be hung outside, that the wearers might be known to be his captives! How different from the words;—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array" (1 Tim. 11: 9); "Be not conformed to this world" (Rom. 12: 2); "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 11: 16.) From these texts we learn that this practice of self-gratification is contrary to God's revealed will, and God has said nothing to us in his blessed book in vain. Surely a solemn responsibility rests on professing Christian women, to avoid, in this thing, the sin of disobedience.—*From a lady's letter.*

The Narrow Way.

There is to be found in the religious world not only a solid, substantial, consistent, and devoted Christianity; but there is to be found also what may be termed a pretty, genteel sort of evangelicism, which too well combines with the luxurious ease of the world and the flesh.

Such a religion will not prepare the soul for sickness death and eternity. It will, at best leave it a prey to the most fearful doubts, or, still more to be feared, to the delusions of false peace. The way that leads to eternal life is much more narrow than many of our modern professors are aware of. The gate is too strait to allow all their trifling, and self-will, and fastidiousness, and carnal mindedness to press through it. The gospel is a system of self-denial; its dictates teach us to strip ourselves that we may clothe others; they leave us hungry that we may have wherewith to feed others; and send us bare footed among the thorns of the world, rather than silver-shod, with mincing steps, to walk at our ease amongst its snares.—*Leigh Richmond.*

WE SOMETIMES see Christians contending so earnestly for the particular tenets of their own church that they are in danger of forgetting Christ. A fine illustration is given of this by the late Dr. Norman McLeod, of Scotland, in his toucing story of "Wee Davie, Johnie Morten and auld Andrew Gebbie, the first a "keen Burgher," and the latter "an anti-Burgher," living at different ends of the same house, and it was the bargain that each should keep his ain side o' the house aye weel thatched. But they happened to dispute so keenly about the principles o' their kirks, that at last they quarelled and didna speak at a'! So ae day after this, as they were on the roof thatching each on his ain side, they reached the tap, and looking ower, [illegible] face. What [illegible] Andrew took [illegible] Kalmarnock cap and scratching his head said: Johnnie, you and me, I think, hae been very foolish to dispute as we hae done concerning Christ's will about our kirks, until we hae clean forgot his will about ourselves; and so hae fought so bitterly for what we ca' the truth, that it has ended in spite. Whatever's wrang it's perfectly certain that it can never be richt to be uncivil, unneighborly, unkind, in fac, tae hate ane anither. Na, na, that's the devil's wark and no God's. Noo, it strikes me that, maybe, it's wi' the kirk as wi' this house. Ye're working on ane and me on t'ither, but if we only do our wark weel we will meet at the tap at last. Gie's your han' auld neighbor!" And so they shook han's and were the best o' freens ever after!

Correspondence.

From Our English Correspondent.

In addition to the judgments poured upon the apostacy, which were recorded in my last letter, new and important complications have arisen this week in Switzerland, and they are so serious that it is stated that the diplomatic relations between Switzerland and the Holy See have been broken off. The Papal Charge d'Affaires at Lucerne is expected at Rome with the staff of the legation. So that it is possible and even certain that Romanism will lose another of its national friends and props.

The government in Switzerland, alive to its interests as a worldly power, does not see fit to acknowledge the supremacy of the Vatican *prisoner* over the rulers of kingdoms, and, consequently, refuses to sanction the dismissal of priests, excommunicated by their bishops for not accepting the definitions of the Vatican concerning infallibility. Hence, the altercation with Rome, and the new disruption of "diplomatic relations."

On Sunday last the Swiss federal government made another step forward, wounding the "apostolic rights" (*sic.*) of the Vicar still more severely, for our news prints inform us that a "popular vote was taken in the Canton Soleure on the question of the periodical re-election of the ecclesiastics. The proposed law was accepted by 7,584 against 6,082 votes. Pastors in the above Canton will by this law only hold their cures for six years, unless reinstated by the suffrages of the commune. This measure has called forth much opposition from the cures, many of whom have threatened not to grant absolution to those who voted in favor of such an innovation." Thus, it may be safely reckoned that the Cantons of Switzerland have "cleared out and gone" from under priestly tyranny.

Looming in the distance is another cloud, though at present in size it is only as large as a man's hand. You know, I told you, in my last, that the cry in France by two thousand students after Rolin was, "Down with the Jesuits!" Now, it is stated that the French Ambassador to the Vatican, M. de Bourgoing, has resigned. "The principal ostensible motion for the resignation of M. de Bourgoing is that the French government have instructed the officers of the frigate Orenoque, stationed at Civita Vecchia, to pay their respects to the king at the Quirinal as well as to the Pope at the Vatican on new year's day. M. de Bourgoing sided with the view of the Pope, that the Orenoque being attached to the French embassy at the Vatican, the officers of the ship could not officially visit the king of Italy."

The Pope does not fall in with France in her recognition of Victor Emmanuel as king of Italy and Rome. But the French know what they are about, and we read "the resignation of M. de Bourgoing, the French Ambassador at the Vatican, is due to pressure from influential members of the Right, who wish to make it a pretext for again raising the Roman question on the meeting of the National Assembly, and attacking M. de Remusat." It is certainly very significant that Victor Emmanuel should be visited officially at the Quirinal in Rome. It means an acknowledgement of Italy's king, which the Pope cannot but interpret as an insult offered to himself. There is a storm brewing for the Papacy in France. It will shower down soon.

Austria, as I hinted in my last, will soon be saying to the Jesuits, "Begone!" New strength is being added to the popular feeling and impression for their departure. The *Echo* says plainly:

> "The agitation against the Jesuits is also gaining ground daily in Austria; but some of the leaders of that movement are accused by their own party even of merely trying to turn the influence of Jesuitism into the channel of Jewish stock-jobbery, aided by a powerful Hebrew journalism."

[illegible] shall be threatening *Ardu*, who will not decide that the foes of the Pope are they of his own house?

The above are *new* vicissitudes. The *old* ones are increasing in practical meaning and demonstration. Prussia is "doing business" for God in fulfillment of his Word. Thus, a Catholic organ writes concerning the evil befallen its "ism" in that country:

> "Bismarck and his henchman Falk must be credited with no small amount of ingenuity in devising means of coercion against the Catholic church. Two months ago Herr von Ledochowski, Archbishop of Posen and Guesen, issued a pastoral letter in which the 'increased difficulties' of the church, arising from the new education act and the expulsion of [illegible] regulars,' were greatly deplored. The pastoral was to be read in the churches of the diocese on the 8th inst.; thereupon the government issued a decree, according to which school children were not to attend mass, and the churches belonging to the state not to be opened on that day. This is doubtless meant for an installment of the promised 'separation of church and state.' On the other hand, the Catholic press is subjected to an unceasing systematic persecution in all parts of the country; not one of the Catholic organs but has been visited with a *Pressprozess* during the last few months. On the occasion of the centenary of the first partition of Poland, the liberal papers were unanimous in praising the Prussian annexation policy to the skies; a Catholic local paper, the *Przyjaciel Ludu*, of Kulm, ventures to differ from these, and reflects upon the impropriety of celebrating an infamous action; forthwith an information is lodged, and the editor, Herr Danielewsky, is sentenced to six months' imprisonment."

The *Papal Allocution* is very freely commented on by the press of this country. The Pope is come to be considered by many as a chronic complaint. And we think he has something to complain of. I will give you a few short extracts from paper references to the allocution. The *Conservative* says:

> "The Pope has delivered another allocution, but it is a devoid of novelty as a Christmas pantomime. The old jokes, the old denunciations, the old tags—nothing is changed. His Holiness preconised nine fresh bishops, six of whom were Italian. Such figures tell their own tale. He would give Italy the only thing of which it has already a superabundance."

The *Rock* remarks:

> "Face to face with a real grievance, Pope Pius IX. in his old age knows how to give a favorable papal complexion to the matter. He has to complain bitterly of the action of the Italian government. The law presented to parliament on the subject of religious corporations 'deeply wounds' the Pope's rights, and, as he indignantly remarks, 'violates the rights of our apostolic mission.' It appears, however, that this 'apostolic mission' is no more recognized and respected by the Italian government than it is by English Protestants, and the government frames its course accordingly. But the Pope brings his newly-found infallibility to the rescue, and this is his utterance *ex-cathedra*: 'We consequently declare void every acquisition of their property made under any title whatsoever.' Here is a fine opportunity for the proof of the dogma promulgated amidst the greatest display of man's arrogance and pomp, and of Heaven's wrath and displeasure. Will the acquisitions become void because the Pope has so decreed? It is significant that the concluding portion of the allocution was devoted to a recapitulation of the troubles of Rome, of its waning influence in Germany, in Switzerland, in the East, and even in Spain, that hitherto closely veiled land of the blackest darkness of ignorance and superstition. Verily the dogma of infallibility was thrust forth at the very moment when every kind of circumstance combined to expose its naked monstrosity, and its manifest impiety, deceit, and wickedness."

The Jesuits, expelled from continental harbors, are seeking a shelter in England. I need scarcely tell you that Protestants do not half like it, and are beginning to grumble aloud. The *Rock* of this week delivers itself in this strain:

> "The people of England know little or nothing about the Jesuits, and are unconcerned in proportion to their ignorance. They are not aware that this powerful class of Romish emissaries sprang into existence simultaneously with the reformation; that Ignatius Loyola and Martin Luther were nearly contemporaries, and that the main design of the followers of Loyola was and is, by every means, foul or fair, to suppress the reformation, and to reduce the world again to entire subjection to the Pope. For a long period the unscrupulous principles of this daring fraternity retarded their progress; but latterly they have not only with decided success, but, in truth, they now represent the whole policy of the Romish church. The present Pope is entirely under their dominion; and the declarations of the immaculate conception of the mother of our Lord—to whom Loyola originally devoted himself—and of the personal infallibility of the pope, were schemes of theirs for obvious purposes. There is an interesting book entitled *Quirinus*, which contains letters written from Rome to Dr. Dollinger and the Old Catholics of Germany during the recent papal council. It exhibits very clearly the power and policy of the Jesuits, which have led to such a serious revolt among the Romanists of Germany. It also gives important glimpses of the relative influence of the Jesuits and other Papal orders, formerly so powerful. Here is an extract from this work:
>
> "We may readily conceive the excitement in the Jesuit camp. After the patient, indefatigable toil of years of [illegible] come at last. Up to 1773 [the period of their suppression by Pope Clement XIV.], their order, from its numbers, the cultivation of its members, the influence of its schools and educational establishments, and its compact organization was unquestionably the most powerful religious corporation, but at the same time was limited and held in check by the influence and powerful position of the other orders. Augustinians, Carmelites, Minorites, and, above all, Dominicans, were likewise strong, and moreover leagued together for harmonious action through their common hatred of the Jesuits, or through the natural desire to escape being mastered by them. Dominicans and Augustinians possessed by long prescription the most influential offices in Rome; so much so, indeed, that the two congregations of the Index and the Holy Office were entirely in the hands of this order of preachers, to the exclusion of the Jesuits. Since the restoration of the Jesuits this is completely changed, and entirely in their interest. All the ancient orders are now in decline, above all in theological importance and influence; they do but vegetate now. Moreover the Dominicans have been saddled with a general thoroughly devoted to the Jesuits, Jandel, a Frenchman, who is exerting himself to root out of his order the Thomist doctrines, so unpalatable to the Jesuits. The youngest of the great orders—the Redemptorists or Liguorians—act, sometimes willingly and sometimes unwillingly, as the serving brothers, roadmakers, and laborers for the Jesuits. And hence, now that they enjoy the special favors of the Pope, they have come to acquire a power in Rome, which may be called quite unexampled. They have, in fact, become already the legislators and trusted counselors of the Pope who sees with their eyes and hears with their ears." . . . . "And thus if Papal infallibility becomes a dogma, what inevitably awaits us is, that the infallibility will not merely be worked in certain cases by the counsel and direction of the Jesuits; much more than that. The Jesuits will for the future be the regular stewards of this treasure, and architects of the new dogmas we have to expect. They will stamp the dogmatic coinage and put it into circulation."

The Germans clearly saw the object of the new dogma, viz., to furnish a powerful instrument, a living power or puppet in the hands of the Jesuits, from whose dictates there should be no appeal. Count Bismarck had no idea of succumbing to such a dangerous power any more than Dr. Dollinger and his friends. The German government, therefore, is effectually restraining and driving the Jesuits, with their unscrupulous and overbearing principles, out of Germany, while Great Britain is opening its arms to receive them.

But I have already been too long, and will now conclude.

From Luther Kerr, Highland Creek, Ont.

I cannot but take notice of the great controversy existing between God and man, between the possessors of the truth and the professors of it. Take Job as a sample of God's testimony, relative to the nature and destiny of man, and see what he says they are and *vice versa* what the Christians say of it. Job says, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" (Job. 14: 10.) He (Job) desired to be hid in the grave, not in heaven, and to be remembered at "a set time" [the resurrection] (ch. 14: 13.) "If a man die shall he live again? All the days of my appointed time will I wait till my change come." (ch. 14: 14.) The time of the change here referred to is at the resurrection; for Paul says, "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 52.) Again: "Thou [God] prevailest forever against him [man] and he passeth, thou changest his countenance and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low but he perceiveth it not of them." (Job. 14: 20, 21.) "His [man's] soul draweth near unto the grave, and his life to the destroyers." (ch. 33: 22) "Shall mortal man be more just than God?" (ch. 4: 17.)

Now from all this array of demonstration, we infer that man is a fallible perishable and dying creature susceptible of calamities of all kinds; and dies both soul and body, and not as our orthodox friends would have us believe in the face of all truth that man is immortal (from which exegises they can derive no benefit), susceptible only of joy and happiness, *id est*, the man proper—the immortal soul—and goes direct to heaven upon the death of the body which is *ipse dixit* without the least shade of Biblical or even philosophical proof. Their position is, that the soul is the *real man*—the body being only the house in which the soul-man lives. Now let us compare orthodoxy's description of the nature and destiny of man with that of Job, and see how well they agree, by reviewing the ground gone over. Job: "Man dieth" (affirmative.) Orthodoxy. Man does not die, but goes to heaven. Job. "If a man die shall he live again? All the days of my appointed time will I wait till my change come." (See Paul's time of change.) Ortho. If a man live shall he die again? (that is, if he be brought into being or existence will he ever cease to exist?) No! he cannot die, he is immortal. The appointed time is until death, then a change takes place.

Job. "His [man's] sons, when he is sent away, come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." Ortho. His sons come to honor and he knows it; they are brought low, and he perceiveth it of them, being in heaven and essential to divine knowledge. Job. "His [man's] soul draweth near unto the grave." Orth. It is an impossibility for the soul to die, and thus draw near unto the grave, for it is immortal and cannot die. Job. "Shall mortal man be more just than God?" Orth. Man is an immortal being, a part of God.

Now can any one help seeing how Job and the so called orthodoxy disagree in their opinion relative to the nature and destiny of man. I trust others connot but take notice, as they read the Bible, and be able to discriminate between God's truth and man's tradition. For if men refuse to obey the gospel of the Lord Jesus Christ, and come not to the light, lest their deeds be reproved but love to stand in darkness, and holding it up for light, neither enter into the kingdom themselves, nor suffer them that are going to enter in, their destruction will be everlasting from the presence of the Lord and from the glory of his power, which will be death eternal. (2 Thes. 1: 8; Mat. 22: 13; 25: 46.)

From Peter Mitson, Elliota, Minn.

At home January 1. Want to go to Cresco, some eighteen miles away; team sick; not able to go so far. My son took it and carried me eight miles, and then went back, and I continued my way on foot, with my heart filled with love to God and my fellow-men. Stopped over night with Br. Russell, in Cresco; put a notice in the paper to preach there the 9th, and took the cars for Ridgeway. I found the brethren had written me the day before to come and attend the M. E. Q. M. One belonging to the M. E. church had asked the minister in charge to show from the Bible at what time in the past God gave man immortality, etc. Said he could not tell. He then sent the same question in writing to the presiding elder. They wanted me to hear the answer he would give. I visited with those that had got on the track of truth; found them growing strong and thanking God for the light of the precious Word. I found some of those who would not come out to hear us at the first had now become interested and had sent for books and THE TIMES. One sister who had THE TIMES sent to her brother, in Dubuque Co., Iowa, has received a letter from him speaking of the paper very favorably. On the evening of the 4th I went to hear the presiding elder preach. He did not fire very heavy shots. I felt that if there be a people on the earth who have the truth it is those who cling to the Word of God. Sunday forenoon he said he had heard that the religious views of some had been disturbed, and they might think he would discourse on that point, but that battle had been fought years ago, the victory won, and the contest given up with the exception of here and there a little one rising up; and he did not purpose to go over the ground again. But in the evening he dwelt briefly on the nature of man, trying hard to make the people believe in the duality of human nature. It is claimed that he is one of the "heaviest guns" of the M. E. church in Iowa. He said, in the course of his argument, "I know there is not a man in the house that is a man but what knows he has both a spiritual and material nature." He reiterated the assertion very emphatically, as if proof lay in the enforcement. In closing, he said the week following, according to the Evangelical Alliance had been set apart for prayer, and that the pastor in charge would meet with the people every night through the week. I went home with one of his most prominent members who told his wife that the elder's argument that evening had decided him; and as she had already embraced the truth fully, the husband's decision was received with heartfelt gratitude to God. That sermon helped those who had embraced the truth and others who were studying, more than I could have done had I preached myself. The next morning the brother above-mentioned, who was a steward in the church, and whose defection had been made known, was called upon to define his postion. Having his Bible at hand he propounded a few questions therefrom to the elder, Scriptural questions upon cardinal points of doctrine, propositions in direct conflict with several articles in the church formula of faith. The elder being unable to answer them, the brother called for his name, giving them the requirement of the word, that each professing faith in the Lord should be able to give to everyone that asketh a reason for the hope that is in them, with meekness and fear; at the same time asking if there were any charges against himself, wife, or daughter. As there were none he called for their names also, and all left the church.

As the school house was to be occupied through this week we met on Monday night at the house of Br. Bolles, and organized a church of eight members, Br. B. being appointed deacon.

The Word is working wonders here. Blessed be God for his mercies! Though this past week has been one long to be remembered because of the fearful storm that has raged throughout the northwest, notwithstanding the warring of the elements and the strong opposition, the truth has obtained a foothold here that will tell to the salvation of souls in the day of the Lord Jesus.

From A. J. Winter, near Madelia, Minn.

I am a member of the Baptist Society, and have been for eleven years. About three years since, my uncle, who lives at Burlington, sent me "Whitmore's Immortality," and "The Plan of Redemption," which lit our lamp of understanding and bade us go on our way rejoicing. There are quite a number, probably more than half of the church to which I belong, that are rejoicing in hope of the resurrection and the glorious appearing of our Lord. "Why should it be thought a thing incredible with you that God should raise the dead?" "I verily thought with myself that I ought to do many things contrary" to the faith of which this is a part, which thing I also did by way of condemning the truth. The orthodox say we are beside ourselves. Our answer is, we are not, but speak forth the words of truth and soberness. The Baptist minister at Madelia says that the modern Sadducees, (as he inappropriately calls us,) are "spasmodic." Well, I suppose they are spasmodic, if the disciples were, when "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." Let us be zealously affected about every good thing. The minister mentioned above is now in possession of "Whitmore on Immortality." I hope he may see the light.

Eld. Bursell stopped here last October while on his way home from Windom, and preached three sermons for us, making our hearts to burn within us as he reasoned of the coming of Jesus, the resurrection of the saints, and of the kingdom that shall never be destroyed. Glorious hope! "Then shall be brought to pass the saying that is written: Death is swallowed up in victory! O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Br. S. C. Wellcome came and preached for us about one month after Br. Bursell was here. Also Eld. Perry gave us a call while Br. Wellcome was here. May the Lord bless the ministering brethren, and give them grace and strength to proclaim the truth as it is in Jesus to a world lulled into a stupid lethargy by the cry, "Peace! Peace!!"

From Joseph H. Dillier, David's Island, N. Y. H., Jan. 22, 1873.

I submit to you a brief sketch of my life, hoping that it may serve as a warning to other young Christians, to beware of the army and to stay in the citizen's life where they can freely and openly serve the Lord their Master. I was born of Roman Catholic parents and brought up in that faith until I was twelve years old. My mother died before my third year, and I lived with my father some nine years afterwards, when I entered the world for myself, "on my own hook," and found employment in a Protestant family. In 1862 I entered the army as a drummer, serving until 1865. I then came to Jefferson, Illinois. While boarding there in a hotel, I became acquainted with a Christian lady, (Mrs. Garlow,) who one evening invited me to her evening prayers, which invitation I accepted. She asked me to pray, which I acknowledged I was unable to do. From that day I was fast mending in the way of the Lord and studied the Scriptures.

In my wanderings I entered the city of Chicago and there made the acquaintance of a Baptist brother, and after a short time was baptised, under the motto, "Search the Scriptures," which I purposed zealously to do. Some time after I attended a "colored" prayer-meeting, where I met a sister (E. Snyder) who invited me to the Advent chapel on Green street. Br. Grant was preaching in his convincing way, and I became more and more interested in the Holy Bible and also interested in the Advent papers, among which THE TIMES has ever since been a comfort to me. I continued serving in that church up to the lamentable disaster which put Chicago in ashes. I was, with thousands of others, made homeless, and not finding any work, I resolved to enter the army and enlisted for five years!

I am now serving in the Third Artillery, and stationed on David's Island, New York Harbor. There are but few citizens living here, and fewer men that care for religion, which is entirely neglected. It is hard, very hard, indeed, for me to serve the Lord; I meet with so many obstacles and so much persecution and have nothing to lean upon but my Bible, which I carefully peruse in my leisure hours.

I conclude by asking the brothers and sisters to pray for me, and hoping that my example may show others how blessed a gift they enjoy in being able to serve their Lord without opposition or hindrance.

Br. Thomas W. Raymond, Bergen, N. Y. writes:

Mr. Editor: I saw a notice in the TIMES that has stirred me up to write this letter to you. It was an appeal to the readers of THE TIMES to aid in behalf of the paper with money and pen; and I am in hopes to be able to do something in both ways. To be sure it will be but a little; but it will be spared by economy in our living, by self-denial. But I feel that I must do something to help the cause along. I have distributed tracts and lent my books for the purpose of giving light to others, besides hailing men in the place of my business; and I am in hopes to see fruit. And I am looking for the Master, and feel he cannot come too soon.

I attend the Methodist church, have a class of young ladies who are taught the mortality of man, and the life eternal through faith in Christ and the resurrection from the dead. The Superintendent sometimes leaves the school in charge with me, and I find there is a great many who believe in the Advent doctrine, or the plain literal declarations of God's word. I had the oversight of the School last Sabbath and our lesson was Gen. ch. 1. They manifested a good interest and were all desirous of hearing the truth, and by a large majority they voted against their church discipline in favor of simple Bible truth. I gave a Baptist deacon some of our tracts to-day. He is a good man and will receive the truth. He is a Union Christian. I can see fruits all around which have come through the giving of tracts. We must "sow beside all waters" and God will "give the increase." If we sow in faith and tears we shall reap in joy. I have been trying to go and hear Br. Whitmore, but have not as yet. Yet I intend to as soon as possible.

From Wm. McCullock.

By the overruling providence of God I have been detained in this place, much beyond our expectations. The extreme severity of the weather, in connection with the prevailing horse epidemic has rendered it impracticable to hold meetings in the country; and it is with much difficulty that they can be held in the city—every few evenings so cold and blustering, with frequent storms interfering greatly with a hearing of the precious truths we have to preach, or the people we wished to hear them. But we have continued the effort in the name of the Lord in Maryville, till some have been made to yield, and are now rejoicing in hope, and the interest is still rising.

The brethren here have rented a very nice and commodious hall, opposite the Public Square, just south of the court house, where they can feel at home and worship God, without resorting to the streets as heretofore. I think there is a brighter prospect before the church at Maryville. They have been receiving some additions to their numbers, and have been cheered, and with the labors of Br. Hink, I have great reason to believe that the good work already begun will go on till several more will be added to their number.

I expect to leave this city to-morrow (Jan. 23), for the North, stopping a few days at the Highland church, then I shall be subject to the wishes of the brethren in S. W. Iowa, and probably finish the winter campaign in that region, as the Lord may seem to indicate by his providence. Meanwhile pray for me.

From L. W. Wood, La Crosse Co., Wis.

One more year of the world's history is in the past, and while many of our brothers and sisters have taken away and are now in the enemy's land, there to remain until the last trump shall sound, you and I are spared thus far; and my prayer is, that while time lasts you may be abundantly blessed with health and means so as to continue sounding to the world the last gospel message. We have reason to think that some of the seed scattered in this region years ago was not sown in vain, but is producing fruit to the glory of God. And well it might, for the Lord has caused his truth to be proclaimed all through this region of country by mighty men. And in order to work more successfully in the cause of Christ, arrangements have been made for Br. Foster, (formerly of the M. E. church, but now pastor of the Advent church in Sparta), to organize a church and divide his labors equally between that place and this, commencing January 26. We hope the Lord may bless his labors abundantly and crown our efforts in this place with success. We have great faith in the efficacy of prayer, and would therefore ask an interest in the prayers of all God's people that this effort may be successful.

From H. M. Benson, Ohio.

The spirit of the Lord is stirring the people in this vicinity. In Norwalk there have been four hundred conversions. They have formed themselves into delegations to go out into the little towns and districts and speak, and they are indeed doing a great work. It is called the Young Men's Christian Association. Oh! that they had the truth. I have attended some of their meetings, but heard nothing of the coming of the Lord, but plenty about the immortal soul. Last Thursday eve seven came out here and held a meeting. One, a lawyer wanted every one that believed he had an *immortal* soul to save to rise to their feet. I was the only one present in all that audience that did not rise.

I feel that the time has come to work and I want to be up and doing and striving to let my light shine. I hope to be able to do something to spread the truth. Enclosed you will find the money for my paper this coming year. My two little girls have each a little "bank" in which they deposit all their pennies, which they call "the Lord's money." They wish me to send it to you for the Publishing Fund. My paper I send to friends that I think will read them, and I lend them around the place, wherever I can find any one who will read. Let us gird on the whole armor, and fight the battle manfully.

From F. J. Houghton, Ripley N. Y.

I have wished to let you know that the truth is spreading slowly in this locality. It is not quite two years since I first heard an Advent sermon which was delivered by J. W. Taylor, although I had been induced to read the *Crisis* a little by a neighbor. Aside from this I knew nothing but misrepresentation. But the truth has set me free. Although myself and wife belong to another church, we are not there in sentiment, and they know it; for we are not afraid to give them a reason for our hope, and earnestly contend for the faith once delivered to the saints. And others begin to think that the Bible means what it says, and that if the dead rise not, then they, also which are fallen asleep in Christ are perished. I gave Elder Smith, a Christian preacher, Whitmore's *Immortality*, also *Futurity* by Sheldon, and he is now preaching to an organized church of Adventists, a few miles from here. I might write of others that are receiving the light, but enough for this time.

From Mary F. Bishop, Izzard Co., Ark.

Ever since I have been reading the papers and books on the advent of Christ I find it to be the true hope of the child of God. I would that I were able to do something for the press. My prayer is ever in behalf of the cause you advocate; and, as the Lord prospers me, I *will* help the cause, though I am a poor girl, trying to serve God, and take care of my aged mother. I have but little at any time to help with, only my prayers daily to my God for the cause.

I do value THE TIMES above any paper that I ever yet read. I dont't see how I can do without it, though it does seem to me that I cannot get money to pay you for it. It has ever been a source of comfort and consolation to me in my lonely hours to read the letters from so many of God's believing ones, and to hear the glad news of our speedy coming. I can only leave it to your decision whether the paper shall come or not. I ask an interest in your prayers, and promise to pray for you and the good cause that you are engaged in until Christ comes.

If the world should agree to speak nothing but the truth, what an abridgement it would make of speech!—*Silliman.*

As long as there are evil ears there will be evil tongues.

Our Young Folks.

"Whosoever."

There were children on the floor,
Conning Bible verses o'er.

"Which word, all the Bible through,
Do you love best?" queried Sue.

"I like faith the best," said one;
"Jesus is my word alone."

"I like Hope;" "and I like Love."
"I like Heaven, God's home above."

One more small than all the rest—
"I like Whosoever best;

"Whosoever—that means all,
Even I who am so small."

Whosoever! Ah! I see;
That's the word for you and me.

"Whosoever will," may come,
Find a pardon and a home.

A Letter.

To the young folks, readers of the ADVENT CHRISTIAN TIMES.

Dear Children: I conclude that most, if not all of you are accustomed to attend Sunday School in your neighborhood. Some of you perhaps are privileged to attend a Sunday School where the teachers, and the superintendent are what we call intelligent students of the Bible; and who, under its heavenly teachings, have their understandings enlightened, and their hearts and lives brought into sweet subjection to them. From such a superintendent, and from such teachers you cannot fail to have learned something which even children could understand, in regard to the mortal, sinful, dying natures of all mankind, which they have inherited from Adam, the progenitor or head of the human race; and you have all been reminded time and time again, of what you feel and know to be true, that you individually as children have sinned, and come short of the glory of God; and that need a savior, one who can save you from your sins, and sin's consequences; and impart unto you a righteousness, which shall make you acceptable to a just and holy God; who hates sin, and who will not permit it to exist in his presence. They cannot fail to have told you, how that God, even the holy and the righteous God, so loved the world as to give his beloved son to die for them; and how Jesus so loved them, as to be willing to lay aside the glory which he had with the Father before the world was, and take upon himself our human nature, and in that nature to humble himself, and become obedient unto death, even the death of the cross.

All this, and much, very much more, they cannot fail to have told you about, God's love to you in Christ Jesus; his death, his resurrection, his ascension unto glory, what he, as High Priest, is doing for all those who are truly his disciples, as their Advocate and Intercessor before God the Father. You know John the beloved disciple, when he had become quite aged, never wearied of speaking of the love of Jesus; indeed love, love, was his constant theme; as he himself, seemed to live in an atmosphere of love. He felt assured of two things, of which you ought and must be assured, if you would be happy and useful as the disciples of Jesus. These two things were, that Jesus loved him, and he loved Jesus. This is what we would have you understand as a reciprocal love. Jesus first loved us, even when we were enemies, and gave himself for us. If he had not first loved us, we should have remained in our sins; and never should have been brought to love him. John in his letter says:—"We love him because he first loved us." This dear children is the divine arrangement, and a very necessary arrangement it is, too. The Lord very well knew our utterly ruined condition; and that if left to ourselves, we never would, or could love him.

There is a wonderful transforming power in love. Love begets love, as hatred begets hatred among wicked men. Did you ever read those words of the apostle, where he says, "The love of Christ constrains us, because we thus judge; that if one died for all, then were all dead. And this love of Christ constrains us, that as he died for all, we who now live, [have new and spiritual life now and have hope of eternal life at his coming,] should not henceforth live unto ourselves, but unto him who died for them and rose again." These words of the apostle, children, you will find in 2 Cor. 5: 14, 15., and for the benefit of those of you who have made a profession of Christ, and with a desire that you would live a life consistent with such a profession, I desire you to read, and think much upon those words contained in v. 17. "Therefore if any man [or any *person*, man, woman or child] be in Christ, (what then?) he is a new creature, [or as the marginal reading is, let him be a new creature.] Old things are passed away, and behold all things are become new." New life, new hopes, new and joyful prospects for the eternal future. New relations altogether, and with the change comes responsibilities to live to the honor and glory of your divine Master and Lord, who loved you and gave himself for you.

You must never, no never forget that you are not your own, but bought with a price. Not with silver and gold. Oh no! but with the precious blood of Jesus. Therefore you ought to "glorify God with your body and your spirit which are his."

O ye children, ye lambs of the flock of Christ, hear O hear him speaking to you: "If ye love me keep my commandments. And by this shall all men know that ye are my disciples, if ye do whatsoever I command you. Every Christian should in his life and deportment be a *living epistle* of the truth, know and read of all men. Oh! what a different world this would be to-day, if all the professed followers of Jesus who have lived and those who are now living, would have but followed out these faithful, reasonable and affectionate exhortations of the Savior and his apostles. And when ever little children, disciples of Christ have done so God has blessed them, and made them useful in his service. May the Lord bless all the lambs of his flock and keep them to his heavenly kingdom. Affectionately yours,

L. D. F. A.

Willie's Home.

"This is my home!" cried the little one, a treasure boy of six summers, as, fresh and rosy, he came from school at the close of a short Winter's afternoon. "Indeed, little Willie," said his father, "why is it? Suppose you go and try at the next door; suppose you step into the entry, throw off your little coat as you have done here, and go into the parlor, would not that be your home?"

"No, indeed," said Willie, "it would not be."

"But tell me why not?"

Willie had never thought of this. He paused a moment, then directing his eyes to where his mother sat sewing, he replied, with an earnest gesture, "MY MOTHER lives here."

Advent Christian Times.

CHICAGO, TUESDAY, February 4, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

The officers of the Association are as follows
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WILLIAM L. HIMES

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☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

Business Department.

THE WESTERN RURAL.—To any one paying us $3.50, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. [tf

The "Times" to Ministers.

We send THE TIMES to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

To Correspondents.

A. F. MOORE. The church where Satan's seat is or was held fast to the name and did not deny the faith of Jesus. Their reward was "the hidden manna" and a precious stone containing the hidden name which secured a blessing to the holder of it. May such be your lot.... J. S. THORP. We have not the men nor the means to send them into your section of Kansas. We feel deeply for you. Hundreds of others are in the same situation, crying for help and no helper save God and his Word, and a few tracts and books. May the Lord stir up the spirit of his people to most many work in the highways and hedges.... H WILLETT. We are always glad to hear from you in the way you speak of.... B. J. BROWNELL. Br. Whitmore has undertaken a series of articles on that very subject as soon as he can find time. They will appear in THE TIMES.... H. WILLETT. The appointment came too late for insertion last week.... J. F. ADAIR. We could not make out the name of the postoffice you gave for books to be sent to. Write again.... J. B. NOYES. According to our list your subscription commenced last July, and you owe for six months.... J. J. TUTTLE. Hope you may have good success.

Letters Received

☞ All letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notice to Correspondents" for such answers to questions as may be given through the paper.

A M B Graham
S W Bird
B F Wise
S J Cox
H Welty
W M Rankin
C Fox
S W Rider
R E Huff
J W Cowles
C W Stephenson
B F Retherford
J F Adair
N Branch
S S Halstead
A D Hearn
O D Gibson
A C Spencer
A C Abbott
H M Ringlcke
S K Gibson
M E Prouty
M A Tibbetts
J Taylor
A Collins
J F Nicholson
R Russell
C Kelley
J Monaghan
E Spotswood
J Shaw
D F Trask
A E Rathburn
P C Campbell
H Ziegenfuss
M A Randolph
C C Marston
L Hellaberg
S Warner
N W Wait
T Peacock
J N Porter
J W Ballard
C A Walker
G Irwin
H M Wheeler
B Kessler
E W Davis
C L Jones
N A Hitchcock
S Gale
W J Watrous
D H Crocker
H Cushman
M G Cook
D Shannon
E H Durand
J W Johnson
J F Wilcox
J Massey
F G Williams
H Fest
J R Turner
J G Huntington
T Allen
R H Bateman
C B Clapp
L Sturdevant
J J Tuttle
L C McKinstry
S B Mabey
J M Dalton
G Thompson
C M Keach
S C Wellcome
E Strong
H Brown
J H Whitmore
C Barnes
W McCulloch
J S Lawter
A Lewis
U Waffle
W Dunbar
J B Noyes
W Branch
S C Clark
A E Babcock
G W Miller
A Baly
J H Patterson
E F Cook
Z Cutler
A H Briggs
G W Farrior
S J Child
E Bird
J Kerr
W Siddall
G W Annis
H Willett
E S Mapes
Green Ives
G Wright
J Johnson
R F Shattuck
R W Wilson
C Miers
F J Houghton
J F Gerald
M Eaton
M H Gilbreath
B N Meigs
C W Pitcher
W Hall
L Kerr
J R Turner
O Smith
J D Garey
W M Lamb
N H Young
D C Abbott
J H Paton
N Bowles
M M Caswell
C C Marston
R W Wilson
G C Bowles
W W Reddington
J N Adrian
M Hilton
L Snodgrass
O B King
C Churchill
W Maudlin
S W Sage
A Edwards
J S Thompson
D Brown
L Fitch
W L Reddington
I C Wellcome
A Stoneberg
W P Cunningham
H McCammond

Publishing Fund.

F J Houghton $1.85; D Barroughs 50; W Dunbar 2.75; Henry Welty 1.00; W M Rankin 50; M E Prouty 1.00; D F Trask 1.00; A E Rathbun 5.00.

Notice.

Those who may desire my labors in the gospel field, in trying to save sinners and declaring the Word of Truth and uprooting error, I would say that I am now ready to attend to such calls. My purpose is to devote my whole time to this work till Jesus comes, or, should I be called to sleep in death, to be found with the whole armor on. R. H. BATEMAN,
Gloversville, N. Y.

Marriages.

CHAMPLAIN—HARRIS. At the residence of Mr. S. Champlain, by Eld. John M. Snook, Mr. Charles Henry Champlain, of Jackson, and Miss Emma Jane Harris, of Guelph, Ontario.

TRUE—REED. At Shelby Center, N. Y., Jan. 29, 1873, by Eld. S. W. Vreeland, Mr. Moses E. True, of Carryville, N. Y., and Miss Hannah Reed, of Wheatville, N. Y.

Obituary.

KINNEY—Fell asleep in Jesus in town of Sunfield, Mich., Friday, Jan. 31, 1873, Sr. Kinney, aged 51 years.

She had been a sufferer for five years. She was a firm believer in the blessed hope; and it was blessed to look upon her reconciled countenance. She believed she would yet have the victory when Jesus comes. She leaves a circle of mourning friends. The text chosen by her for the funeral occasion was "I am the Resurrection and the Life." (John 11, 25.)
P. HOLLER.

TAYLOR. Died, in Sandy Hill, New York, Jan 11 1873, at the residence of her uncle N. W. Wait, Miss Pamelia Jane Taylor, aged 21 years.

She was the daughter of Wm. S. Taylor, of Green Bay, Wis. She was an exemplary Christian, and sleeps in Jesus.

Appointments.

ILLINOIS.

The first Q. M. of Neponset District is called to meet with the church in Oneida, eve. Feb. 6, continuing over the following Sunday. Br. C. C. Marston is expected to be with us. Let us see a good representation at this meeting from all parts of the district. Rally, brethren—time is short!
L. F. COLE, Sec'y.

New Rutland, Feb 10-21 and longer as the Lord may direct. C. C. MARSTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Jericho Church, 2:30 p. m., Sabbath, Feb. 9.
Afton, 11 a. m., and 7 p. m., Feb., 16.
Squaw Grove, in the Methodist church, 11 a. m., Feb. 23
Eagle S. H., Sugar Grove, 2:30 p. m., same day.
Beemerville, 11 a. m., and 7 p. m., March 2.
C. W. SMITH.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.
Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.
Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.
Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co, preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

add ill
Plato, 7 p. m., Feb. 8, as Br. McArthur may arrange.
Udina, 11 a. m., Feb. 9, and onward as the interest may demand. Br. H. G. McCulloch will be present to help preach the Word.
E. H. BURINGTON.

MICHIGAN.

The next Q. M. of the Northern District of Michigan will be held with the church in Hesperia, Friday, Feb. 14, and over Sunday. Let there be a general rally. Bring your tithes and offerings into the store house and obtain the blessing.
E. B. SCOTT, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks afte
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

The third Q. M. of the Southern District will be held in Rives, Jackson Co., commencing Thursday, Feb. 13, and continue over Lord's Day. A full representation is desired, and we trust that all our preaching brethren will be present. We cordially invite all who can, to come filled with the Spirit, and to work for the salvation of the perishing. Brethren will stop off at Leslie, where teams will be in waiting except on Sunday. C. FOX, Sec'y.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Elk Corner, Vancamp's Hall, Thursday eve. Feb. 13.
Fremont, Red S. H., eve., Friday, Feb. 14.
Port Hope, eve. Tuesday and Wednesday, Feb. 18 and 19, as Br. Durand may arrange.
Port Crescent, Sabbath, 11 a. m. and 7 p. m., as Mr. Daniel Day may arrange, Feb. 23.
GEO. WRIGHT.

The third Q. M. of the Eastern District of the A. C. Conference of Michigan will be held with the A. C. church of Marlette, Sanilac Co., commencing at 2 p. m., Thursday, March 6, and continuing over Sunday.
Brethren come, as far as possible, and come to work. We earnestly hope this church will be prayerfully remembered, and the quarterly gathering will be a great blessing to them. They have a good and comfortable chapel, and we have reason to believe the brethren at Marlette will cordially greet all who may attend.
JOHN H. PATON, Sec'y

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.
Norris S. H., 11 a. m., Feb. 2, and once in four weeks.
Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

The third Q. M. of the Western District will be held with the church, at Gilmanton, Buffalo Co., Friday eve., Feb 7, and hold over Lord's day. All the friends of Jesus are requested to make this meeting a special subject of prayer, that God may make his power known at that time in strengthening believers and converting sinners. Why should we not expect it? God is unchangeable. He gave his Son to save the perishing, and will he not hear prayer to that end? Let us not be straitened in ourselves. God will hear prayer. P. W. HOUGH.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Annual Conference, Monticello, Feb. 5 and over Sabbath.
Eagle Lake, Byers S. H., Thursday eve., Feb. 13.
Winnebago Agency, New S. H., Friday eve., Feb. 14.
Medo, Western S. H., Saturday eve., Feb. 15.
Medo, at Br Bates' house, 2:30 and 7 p. m., Sunday, Feb. 16.
Owatonna, Fitzsimmons S. H., Tuesday and Wednesday eve., 7 o'clock, Feb. 18 and 19.
S. C. WELLCOME.

The Annual Meeting of the Minnesota A. C. Conference (the eleventh) will be held in Monticello, commencing Wednesday eve., Feb. 5, and hold over Lord's day.
Churches throughout the Conference are requested to report by delegate or by letter. All ministers of the Conference are requested to attend personally, as business of importance will be transacted.
Church officers will please forward to the Conference Treasurer (L. C. Collins, Monticello,) the contents of the Mission Boxes, and collections from other sources for the Conference.
Churches reporting will direct to the Secretary at Monticello, Wright Co., Minn.
S. C. WELLCOME, Sec'y.
GEO. W. MILLER, Pres't.

IOWA.

Odel S. H., Wednesday eve., Feb. 5.
Elk Creek, Thursday eve., Feb. 6, and over the following Sabbath. J. RIDLEY.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.
Signed:—T. E. Cook, J. Ingalls, J. Gilder.leve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

Q. M. of the First District of the N. W. Missouri and S. W. Iowa Conference will be held at Troublesome Creek, six miles east of Atlantic, Cass Co., Iowa, commencing Friday eve., March 14. Brn. Hubbell and Nokes will be expected to come and help at this meeting. We also expect Eld. Wm. McCulloch. This is a good field, and the truth has a firm hold. Come, brethren, praying and ready for work. WM MURPHY, Sec'y.

Romig S. H., near Milford, Feb. 2, and every fourth Sunday.
Waveland, Pottawatamie Co., Feb. 9, and once in four weeks.
Troublesome Creek, Feb. 16, and every fourth Sunday.
Heding's S. H., Feb. 23.
Let the brethren circulate these appointments fully. WM. MURPHY.

The next Q. M. of the Southern Iowa and North Missouri Conference will be held at Corydon, Wayne Co., Iowa, commencing Feb. 22, and holding over Sabbath. We hope to see all the ministers belonging to this conference and others who can be present at our meeting. We cordially invite all who can to come and labor with us for the good of the cause of Christ. Br. S. K. Gibson is expected to be with us.
L. Z. LOTSPEICH.

Dudley S. H., Vernon Co., commencing Thursday eve., Feb. 17, a protracted meeting with lectures on the prophecies. Br. A. Foster of Sparta, will help JOB. BROWN.

NEW YORK.

Elmira, Feb. 10. JOHN T. ONGLEY.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

PENNSYLVANIA.

East Troy, Bradford Co., Feb. 6, 7.
South Creek, Bradford Co., Feb. 9.
JOHN T. ONGLEY.

KANSAS.

The Kansas Advent Christian Mission Association will hold its annual session at Bero, Cherokee Co., Feb. 10. Officers for the ensuing year are to be chosen, and other business of importance transacted. A general attendance is desired. T. BOZLEY, Sec'y.
H. J. MUNSON, Pres't.

ARKANSAS.

The first Q. M. for the Blue Mountain District will be held at the Turkey Creek Meeting House, Richwood Township, Saturday, March 1, and continue over Sunday. J. B. BROWN.

MISSOURI AND IOWA.

The second Q. M. in District No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held at Quitman, Nodaway Co., Mo., commencing Friday eve., Feb. 28 and holding over Sunday. Eld. Wm. McCulloch will be with us. A general invitation is given to all who love our Savior and his appearing. Come, brethren, to help us and cheer us with your presence.
JAMES C. SMITH, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.
JOSEPH LUTRELL, Sec'y, 257, St. Joseph St.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

FEW SAVED; or, The Awful Condition of the World. 15c. By D. T. Taylor.

CRUDEN'S CONCORDANCE.—Unabridged, $5, by express. Condensed, sufficiently full for ordinary purposes, by mail, $1.75.

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THE SYRIAC-PESHITO version of the New Testament, by Murdock. $2.50, Post-paid.

THE BIBLE SOLUTION of The Phenomena of Modern Spiritualism. By N. Field, M. D. 15c.

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THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions to the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 30c. post-paid.

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SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Cloth, $1, paper, 60c. Postage, 5c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

PRINTED NOTICES FOR PUBLIC meetings. Blanks for writing date and place, and subject of discourse. 5c. a hundred.

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THE FAITH OF ST. PAUL; showing it to have been neither Pharisaic nor Sadducean, but Hebrew. By L. C. Collins. 10c.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 28. CHICAGO, FEBRUARY 11, 1873. WHOLE NO. 459.

Advent Christian Times.

Contents of This Number.

First Page.

Brief Editorials

Second Page.

Vigilate; The Rat that Renounced the World, poems; The Judgment at Hand, (third article) E. C. Bronaugh; The Ministry of Angels, Mrs. H. V. Reed.

Third Page.

The Life of a Justified Man, (third article) London Quarterly Journal of Prophecy; Restorationism—Confessions of its Friends, Nemo; Union in Iowa; An Inspired Life

Fourth Page.

Brief Editorials; Editorial Gleanings; Judge not that Ye be not Judged; Birth of Christ in Heathen Expectations; Aged Ministry.

Fifth Page.

An Excellent Receipt; News — At Home, Abroad.

Sixth Page.

A [Feathered Messenger, (poetry)]; A Pardon Locked Up; "That's Me;" A Savior for All; English Letter; Letters from Wm Siddall, I Adrian, S. J. Bentley, and B. J. Goodwin.

Seventh Page.

Letters from a friend, S. W. Bird, Martha Slack, S. C. Wellcome, Sr. Rensbreits, and J. W. Thompson; Unchanged though Long Absent, Rainbow; The Infant Reasoner; The Helpless Victim; A Child's Morning Prayer.

Eighth Page.

Business Department; Obituaries; Notices; Appointments; Marriages; Advertisements.

DR. GIESELER, in his *Ecclesiastical History* (vol. 1. p. 67) says, that the Christian belief in the second century concerning the state of the dead was that 'the souls of the departed were to be kept in *hades*, and the opinion that they should be taken up into heaven immediately after death was considered a Gnostic heresy.

WE do not recall just now anything more incongruous than the citation of Ps. 50: 21, 23 by an advocate of eternal misery against Restoration. True the passage is pertinent enough against the latter theory, but how a threat to 'tear in pieces' can conserve the notion of eternal *preservation* of one's being is not so clear.

THE mediumship of Mr. Potts—Beans passed through the ceiling—A button dissolved and passed through the floor.' Such is the heading of an article in a leading Spiritist journal, giving an account of certain 'wonderful mediums.' Exalted business for spirits, that—taking beans, decomposing them into gas (?) and passing them through a ceiling, to be recomposed into beans and dropped into the owner's hat!

IT may be a comforting thought to believers who feel that they are unappreciated, or do not receive the notice or attention they should, to be reminded that only three out of the eleven apostles find any mention in the New Testament after the ascension. Let those who sometimes feel slighted, recall this fact; and, also, honestly answer themselves the question, whether they wish their reward here or in the hereafter.

THE Fathers do not always speak after a fashion to command our respect. Undeniably they sometimes 'blow both hot and cold;' are not infrequently turgid; often tiresome, and inane. But they had some clear notions of the truth if Bp. Patrick speaks truly. He says: 'Many of the ancient Fathers look upon the expulsion of Adam from Eden as a merciful dispensation, *that man might not be perpetuated in a state of sin.*'

CALVIN called the Soul sleepers of his day 'Hypnologists,' or sleep-preachers. Lest any should think our opposers then exhibited more refinement in the choice of epithets than those of later days, we may add that he also styled the Hypnologists babblers, madmen, dreamers, drunkards, etc. We can readily believe that his celebrated, *Psychopannychia* was 'hot, furious, and abusive,' as one of his reviewers declares.

IT is worthy of remembrance that in the time of Leo X, under whose reign the Lateran Council officially proclaimed the notion of the immortality of the soul as an article of Christian faith, the most notable philosopher of Italy in that age, Pietro Pompanazzo, taught that the soul is mortal. Leo fulminated a bull against him, declaring he must retract or be proceeded against for heresy—a style of argument not yet entirely out of vogue

THOMAS DE QUINCEY in Hogg's *Instructor* Aug 21, 1852, says: 'I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole being, viz., to God; and derivatively to all others according to the interest they can plead in God's favor.' It seems to us that this proposition carries the stamp of truthfulness upon its very brow. It is inconsistent to suppose that a being unreconciled and irreconcilable to God should eternally exist with him.

HARDLY too much stress can be laid upon the fact that, while never so much as once do the Scriptures indulge the use of the expression 'immortal souls' or 'spirits,' or any equivalent term or phrase, the words 'mortal man,' 'corruptible man,' and many terms and phrases of like import are in the Book. Does it mean nothing that some of the most frequently recurring expressions in human theology are utterly unknown to the Divine Revelation? We think the fact is an exceedingly suggestive one

TRUER words were never uttered than those by J. Panton Ham when he said of the doctrine of the sleep of the dead: 'It adds new emphasis to the cry, "Come Lord Jesus!" and gives a prominence unknown to the popular view, to the official dignity of Christ as the "Resurrection and the Life."' While, as he adds, once established, it effectually undermines and forever overthrows the 'most enormous errors that have invaded the church—Purgatory, Indulgences, Saint-worship and the like; besides Mormonism, Spiritism and other formidable false theories of religion.

ON Sunday, says Justin Martyr, (as quoted by Scott), all Christians, in the city or country, meet together, because that is the day of our Lord's resurrection; and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, exhorting them to imitate and do the things which they have heard; then we all join in prayer and after that we celebrate the sacrament

—Why not adopt this primitive mode of worship, in some, at least, of our services.

IT is worthy of remark that the early creeds of the church agree with the New Testament in their continual reference to the doctrine of the resurrection. Is not this fact an striking contrast with the teaching and preaching of later days, which practically sets aside the hope of the New Testament and the early church, which is a future life by a resurrection? This idea is now well-nigh supplanted by another which makes man naturally the possessor of an eternal existence, and renders the resurrection no longer a necessity.

ONE of the oldest Congregational churches in old Massachusetts, has circulated a card, on the back of which the following subjects of discourse for the current month were announced:

'Deformed Feet,' 'The Strange Contents of a Lost Trunk,' 'The Tragic History of a White Lie,' 'Frosted Locks,' 'Go to Jericho,' (we can easily see under this topic, how an admirable application of the subject might be made to the preacher, says *Zion's Herald*,) 'Beautiful Shoes; their Prophetic Suggestiveness,' 'Salt Again.'

—This is sensationalism gone to seed. What next?

A great many ministers of the Established Church of England confess to having been brought into bondage by their obligation to recite the "damnatory clauses" of the Athanasian creed. The *Christian Register* sees no reason why they should continue to be bound and puts the case thus:

If fourteen deans, twenty-five archdeacons, one hundred and ninety cathedral dignitaries, one hundred and eighty metropolitan clergy, twelve queen's chaplains, to say nothing of the two thousand five hundred of more ordinary parsons, are distressed in their consciences because they are required to say what they don't believe, why don't they stop saying it? To be sure it might cost them their places, but we hope they are not ready to confess that they lie for a living.

LOOK at this picture, and then at that. Luther Lee, aided by Mr. Drew, says the soul, 'the real man,' is 'simple,' 'uncompounded' 'indivisible,' 'indissoluble:' without 'exterior or interior surface,' without 'extension,' and 'can never come into contact with matter.'

John Milton says: 'Man is a living being, intrinsically and properly an individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and soul man: that is to say, a body or substance, individual, animate, sensitive and rational.—*Treatise on Christian Doctrine.*

Reader, which kind of man or soul are you? Are you a real man, a living soul, or a concentrated *nothing.*

AFTER recovery from his recent illness Spurgeon took occasion one day in the pulpit to say:

> Beloved, I beseech you love Christ, and live for him while you can. Work while opportunity serves. While I have been laid aside, and able to do nothing, the great sorrow of my heart has been my inability to do him service. I heard my brethren shouting in the battle field, and I saw my comrades marching to the fight, and I lay like a wounded soldier in the ditch, and could not stir, save that I breathed a prayer that you might all be strong in the Lord and in the power of his might. This was my thought: 'Oh, that I had preached better while I could preach, and lived more for the Master while I could serve him?' Don't incur such regrets in the future by present sluggishness, but live now for him who died for you!

—Wholesome advice, that. Don't refuse it because it costs you nothing.

THERE is a world of suggestion in the following paragraph from a sermon by A. K. Potter, of Springfield:

> We thought a pastor rather foolish, to speak mildly, who in the middle of the week left a place of recreation by the sea and a company of ministers and friends which he was greatly enjoying for one of the usual weekly meetings of his church, left greatly desiring to remain, almost tearing himself away, for no reason whatever save that little meeting which most pastors would not have hesitated five seconds in deciding to leave to the people at home. In thinking of his course, it has occurred to me, his long and successful pastorate, as harmonious to-day as at its commencement thirty years ago, his prosperous church fairly overflowing with life is due to his fidelity to the minister, to the fact that the man has killed every desire, conflicting with his office as a servant of the Lord, and of the people.

THE New York *Sun* in mention of the death and approaching demise of the more celebrated editors of the passing generation —Greeley, Raymond, Bennett and others—asks:

> What has become of all these men who are gone? Where are they now? Authentic intelligence on this subject would be read with deeper interest than any news that we shall ever publish. They differed in their religious views. If they are now truly wise and able to see the truth, they must know who was right and who was wrong.

—The only "authentic intelligence" concerning the state of dead editors or any other dead persons, is to be found in the Bible, which declares they are in a state of unconscious slumber, knowing 'not anything.' The question of right and wrong conduct is referred over to the day of judgment, when every man shall be rewarded according as his works may have been.

THE recent display of ill-humor in the New York Minister's Meeting, reminds us of a remark by James William Barlow, of Dublin University, to the effect that the dogma of eternal misery was 'the *favorite* doctrine of orthodoxy.' In proof of this he offered the assertion of his experience, that one might doubt about any other so called orthodox doctrine without exciting any special display of feeling; but denial of the future everlasting wretchedness of the lost was almost certain to provoke a display of temper in the mildest mannered 'evangelical.' And who that has any experience at all but can affirm the truth of Prof Barlow's opinion. If men are most easily and deeply moved concerning matters that lie nearest to their hearts, then certain it is, that its most horrible dogma is one of the most tenderly cherished doctrines of Christendom. The reason why this is so is not so obvious.

AMONG the remarkable statements of Immaterialism we remember none more so than this:

> "Despoil man of his essential, eternal consciousness, and what other adequate reason can be given for God's efforts in man's redemption?" And again: "If it cost nothing but the divine *fiat*, it would be a grand thing to raise up a decayed body and give it immortality. But when we reflect that the resurrection cost the sufferings and death of Christ, we cannot refrain from thinking it would have been better had man's unconscious dust slumbered on to all eternity, than that the holy Jesus should have suffered the indignities of a Roman cross!"

—Which is to say, not exactly that without the element of eternal consciousness man is *not worth saving*, but that without that attribute he is not worth the price paid.

These are the sentiments of Mr. B. U. Watkins, who recently undertook to fix up Mr. Braden's failure in a series of articles in the *Standard* each article to be devoted to *one* argument. About half a dozen articles, only, appeared, hence we conclude that the number of weapons in his armory is quite limited, which is perhaps just as well for his cause, if the above is a fair sample of his artillery.

IT is not, perhaps, a good thing to underrate ourselves any more than it is to overestimate our virtues or capacities; but certainly no one has a right to vilify himself after the occasionally-fashion of the disciples of the total depravity dogma. Man is bad enough, surely: but when the pious poet paints the average man after this fashion, we confess it looks to us like a strained humility. He says (*The Temple Rebuilt*):

"Is there a fiend in all the lists of hell
Whose secret knock has not my welcome gained
To work in fire and filthiness of sin?
However smooth and gilt the open life,
Infection has been rank within my heart
To make a ghastly sepulcher; a den
Of unclean spirits, hatred, lust, deceit,
Pride, malice, envy, jealousy, revenge;
My thoughts are crimes; my wishes dreadful
wrongs;
Looks, fornication; anger, foul with blood!"

But when we are told further that ere we can know the divine love we must hear the Lord saying to us

"Go to thy place, thou false and filthy soul!
Down with the damned; and make thy fiery bed
In burnings everlasting; and with fiends
Prepare the endless battles of revenge,"

we confess to a disgust mingled with horror, and we feel our time can be better redeemed than in perusing such poetry.

WE have been asked our opinion of a 'flaming notice' of a work against our views. The advertisement referred to, from the *Morning Star*, is simply a misrepresentation. Eld. Rufus Wendell never renounced his 'annihilation views,' but holds them yet. The only change in his teaching was in regard to the intermediate state and the nature of man, he now holds that the spirit survives the body in some way a conscious entity, until the resurrection, when the wicked will be 'annihilated.'

Mr. McDonald's book is neither hard to answer nor difficult to meet. A tyro in our views can dispose of his case very readily. We have had the pleasure of reading an unpublished review of Mr. McDonald, by one of our youngest ministers (residing in Salem, Mass.) which disposes of him or his supposed logic very effectually.

And as to Dr. Clark's essay, when he undertakes a reply to Whitmore's damaging review of it, his friends may possibly have something to boast of. The only answer vouchsafed to Eld. Whitmore as yet is, that he 'misunderstood Clark's argument;' but *how* he misunderstood we are not told and cannot learn. They who have read both the essay and the review think Eld. Whitmore understood Dr. Clark's arguments better than he did himself. Indeed we cannot see how any reader of both documents can avoid that conclusion.

Recreant Ministers.

We clip the following from a secular paper.

> "The churches of all denominations have been sadly grieved in the last year or two by the falls into grevious sins of one or more of their popular ministers. So far as we remember no church of any size has been exempt in this particular, or has aught to boast of over their brethren of other churches. Many shallow reasoners have jumped to the conclusion that religion will be almost extinguished in our land, and all confidence in the clergy be destroyed by these sad occurrences. According to the last census of the United States, there were forty-eight thousand six hundred and eighty ministers of all sorts—Protestant, Jewish and Romish—in our country. Now if they had fallen in the same proportion with the twelve apostles under our Lord's immediate supervision, there would have been more than eight thousand of them who had fallen in the past three years, and yet one hundred, if not a less number, would include all who have fallen within that time. Whenever one falls now, his fall in all its aggravations, and often far beyond its real enormity, is proclaimed by every newspaper and telegraph line in the whole country. It was not so twenty five or thirty years ago. 'But,' said a young coxcomb the other day in our hearing, with a curl on his lip, 'the preachers are getting to be the worst men in the land.' 'Not so fast,' said we, 'young friend. Take forty-eight thousand doctors or lawyers, and apply the same strict test of moral conduct to them that you do to the ministers, every time one of them gets drunk or is otherwise guilty of immoral conduct, put his name in the newspaper, and telegraph him all over the world, and you would not have room enough in the newspapers were they ten times as large as the now are, for one in ten of the tales of scandal that would fill them.'
>
> "We say, after a long and intimate acquaintance with hundreds, yes we might say, with thousands of ministers of all churches and sects in our land, we have found the great mass of them neither impure nor intemperate.

The Cry of the Children.

The following timely and vigorous passage is from a recent article in the *New York Independent.* The statements are not only true of New York, but everywhere in the land an effort is made by teachers to exact from children an amount of intellectual labor that would be slow death to strong men. We write this with a lively realization of its truth, after spending an entire evening with a boy over his algebra:

> "The customs of the day actually make larger demands on the children for mental work than adult people themselves can possibly stand. Five and six hours in school, two or three hours at home, make a day's work, which would wear men and women out prematurely in the use of the brain. But this is about the average measure which we murderously demand of our children. It is infanticide. It is more refined, it is slower, it is more decorous; but it is scarcely less effectual than the exposure of young infants, as practised by the ancients. There is just one refuge left for the poor little children thus hunted down and helpless in our hands. They use it abundantly, and who can blame them? We require them to spend too much in ostensible study. That they have to do for we have the power. But the little persecuted sufferers have an alternative. They must study the prescribed hours; but they can study as listlessly as they please. Four hours daily, suitably distributed, they might, perhaps, spend with profit in good, downright mental application. But they *must* spend six or eight in application of some sort. It is quite impossible that they should spend them well. They therefore spend them ill. They spend them in slackening and scattering their powers of attention, instead of strengthening and concentrating them. In other words, they regularly and inevitably defeat the best object of their attendance at school in place of securing it."

THE preciousness of little things was never more beautifully expressed than by B. F. Taylor in the following:—"Little words are the sweetest to hear; little charities fly farthest, and stay longest on the wing; little lakes are stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs the most loved. And when Nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews." Everybody calls that little which he loves best on earth.

Cultivate the idea that you are poor and owe much to yourself; piously believe that God loves his church, and will care for its interests; give as little as possible —but lay up your hundreds and thousands, and persuade yourself that you are both just and generous. Our cousin Ben. tried it satisfactorily forty years, and died rich. What a joy to him was a five-dollar bill.—*Anon.*

Vigilate.

Say, when h[illegible]meth will he find us waiting?
Our lamps [illegible]ght burning ready for our Lord?
Behold he com[illegible]h quickly—very quickly—
Bearing with him our wondrous great reward.

Few years ago our ears could hardly hear his footsteps,
For all our land was filled with war alarms;
On hill and shore where once the storm was raging,
Christ's little children sing triumphant psalms.

See once again the same sweet holy picture,
On which, long years ago, the angels smiled,
The starry night, the shepherds bending lowly,
The blessed virgin and her royal child.

As he came then, our Prince, our Lord and Savior,
So will he come again; Oh, hear his call,
His warning call, and go ye out to meet him,
For Christ may come, this advent, to us all.

No warning note shall sound at his appearing,
The sun will rise just as it did this day;
The mountain tops shall flush with golden glory,
The morning mists shall melt in light away.

All wait for him; none knoweth of his coming,
It may be eventide or early day.
We only hear his footstep on the mountain,
We only know he is not far away.

Oh wait and watch, for blessed are those servants
Who yet are faithful though their Lord delay,
Stand in your place, your lamps all trimmed and burning,
He cometh quickly — Christian, watch and pray.

—*Selected by T. F. Sargent*

The Rat that Renounced the World.

'Tis told
In a legend old,
How a certain rat grown tired of strife,
And the care that beset his ratship's life,
Wishing to meditate at his ease,
Took up his abode in a Holland cheese.

He found
This great round
Gave solitude, shelter, and plenty to eat,
And by diligent use of his teeth and his feet
He soon had a hermitage quite to his mind—
Its walls and its floors with good victuals lined.

This rat
Soon grew fat,
And he said to himself, "God bless his own!
My body now would be only skin and bone
If I hadn't turned hermit. I really must say
Renouncing the world's the better way.

To his cheese,
On their knees,
Came some representatives from the rats,
Saying: "Ratopolis is besieged by the cats;
We are going for aid to a foreign land;
Old neighbor, do lend us a helping hand.

We set out
Without
A dollar to pay the needful expense,
Do give us a shilling, or at least, a few cents;
We'll be very grateful, we'll surely repay,
If we live to return, on the next New Year's Day."

The rat
Said that
He no longer had interest in worldly affairs;
But for the sake of old friendship his two longest prayers
Were at their disposal. What could hermit do more?
He gave them his blessing, and—closed his door.

"Oh! the rarity
Of charity"
Among the rat family! If men live at ease,
And the world is to them a great Holland cheese—
When their friends are distressed and in sorry plight,
Do they give only blessings, then close the door tight?

The Judgment at Hand.

[Third Article.]

Lastly the saints were to "be given into his hand until a time and times and the dividing of time" (Dan. 7: 25), by which is meant a period of 1260 years. This we prove as follows. In Rev. 12: 14 the flight of the church from before this same terrible persecution is prefigured under the type of a woman fleeing into the wilderness when we are told "she is nourished for a time, and times, and half a time." In v. 6 of this same chapter this period of time is called "a thousand two hundred and three score days," during which they should feed the woman in the wilderness. The expression *days* is frequently used in the Bible to signify *years:* thus we read that the days of the years of the life of such and such of the patriarchs and other persons were so many years. And that in representing time, a day stands for a year and not a literal day, is clearly shown in Daniel's prophecy concerning the coming of the Savior, found in ch. 9: 25 to end.

When this prophecy was written the Jews, and Daniel among them, were captives in Babylon, and Jerusalem was lying waste and almost uninhabited. But it was here shown to the prophet that his beloved city should be rebuilt and inhabited by her people, and then he is told that "from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks," or sixty-nine weeks, equal to 483 days. This commandment is quite generally conceded to have gone forth in the shape of the decree issued by Artaxerxes in the seventh year of his reign (Ezra 9: 7, 11, to end); that the wall was rebuilt in troublous times, as Daniel had foretold. (Neh. 4[illegible] to end.) This seventh year of A[illegible] our common chronolog[illegible] before Christ 557 yea[illegible] and [illegible] ches to our Savior's twenty-[illegible]venth year in which John Baptist be[illegible]n to proclaim him as Messiah. Ot[illegible]hronologists maintain that our common table is incorrect, and that this seventh year of Artaxerxes was B. C. 483. Be this as it may, our position that each day of Daniel's sixty-nine weeks represented a year is sufficiently established by either calculation. Moreover and above all this we know the fulfillment of the prophecy concerning these 1260 days, that they were not intended as literal days, for in that case they would cover a period of only three and a half Jewish years of 360 days each, whereas the Papal dominancy was centuries in duration, and if we add 1260 years to A. D. 528, the year in which, as above shown, the papal power began to exist as Daniel's persecuting "little horn," we reach A. D. 1796, the commencing of the terrible revolution which deluged the continent of Europe in blood, and during which revolution thousands of the Romish clergy perished; for then did the "judgment sit" and they began to "take away his power to consume and to destroy it unto the end." (Dan. 7: 26.) And with the downfall of the French Empire in 1871 the Papal temporal power ceased to exist.

The rise of that power was gradual, as the prophet here foretold its decline would be. The decree of the tyrant Phocas making Boniface III, Universal Bishop, and greatly enlarging the temporal power and dominion of the pontiff, was issued about A. D. 610 or 611, and 1260 years added to the latter date reach A. D. 1871. The temporal or civil power of the Pope, is to us a thing of the past. The Church of Rome is no longer in a position to impose her dogmas upon mankind by force. She can no longer make war upon the saints nor prevail against them. And yet it was written by the prophet, "I beheld and the same horn made war with the saints and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." (vv. 21, 22, 27.)

It is agreed among our standard commentators, that the willful king of Dan. 1: 31–40 is identical with the power represented by the little horn of ch. 7, and a majority of ablest modern expositors apply the remainder of the chapter from v. 30 to the end, to the same king or power, in which they are undoubtedly correct, though we have not space here to give their reasons, our present object being to direct attention to the fact that this prophecy reaches to "the time of the end," (v. 36, 40), when "many of them that sleep in the dust of the earth shall awake." (ch. 12: 1–4.) And to prove, if proof be needed, that this plain language is predicted of the time of the resurrection, and consequently of our Savior's literal second advent, as no Christian who believes in a literal resurrection will pretend that it can or will take place prior thereto; "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." (1 Thes. 4: 14, 16.)

In 2 Thes. 2: 3–13 this same persecuting, blaspheming power is mentioned by Paul, as indeed is plainly manifested from a confusion of Scripture. In v. 4 we read, "Who opposeth and exalteth himself above all that is called God or that is worshiped; so that he, as God, sitteth in the temple of God showing himself that he is God," which is precisely parallel with the language of Dan. 11: 36, 37; "and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods.........for he shall magnify himself above all."

This belief was common among the Jews prior to our Savior's time, that when he should appear it would be in the character of the most powerful of earthly monarchs, and that he would exalt the Jews above all the nations and make Jerusalem earth's capital city. And so when Jesus was proclaimed as the long promised Messiah they anticipated the immediate fulfillment by him, of this, their earnest but mistaken expectation. Thus we read in Lk. 19: 11, 12, that our Lord "spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore a certain nobleman went into a far country to receive for himself a kingdom and to return." That Jesus intended to liken himself unto this nobleman, is selfevident from the context, and he meant to teach his followers, here as elsewhere, that his kingdom was not of this world, nor to be set up by man's instrumentality, or aid. His kingdom is the "stone cut out *without hands.*" Now if you will turn to Dan. 8: 13, 14 you will there behold the scene of the investiture of our Lord with this identical kingdom which he has gone into that far country to receive for himself; for we there read, "I saw in the night vision and behold one *like the Son of man* came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him, and there *was given* [illegible]im dominion and glory and *a king*[illegible]" etc. And now when he shall [illegible]receive that kingdom will be not return[illegible]e promised he would? Paul says [illegible] "shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4: 1), thus showing not only that he will appear on earth again so soon as he shall have received his kingdom, but that then the day of judgment will have come.

So strongly was the Jewish faith to which we have alluded above, rooted in the minds of the disciples that all the plain declarations of the Savior to the contrary, did not suffice to disabuse them of their error; for we hear them repeating, as their last words to him on earth, "Lord wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) St. Paul seems to have been fighting against this deception in 2 Thes. ch. 2; for he charges the brethren not to be troubled or soon shaken in mind or deceived by word or letter as from him that the day of Christ was then near at hand; for, said he, that day shall not come except there come a falling away, or apostacy from the true faith, first, and that man of sin the son of perdition should be revealed. And he calls upon them to remember that when he was yet with them he told them these things, and now, said he, you know what it is that witholdeth, that is, prevents or hinders the immediate revelation or appearing of that wicked one: and he tells them that the same thing should continue thus to prevent and hinder, until it should be taken out of the way. Now the thing which did thus *let* or hinder the revelation of the Papal power was the Pagan Roman government, which had to be "taken out of the way," in order to the accession of Papal to the civil power of that government.

"And then shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the *brightness of his coming.*" (v. 8.) The Greek which is translated "the brightness of his coming" is, when literally translated, "*by the appearing of the presence of himself.*" *Parousia* invariably denotes the actual personal presence of the person spoken of, and the "coming" or *presence* of our Lord here mentioned cannot be interpreted in a figurative sense without doing violence to the necessary import of the word. Thus Paul says in 1 Cor. 16: 17, "I am glad of the *parousia* (coming or presence) of Stephanus, etc." It is then by the actual appearing of the presence of our Lord that this man of sin or wicked one will be destroyed.

E. C. BRONAUGH.

The Ministry of Angels.

"Are they not all ministering spirits sent forth to minister to those who shall be the heirs of salvation?" (Heb. 1:14.)

The angels of God have always occupied a prominent position in the affairs of earth. In obedience to the mandate of Jehovah they worked out the problem of creation and drew from the halls of chaos the fair proportions of the new-born earth. They planted the floral bowers of paradise and taught the music-winds to play amid the baby shades of Eden. They tinged the first morning with the golden light of day, and drew the crimson robe of sunset across the evening sky. Until the light of revelation dawned upon humanity they formed the only medium of communication between God and his creatures. The "*Elohim*" or "*Malach*" of the Hebrews and the "*Angelos*" of the Greeks have ever been the representatives of God upon earth. The human eye has never rested upon the form of the eternal Jehovah (1 Tim. 6: 16), but the Elohim of the Lord—the angel of his presence—talked with our first parents beneath the cloudless skies of Eden.[1]

The coast of all past time still bears the impress of angel feet; they are imprinted upon the bright plains of Mamre, where were gathered the grapes of Eschol—the figs and pomegranates which were borne back to Joshua as the fruits of the "goodly land" upon which they were so soon to enter. Here, amid the blushing fruits of the East, the messengers of the Lord communed with Abraham. Here they opened to his eye of faith the blessings of futurity, and spread before his vision the panorama of coming ages. But they could not linger long in the patriarch's tent; another duty lay before them, and they hasted to the cities of the plain. Perhaps earth never witnessed a fairer scene than that laid out at the angels' feet. Before them was a plain which rivalled in fertility the richest of earth, and the silver waves of the river Jordan rippled through it, bringing joy to all the dwellers of the land. But the gems of the valley are the fine cities[2] which reflect the glory of an eastern sunset. Very beautiful are their towns and palaces where luxury reigns supreme! But they are the whited sepulchers of antiquity, the haunts of crime and homes of blasphemy. Long have they sinned against Heaven; they have defied God and insulted his children. But the bolt of vengeance is poised above their heads, and the messengers of the Lord are sent to warn the *one* faithful child of God to flee with his family from the impending wrath. The warning is heeded; the city is deserted by the chosen few. God's thunder-bolt has fallen, and the fiery waves of judgment sweep over the plain.

"'Tis the vintage of blood, 'tis the fullness of time,
And vengeance shall gather the harvest of crime."

Roll back the flood of time and see the bright summit of Mount Moriah before it was hallowed by the "House of the Lord" or desecrated by the Mosque of Omar. Its fair brow is crowned with a sacrificial altar whereon is laid the human sacrifice, and Abraham, with a faith that never faltered, is bending over his darling boy with the gleaming knife poised for the fatal blow. But the voice of the angel rang through the silence; the command of God was revoked, the child was saved, the lamb stood in the thicket ready for the offering, and the faith of the tried father was bright as molten gold.

No angel from the courts of heaven ever brought a more joyous message to earth than that which shed its sacred light upon the brow of Mount Moriah. The drapery of years is drawn over the scene, but it is pictured upon the canvass of history, and stands to-day as a witness of the faith of Abraham, the care and love of God for his children, and the ministry of angels in the affairs of earth.

Whenever an important message waited for the children of men; whenever the Lord of the whole earth communicated with his creatures, the angels of his presence brought the tiding to earth.

Moses wandered an exile from the court of Pharoah, and watched his flock amid the grandeur of mountain scenery. The dark veil of Egyptian bondage enveloped God's people, and the fetters of Israel were gilded only by the light of promise. But the hour of deliverance was near, for lo! on Moreb's rugged brow there gleamed a *burning bush*, and reverently before the sacred presence stood the chosen leader and received his high commission.

That burning bush was the forerunner of Israel's redemption, and its golden rays pointed to the promised land.

An angel sat beneath the oak of Ophra, and as Lideon threshed wheat by the wine press, the sacred messenger saluted him with the words,' 'The Lord is with thee thou mighty man of valor. Go in thy might and thou shalt save Israel from the hand of the Midianites." The commission was given, the burning rock identified the messenger, and the ashes of the burnt-offering sealed the testimony. The altar of Baal was cast down, the trees of the grove were fallen, and an altar to the living God hallowed the spot. The incense of the burnt offering arose on the midnight air and the stars of heaven looked down upon the worshipers.

The army of Israel was thinned until only three hundred chosen men remained; but the little band was led by the Lord of Hosts, and through the camp of Midian rang the fearful warcry, "The sword of the Lord and of Gideon." It was the herald of confusion to Israel's foes, "The sword of the Lord" had triumphed and his chosen people were saved.

The monarch of Assyria swayed his sceptre over the rich domain of an empire. Goodly cities paid him homage and spread their wealth at his feet. Nineveh, his capitol, presented to his gaze the trophies of eastern magnificence. With her stately towers and massive gates, with her marble palaces and gold-wrought temples; her splendor would have filled the heart of a less ambitious sovereign. But Sennacharib looked with envious eyes upon the "daughter of Zion."

The glory of Lebanon, with her imperial crown of cedars, and the fertility of Carmel he longed to possess. And within the precincts of his palace he said to his courtiers: "With the multitude of my chariots I am come up to the hight of the mountains, to the sides of Lebanon, and will cut down the tall cedars thereof, and I will enter into the lodgings of his borders and into the forest of his Carmel."

Had Jerusalem been ruled by a prayerless king its conquest would

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[1] Sometimes the same divine appearance which at one time is called "Malach Jehovah" is afterwards called simply "Jehovah." Hence, oriental translators, as Saadias, Abusaidre, and the Chaldee Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God, the angel of God. See "Gesenius' Hebrew Lexicon," p. 570. See also "Stuart's Sketches of Angelos," in "Bibliotheca Sacra," p. 88.

[2] Sodom, Gomorrah, Admah, Zeboim, and Zoar.

Vigilate.

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Our lamps [illegible]ght burning ready for our Lord?
Behold he com[illegible]h quickly—very quickly—
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How a certain rat grown tired of strife,
And the care that beset his ratship's life,
Wishing to meditate at his ease,
Took up his abode in a Holland cheese.

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Gave solitude, shelter, and plenty to eat,
And by diligent use of his teeth and his feet
He soon had a hermitage quite to his mind—
Its walls and its floors with good victuals lined.

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And he said to himself, "God bless his own!
My body now would be only skin and bone
If I hadn't turned hermit. I really must say
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The Judgment at Hand.

[Third Article.]

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The rise of that power was gradual, as the prophet here foretold its decline would be. The decree of the tyrant Phocas making Boniface III, Universal Bishop, and greatly enlarging the temporal power and dominion of the pontiff, was issued about A. D. 610 or 611, and 1260 years added to the latter date reach A. D. 1871. The temporal or civil power of the Pope, is to us a thing of the past. The Church of Rome is no longer in a position to impose her dogmas upon mankind by force. She can no longer make war upon the saints nor prevail against them. And yet it was written by the prophet, "I beheld and the same horn made war with the saints and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." (vv. 21, 22, 27.)

It is agreed among our standard commentators, that the willful king of Dan. 1: 31–40 is identical with the power represented by the little horn of ch. 7, and a majority of ablest modern expositors apply the remainder of the chapter from v. 30 to the end, to the same king or power, in which they are undoubtedly correct, though we have not space here to give their reasons, our present object being to direct attention to the fact that this prophecy reaches to "the time of the end," (v. 36, 40), when "many of them that sleep in the dust of the earth shall awake." (ch. 12: 1–4.) And to prove, if proof be needed, that this plain language is predicted of the time of the resurrection, and consequently of our Savior's literal second advent, as no Christian who believes in a literal resurrection will pretend that it can or will take place prior thereto; "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." (1 Thes. 4: 14, 16.)

In 2 Thes. 2: 3–13 this same persecuting, blaspheming power is mentioned by Paul, as indeed is plainly manifested from a confusion of Scripture. In v. 4 we read, "Who opposeth and exalteth himself above all that is called God or that is worshiped; so that he, as God, sitteth in the temple of God showing himself that he is God," which is precisely parallel with the language of Dan. 11: 36, 37; "and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods.........for he shall magnify himself above all."

This belief was common among the Jews prior to our Savior's time, that when he should appear it would be in the character of the most powerful of earthly monarchs, and that he would exalt the Jews above all the nations and make Jerusalem earth's capital city. And so when Jesus was proclaimed as the long promised Messiah they anticipated the immediate fulfillment by him, of this, their earnest but mistaken expectation. Thus we read in Lk. 19: 11, 12, that our Lord "spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore a certain nobleman went into a far country to receive for himself a kingdom and to return." That Jesus intended to liken himself unto this nobleman, is selfevident from the context, and he meant to teach his followers, here as elsewhere, that his kingdom was not of this world, nor to be set up by man's instrumentality, or aid. His kingdom is the "stone cut out *without hands.*" Now if you will turn to Dan. 8: 13, 14 you will there behold the scene of the investiture of our Lord with this identical kingdom which he has gone into that far country to receive for himself; for we there read, "I saw in the night vision and behold one *like the Son of man* came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him, and there *was given* [illegible]*im* dominion and glory and *a king*[illegible]" etc. And now when he shall [illegible] receive that kingdom will he not return [illegible]e promised he would? Paul says [illegible] "shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4: 1), thus showing not only that he will appear on earth again so soon as he shall have received his kingdom, but that then the day of judgment will have come.

So strongly was the Jewish faith to which we have alluded above, rooted in the minds of the disciples that all the plain declarations of the Savior to the contrary, did not suffice to disabuse them of their error; for we hear them repeating, as their last words to him on earth, "Lord wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) St. Paul seems to have been fighting against this deception in 2 Thes. ch. 2; for he charges the brethren not to be troubled or soon shaken in mind or deceived by word or letter as from him that the day of Christ was then near at hand; for, said he, that day shall not come except there come a falling away, or apostacy from the true faith, first, and that man of sin the son of perdition should be revealed. And he calls upon them to remember that when he was yet with them he told them these things, and now, said he, you know what it is that witholdeth, that is, prevents or hinders the immediate revelation, or appearing of that wicked one: and he tells them that the same thing should continue thus to prevent and hinder, until it should be taken out of the way. Now the thing which did thus *let* or hinder the revelation of the Papal power was the Pagan Roman government, which had to be "taken out of the way," in order to the accession of Papal to the civil power of that government.

"And then shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the *brightness of his coming.*" (v. 8.) The Greek which is translated "the brightness of his coming" is, when literally translated, "*by the appearing of the presence of himself.*" *Parousia* invariably denotes the actual personal presence of the person spoken of, and the "coming" or *presence* of our Lord here mentioned cannot be interpreted in a figurative sense without doing violence to the necessary import of the word. Thus Paul says in 1 Cor. 16: 17, "I am glad of the *parousia* (coming or presence) of Stephanus, etc." It is then by the actual appearing of the presence of our Lord that this man of sin or wicked one will be destroyed.

E. C. Bronaugh.

The Ministry of Angels.

"Are they not all ministering spirits sent forth to minister to those who shall be the heirs of salvation?" (Heb. 1:14.)

The angels of God have always occupied a prominent position in the affairs of earth. In obedience to the mandate of Jehovah they worked out the problem of creation and drew from the halls of chaos the fair proportions of the new-born earth. They planted the floral bowers of paradise and taught the music-winds to play amid the baby shades of Eden. They tinged the first morning with the golden light of day, and drew the crimson robe of sunset across the evening sky. Until the light of revelation dawned upon humanity they formed the only medium of communication between God and his creatures. The "*Elohim*" or "*Malach*" of the Hebrews and the "*Angelos*" of the Greeks have ever been the representatives of God upon earth. The human eye has never rested upon the form of the eternal Jehovah (1 Tim. 6: 16), but the Elohim of the Lord—the angel of his presence—talked with our first parents beneath the cloudless skies of Eden.[1]

The coast of all past time still bears the impress of angel feet; they are imprinted upon the bright plains of Mamre, where were gathered the grapes of Eschol—the figs and pomegranates which were borne back to Joshua as the fruits of the "goodly land" upon which they were so soon to enter. Here, amid the blushing fruits of the East, the messengers of the Lord communed with Abraham. Here they opened to his eye of faith the blessings of futurity, and spread before his vision the panorama of coming ages. But they could not linger long in the patriarch's tent; another duty lay before them, and they hasted to the cities of the plain. Perhaps earth never witnessed a fairer scene than that laid out at the angels' feet. Before them was a plain which rivalled in fertility the richest of earth, and the silver waves of the river Jordan rippled through it, bringing joy to all the dwellers of the land. But the gems of the valley are the fine cities[2] which reflect the glory of an eastern sunset. Very beautiful are their towns and palaces where luxury reigns supreme! But they are the whited sepulchers of antiquity, the haunts of crime and homes of blasphemy. Long have they sinned against Heaven; they have defied God and insulted his children. But the bolt of vengeance is poised above their heads, and the messengers of the Lord are sent to warn the *one* faithful child of God to flee with his family from the impending wrath. The warning is heeded; the city is deserted by the chosen few. God's thunder-bolt has fallen, and the fiery waves of judgment sweep over the plain.

"'Tis the vintage of blood, 'tis the fullness of time,
And vengeance shall gather the harvest of crime."

Roll back the flood of time and see the bright summit of Mount Moriah before it was hallowed by the "House of the Lord" or desecrated by the Mosque of Omar. Its fair brow is crowned with a sacrificial altar whereon is laid the human sacrifice, and Abraham, with a faith that never faltered, is bending over his darling boy with the gleaming knife posied for the fatal blow. But the voice of the angel rang through the silence; the command of God was revoked, the child was saved, the lamb stood in the thicket ready for the offering, and the faith of the tried father was bright as molten gold.

No angel from the courts of heaven ever brought a more joyous message to earth than that which shed its sacred light upon the brow of Mount Moriah. The drapery of years is drawn over the scene, but it is pictured upon the canvass of history, and stands to-day as a witness of the faith of Abraham, the care and love of God for his children, and the ministry of angels in the affairs of earth.

Whenever an important message waited for the children of men; whenever the Lord of the whole earth communicated with his creatures, the angels of his presence brought the tiding to earth.

Moses wandered an exile from the court of Pharoah, and watched his flock amid the grandeur of mountain scenery. The dark veil of Egyptian bondage enveloped God's people, and the fetters of Israel were gilded only by the light of promise. But the hour of deliverance was near, for lo! on Moreb's rugged brow there gleamed a *burning bush*, and reverently before the sacred presence stood the chosen leader and received his high commission.

That burning bush was the forerunner of Israel's redemption, and its golden rays pointed to the promised land.

An angel sat beneath the oak of Ophra, and as Gideon threshed wheat by the wine press, the sacred messenger saluted him with the words, 'The Lord is with thee thou mighty man of valor. Go in thy might and thou shalt save Israel from the hand of the Midianites." The commission was given, the burning rock identified the messenger, and the ashes of the burnt-offering sealed the testimony. The altar of Baal was cast down, the trees of the grove were fallen, and an altar to the living God hallowed the spot. The incense of the burnt offering arose on the midnight air and the stars of heaven looked down upon the worshipers.

The army of Israel was thinned until only three hundred chosen men remained; but the little band was led by the Lord of Hosts, and through the camp of Midian rang the fearful warcry, "The sword of the Lord and of Gideon." It was the herald of confusion to Israel's foes, "The sword of the Lord" had triumphed and his chosen people were saved.

The monarch of Assyria swayed his sceptre over the rich domain of an empire. Goodly cities paid him homage and spread their wealth at his feet. Nineveh, his capitol, presented to his gaze the trophies of eastern magnificence. With her stately towers and massive gates, with her marble palaces and gold-wrought temples; her splendor would have filled the heart of a less ambitious sovereign. But Sennacharib looked with envious eyes upon the "daughter of Zion."

The glory of Lebanon, with her imperial crown of cedars, and the fertility of Carmel he longed to possess. And within the precincts of his palace he said to his courtiers: "With the multitude of my chariots I am come up to the hight of the mountains, to the sides of Lebanon, and will cut down the tall cedars thereof, and I will enter into the lodgings of his borders and into the forest of his Carmel."

Had Jerusalem been raised by a prayerless king its conquest would

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[1] Sometimes the same divine appearance which at one time is called "Malach Jehovah" is afterwards called simply "Jehovah." Hence, oriental translators, as Saadias, Abusaidos, and the Chaldee Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God, the angel of God. See "Gesenius' Hebrew Lexicon," p. 570. See also "Stuart's Sketches of Angelos," in "Bibliotheca Sacra," p. 88.

[2] Sodom, Gomorrah, Admah, Zeboim, and Zoar.

What loud hallelujahs will rend the air as the saints of all ages, nations, and climes shall speed their way through the air to meet him whom their souls love and whom they will delight to crown "Lord of all."

But while my very heart cries come Lord Jesus, and take to thyself thy great power and reign, I feel very unworthy to be a citizen of his righteous and everlasting kingdom. As I look back over my past life I am led to exclaim, I have been an unprofitable servant, and yet I have zealously tried to keep his Word and walk in all his commandments blameless. "The Lord is my refuge and fortress; my God; in him will I trust. He also is my righteousness and my salvation."

A Friend Writes us:

I wish to do or give my mite in spreading the truth, and THE TIMES is the best medium, I think, in many cases, especially of persons who want to be instructed and strengthened. One of the friends to whom I would send the paper, a minister, who is already committed, in fact has for some years preached the near coming of Christ, believing and preaching precisely like the great body of Adventists, with the single exception of the nature of man, &c. And on those questions he simply says he thinks there is much to support the views of the Advent people, though he does not feel called on to either preach one way or the other in an argumentative way, but to let the Bible stand as it reads and for itself, and every man's conscience will teach him the finally impenitent are wholly and hopelessly lost; and that he does feel it his duty to warn men now to flee from the wrath to come, and preach Christ at the door.

Another is just starting out to preach, has long felt it a duty, and can no longer remain at home. *Opposition* has held him, I learn, sometime; but he feels he can no longer resist the call without losing himself the favor of God. He is timid and not very self confident, would be an admirable helper as he is, but needs much to hold him up, while he holds up the truth. Hence I hope his convictions of present truth may be strengthened. He also believes the Lord is at the door, but will he have courage to tell it? I trust he may, and wish him to have the benefit of THE TIMES.

From S. W. Bird, Cherokee Co., Iowa.

We are in a new and sparsely-settled country, and are anxious to do something for the Lord. I have given away my papers after reading them, and find that they are gladly and even eagerly received. We think a great deal could be done here if we only had some one to preach the Word. There could be a small church established. We have a Bible class in which the heads of eight or nine families have taken a great interest, beside many younger persons. They are searching for themselves. The doctrine is new to them and they express surprise at its simplicity and harmony, and wonder why it is that it has not been preached before. Many of them have never heard of the Savior's second advent, only in a spiritual sense. I think other denominations are getting some light. A worthy Babtist divine preached on man as a subject of death, and he admitted that the Scriptures teach that the soul goes to the grave at death, and said there was "a great mistake" in the theology of the day.

From Martha Slack, Jewell Co., Kan.

We are living way out in the wilderness, among the "heathen" as far as the gospel is concerned. There are many of the lost sheep here, and no laborers. My companion and self are trying to serve the Lord by holding on to the faith. There are some of our relatives and some others that we are not acquainted with a few miles below here that are looking for the Lord. We would love to have some of the shepherds of the flock come and break to us the bread of life. May the Lord send us some one soon. I have not heard an Advent sermon for over a year. There was preaching a few miles from where we lived last summer, but I was not able to attend. My husband and our little girl were out to hear and enjoyed it very much. I have had very poor health for nearly three years. I desire a share in the prayers of the brothers and sisters that I may be healed or at least have strength to bear afflictions of this life.

From S. C. Wellcome.

I have been laboring for short time at Eagle Lake in the big woods in Blue Earth Co. Minn. God has poured out his Spirit upon the people and about twenty have been converted and reclaimed. Next week I expect to organize a church there. A deep interest in searching the Scriptures is manifested. Br. Kerns a Methodist preacher was with me three days, taking hold and laboring with the best of feelings. He is a noble man. Br. John Small and his companion have been praying for and laboring faithfully with this people for years and are now receiving an answer to their prayers.

The most fearful snow storm ever known in this State came suddenly upon us last week Tuesday and continued three days. Many persons have perished in it. God is speaking in thunder tones to the people to prepare for judgment, which is soon coming on a guilty world.

From Sr. Rensbreita, Bishop Hill, Ill.

I should be glad to meet with the brethren and sisters of like precious faith, but am thankful that there are a few of us here who can meet with each other and our Lord, with prayers and exhortations. I am glad I can read the paper some, and like especially to read the letters from the brethand sisters scattered abroad. Let all who love Jesus pray for us who do not understand your language, that we may have a desire to read our Bibles more. In the Bible we have a sure guide. Pray God to uphold his cause among us, that a good company here may be found ready when Christ comes.

From J. W. Thompson, Carbondale, Ill.

I want everybody to be looking for the coming of our blessed Savior. I have been trying to obey God for about twenty-eight years. Nearly two years since Br. F. Burr convinced me that I had not obeyed in baptism. Although a cripple I went to the water's edge on my crutches, gave myself into the hands of the brother and God. I am to-day strong in the faith of the soon coming of my Savior. I would like to do all I can to get every one to be on their watch, have oil in their vessels and their lamps trimmed and burning.

Unchanged, Though Long Absent.

In a man's training for eternal life, how much depends upon the state of the heart! There may be a mental perception of the pure and beautiful in the teachings of Christ, and a critical appreciation of the harmony of Christian doctrines as these are presented in the apostolic letters, without that clinging of the affections to the Savior personally which is, beyond doubt the surest test of discipleship. The "men in white," who stood by the "men of Galilee," as the ascending Redeemer disappeared from their sight, said not much, if measured by the number of words; but, judged by the vast interests involved in those words, they declared a double gospel which flashed gladness through the hearts of the disciples, and caused them to return from Olivet to Jerusalem with great joy. This is what they said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The double gospel is, first, that he will come back, to "restore again the kingdom of Israel," and to do all the other glorious things which the prophets have assigned to him; and, secondly, that he will come back unchanged —"*the same* Jesus."

Are we then to understand that the meek, and gentle, and loving One, about whom the gray-headed saint delights to read, and the little child to hear, will, when he returns in all the splendor of his regal glory, be the meek, and gentle, and loving One still?

Have not the long ages, during which he has lived in heaven, where "angels and authorities and powers are subject unto him," wrought some change in the feelings with which he regarded the poor and the needy, when fishermen were his companions and poverty his condition? That is to say, will "the Man of God's right hand," when he comes with terrible power to destroy his enemies, have the same *heart* that led "the Man of Sorrows" to pity the widow of Nain, and weep at the grave of Lazarus? Centuries of homage from beings of lofty position in a region of light and purity, supply a marvelous contrast to the scorn and mockery he suffered from official insolence and mob barbarism in the days of Herod and Pilate; but the thought of any change in him, as the result, of consequence, of such a wonderful change of circumstances, is simply distressing to those who love him. We can not bear the thought! It is the "Jesus" of the gospels that has won our hearts, and we want to see *him!* True, he will be in great estate, and we thank his Father and our Father for the fact, as it is impossible for us to honor him as he deserves; but his heart will love as in the olden time, and his voice, though we have never heard it, will fall upon our ears like some delightful strain of music with which we have been long familiar.

Prince Zaphnath-paaneah was an Egyptian noble of the very highest rank, gorgeously attired, with a gold chain about his neck, and blazing with jewels. No wonder that the sons of Jacob, who had traveled through the desert in very uncourtly fashion, in obedience to the old man's request—"Go again; buy us a little food"—were "troubled at his presence." And who has not been moved as the wonderful story unfolds itself? Beneath the splendor of princely robes the brother's heart is beating hard, yearning and throbbing with impassioned love to his brethren. The pent-up fountain refuses any longer to be sealed by courtly etiquette. The man is greater than the prince, the brother than the man. The ministers of Pharaoh are commanded to depart. He will be alone with the terrified travelers from Palestine; gracious tears came to his relief; and, with an effort that shakes his manly frame, he says, "I *am* 'JOSEPH'!"

Now this grand climax mocks that of the elaborate fiction, over which sentimental beauty, that has no practical sympathy with the real sorrows of men, has been weeping! But this story of antiquity is *true*, and its power to move the heart is not weakened by the roll of ages. Neither the violent injustice Joseph had suffered at the hands of his brethren, nor the honors to which he was subsequently raised, had quenched his brotherly affection.

Is there anything typical about this fine biography? At any rate, it is surely suggestive. Jesus Christ our Lord is the same yesterday, and today, and forever. "Unto him that *loveth* us"—the true reading—expresses the unchanging feelings of the Savior towards his brethren. He rests in his love. When his presence is manifested, they will be overwhelmed with holy awe because of his majesty and glory; but the evidences of his identity with the brother born for adversity will be so complete, that their joy will be full. Mistake there cannot be. No other can come in the glory of the Father and the holy angels; no other will seek to take us to himself, that where he is there we may be also; and we shall know him as surely as if we had been with him from the beginning. The faith and fellowship that imprint his likeness upon the sanctified heart at present will give the power of recognition in the glory, and we shall see, with love and joy, that he is the unchanged Redeemer, Friend, Brother, and Lord whom we now trust, follow, and adore. Those tender traits of character which endear the Christ of the gospels to every true heart will be radiantly conspicuous in the King of glory. So far from forgetting us, he is employed on our behalf in the heavens; and when he returns, it will be to carry out and complete his unchanged original purpose respecting us. The voice of the Shepherd, which we hear and follow in faith now in the mortal pilgrimage, will be the same voice which will thrill us with joy in resurrection felicity. Circumstances change fickle and fallible men, but they have no such influence upon him who is at once the Head, the Life, and the Hope of the redeemed. Blessed be his name forever!—*Rainbow.*

Our Young Folks.

The Infant Reasoner.

Willie was a very interesting boy of five years, fond of asking questions, or hearing stories—in fact, like all other children, fond of receiving attention —but, as a general thing, easily pleased, and in consequence, he wore a happy, sunny look, which made us love him. One evening, after he had left us with a pleasant "Good night," I was startled to hear him say in an angry tone:—

"I shan't say my prayers to you! I shan't say them to-night!"

"What are you saying, Willie?" said I, quietly entering the room. He hung his head; but when his naughtiness was spoken of, the pride of resistence, as well as the unsubdued passion of his heart was aroused, and he answered sullenly:

"I can't see God, and I shan't pray to him."

"Do you only love those you see?" I asked, in a tone of surprise. "Then you only love your father and mother, and little brother when you can see them; and when you go to your home, far away, you will forget grandpa and grandma, and all of us. That's great love, isn't it?"

"O, Aunt Effie, I don't mean that, you know I don't, for I have seen you all, and we can come and see one another. But I never saw God."

"Suppose, Willie, you had never seen me, and to-morrow morning your mother should show you a beautiful book, and say, 'Aunt Effie sent this to you,' and in the afternoon there should come a dear, kind little girl, who should say, 'Willie, your Aunt Effie sent me to play with you, and she sent these bright flowers, so that we can play Fairy Queen;'—would you not think at once, 'How good and kind Aunt Effie is!' and would not you love her?"

"O, yes, Aunt Effie; it would be so plain, I should know you were good."

"But God does a great deal more than I have said. He does send beautiful flowers, so that you can find them everywhere; He has sent you so many good, kind friends to love you and take care of you, that I should grow tired to name them all. Besides, he takes care of you in darkness all the night."

"O, no, Aunt Effie; mother takes care of me—because when I cry, she comes to me in a minute."

"Yes; but who takes care of your mother?"

"Grandma."

"And who sakes care of her?"

"Grandpa."

"And who takes care of him?"

"He can take care of himself! Why, Aunt Effie!—a great, big man! he knows just what to do."

"Oh, yes Willie—very easy it seems when all is still and quiet; but what if God should send the quick lightning to burn the house in the night, or if a fierce robber should come, or if he should grow very sick, what then? could your grandpa hold the lightning back in the clouds, or, while sleeping, keep the robbers from the door? You see, Willie, that if God, who made everything, did not take care of us nobody could."

"Well, Aunt Effie," urged the child, with an expression of intense interest, "I see God takes care of us; but you said he made everything, and I don't believe that. You said yesterday we should not say what we can't prove; and you can't prove God made this beadstead!"

"Who made it?"

"Why a man to be sure."

"What did he make it of?"

"Of wood; can't you see?"

"Yes, but where did the wood come from?"

"It came out of trees."

"That is right. Now tell me who made the trees grow, who made the man, and who gave him sense enough to make the beadstead, and I will tell you who made it."

"Aunt Effie, grandpa makes trees grow!"

"No Willie; grandpa puts the little trees in the ground, and waters them; he wants them all to live; but some die. Those trees which you helped him to plant to-day only took the place of trees he put there last year, but which did not live. If he could make them grow, would he have done the work twice in the same place?"

"Aunt Effie, I know something now! God didn't make grandpa's axe! You can't say anything to that! You can't say he did."

"Willie, what is the axe made of?"

"Of iron and wood. I know about the wood; but the iron, Aunt Effie, I think it isn't made at all!"

"Well, where does iron come from?" I asked.

"I can't tell, Aunt Effie: but it did'nt grow, and man didn't make it.

"No, Willie; it is in the ground. God put it there, and man finds it, all mixed with the sand. He first digs it out of the earth, makes it very fine, then separates the grains of the iron from the sand, and puts it in a very hot fire, where it is melted and runs altogether in a large lump. Then he hammers it to make it solid; and after all this work, it is ready to be melted, to be made into different things for us to use. Do you think now that God has nothing to do with grandpa's axe? He made all things; and, though you should try all night, you cannot think of anything he did not make."

"O, Aunt Effie, just let me get in your arms while we talk about the blanket. Can you make me say he made that?" "O, yes, easily enough," I answered. "The blanket is made of wool. God makes wool grow on the sheep, and gives man knowledge to make it into blankets."

"And did he make moonshine and flowers, and rain, and sunshine, and every little thing?"

"Yes, Willie. And will you go to sleep without thanking him for his goodness, and asking him to take care of you, and make you good, and keep us all safe and well, and happy?"

"Well, Aunt Effie, I will say my prayers; but I wish you would talk so to me every night when I'm not bad."

Years passed. We were again together, and sat looking at some pictures, when Willie suddenly lifted up his earnest eyes to mine, saying, "Aunt Effie do you remember the night when I was a little fellow and wouldn't say my prayers, how you preached to me? I never remembered anything half so well."

At first I could not recollect; but by telling me what I had said, he recalled it to my memory; and I could not but feel, as I reflected upon his words, that the impressions we make upon the minds of children are more lasting than we imagine; After that early acknowledgement of God as Creator and constant benefactor, would that child become an infidel? Was Voltaire very far wrong as to the value of early impressions, when he said, "Give me the first five years of a child's life, and I will give you all the rest?"

The Helpless Victim.

I have read somewhere of an eagle in the far West. Soaring with steady wing, he saw far below him the grand scenes of American nature, clothed in the first snows of early Winter. As he rose higher toward the blue heaven, his keen eye saw floating on the distant river, whose margin was already frost-bound, the carcass of a huge buffalo. He paused in his upward flight; descended to settle and revel on this feast of corruption. He was borne calmly down the stream toward the fall of the rapids which lay below. Gorged with his foul meal, with drooping wing and dormant energies he slept on the fetid mass, and amid the oozing putrefaction. The blood, stiffened by the frost, bound his feet to the carcass; and onward was he borne until the roar of the cataract thundered on his ear. He struggled for liberty; his powers had been enfeebled with satiety; his drooping wings were bound to the frozen blood; his wild cries awoke the echoes; he made frantic attempts to throw off his horrid companion; looked up to the blue heaven he had abandoned. It was too late; hurried over the rapid, he was sucked into the boiling cataract, and dashed to destruction on the rocks beneath.

How does such an illustration find its analogy in human life! "His own iniquity," saith the Scriptures, "shall take the wicked himself, and he shall be holden with the cords of his sins." There is a deep and awful mystery in the downward progress of men, when he who was once the master of sin becomes the "slave of sin." Alas, there are scores of men in every neighborhood who would give all they have to begin life again. There was a time when they never intended to be vicious; but step by step they lowered themselves. Shame, truth, self-respect died. The lower elements of their nature first were freely indulged, then became importunate, then exacting, then domineering, then uncontrollable;

Dear young man, the pride of a mother, the hope of a father, with an intensity of yearning love I conjure you to pause ere you go into the way of sinners. It your feet have turned aside, retrace, I beseech you, your steps. Your strong "I will" now may, through God's mercy, turn you from the pit of infamy. But soon weaker will be your will, dimmer your sense of moral beauty, more desperate your passions, till at length you will feel bound, and then find yourself borne over the rapids a lost and helpless wreck.

A Child's Morning Prayer.

Many a Christian mother, who, at evening receives at her knee her little one, with folded hands and closed eyes, to say, "Now I lay me," before goinng to rest, has been puzzled to find an equally brief and suitable form of words in which to conduct the *morning* devotions of said little child. Possibly it would be a kindness to some such mothers if you should publish the accompanying stanza, which has done acceptable service in the circle where it had its origin in a mother's heart:

Jesus hear me while I pray;
Please to take my sins away;
Make me gentle, make me mild,
Make me thine own little child.
Amen.

—*Congregationalist.*

have been easy to the invading host. Their armies of horse and foot would have taken the city and lain the Assyrian yoke upon her children. But in the hour of danger he remembered him who had said, "Call upon me in the day of trouble, I will deliver thee," and before the eternal throne he pleaded for the safety of the Holy City. The prayer entered into the ears of the Lord of Sabbaoth, and through the prophet Isaiah came the quick response. "Thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there.... By the way that he came by the same shall he return, and shall not come into this city saith the Lord."

The host of Assyria was encamped without Jerusalem. The bravest warriors of the empire slept upon their arms. With their spears and battle-axes, with their armor and shields ready for the conflict, they waited for the word of command.

The heart of the Assyrian beat high with hope as he surveyed the full ranks and numbered his troops. The end was near, the prize he coveted was almost within his reach, and he only awaited the morning. But in the solemn hush of midnight, the wing of the death-angel passed over the camp and the dead lay by thousands beneath its shade. One hundred and eighty-five thousand white foreheads bore witness to the fatal touch. What pen can portray the dismay of the baffled monarch when the morning light revealed the extent of his disaster? Man had led an army against Jehovah—the finite had dared to cope with the Infinite—the mortal had contended with him "who only hath immortality"—the earth worm of his footstool had made war with the King of Heaven—and this was the result. His army was cut off in a night by the angel of the Lord.

The king of Babylon slept, but dreams haunted the imperial pillow, and the vision of the "holy watchers" passed before his mind. It was the beautiful type of his own doom—the decree of the watchers, "That the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

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The Life of a Justified Man.

[Third Article—Concluded.]

The life of the justified is the life of wisdom and truth. He has become "wise in Christ;" nay, "Christ has been made unto him wisdom" as well as righteousness. It is thus that he has become "wise unto salvation," and he feels that he must hold fast the truth that saves. To trifle with that truth, to tamper with error, would be to deny the cross. He by whom he is justified is himself the truth, and every man who receives that truth becomes a witness for it. By the truth he is saved; by the truth he is made free; by the truth he is made clean; by the truth he is sanctified; and therefore it is precious to him, in every jot and tittle. Each fragment broken off is so much lost to the spiritual well-being; and each new discovery made in the rich field of truth is so much eternal gain. He has bought the truth, and he will not sell it. It is his life; it is his heritage; it is his kingdom. He counts all truth precious, and all error hateful. He dreads the unbelief that is undermining the foundations of truth, and turning its spacious palaces into a chaos of human speculations. He calls no truth obsolete or out of date; for we know that the truths on which he rests for eternity are the oldest of the old, and yet the surest of the sure. To introduce doubts as to the one sacrifice on which he builds, is to shake the cross of Calvary. To lay other foundation than that already laid, is to destroy his one hope. To take the sacrificial element out of the blood, is to make peace with God impossible, because unrighteous. To substitute the church for Christ, or the priest for the herald of pardon, or the rite for the precious blood, or the sacrament for the living Christ upon the throne, or the teachings of the church for the enlightenment of the Holy Ghost—this is to turn light into darkness, and then to call that darkness light. Thus taught by that spirit who has led him to the cross, the justified man knows how to discern truth from error. He has the unction from the Holy One, and knows all things (1 John 2: 20); he has the anointing which is truth, and is no lie (1 John 2; 27); and he can try the spirits, whether they are of God. (1 John 4: 1.)

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The life of the justified must be one of praise and prayer. His justification has drawn him nearer to God. It has opened his lips and enlarged his heart. He cannot but praise; he cannot but pray. He has ten thousand things to ask for; he has ten thousand things for which to give thanks. He knows what it is to speak in psalms and hymns and spiritual songs, singing with grace in his heart to the Lord. (Col. 3: 16.)

The life of the justified is one of watchfulness. Forgiveness has altered all their circumstances and hopes. It has brought them into a new world, from which are shut out things they were formerly familiar with, and into which are introduced things which they knew not. They see and hear what they never saw nor heard before; and they cease to see and hear what but lately they delighted in. They are no longer satisfied with things as they are. They expect changes, and with that they have come. The present has become less to them, the future more; and in that future the more absorbing object is the reappearing of him, whom not having seen, they love. That the future should be a mere repetition of the present—with a few scientific and political improvements—is quite enough for the worldly man. But the man who, by his new connection with the cross, has been transported into a new region, is not content that it should be so. He wants a better future, and a more congenial world; he desires a state of things in which the new object of his love shall be all. And learning from Scripture that such a new condition of things is to be expected, and that of that new state Christ is himself to be the first and last, he looks eagerly out for the fulfillment of these hopes. Learning, moreover, that the arrival of this King and of his kingdom is to be subdued, he is led to wait and watch; all the more because everything here, in the world's daily history of change, and noise, and revelry, is fitted to throw him off his guard. His justification does not lull him asleep. His faith does not make him heedless of the future. It is the substance of things hoped for, the evidence of things not seen. It says, let us not sleep, as do others, but let us watch and be sober: watch, for ye know neither the day nor the hour when the Son of man cometh. Many a trial of her watchfulness has the church had, many a disappointment has her faith sustained; but she does not despond nor give way, remembering the promise, "He that shall come will come, and will not tarry." Her faith keeps up her vigilence, and her vigilence invigorates her faith. In the darkest hour faith says, "I am my Beloved's, and my Beloved is mine;" and hope adds, "Make haste, my Beloved, and be thou like to a roe or a young hart upon the mountain of spices."

The church watches because of present evil, and coming good; that she may be kept undefiled from the one, and may attain unto the other. Danger from enemies, and the prospect of speedy victory over them, keep her awake. Fear of losing sight of the cross, and so again walking in darkness; suspicion both of the good and the evil things of earth—its flatteries and its menaces, its toils, its cares, its amusements, its pleasures; anxiety about keeping her garments unspotted and her conscience clean; the sight of the sleeping millions around, and the knowledge that it is upon a sleeping world that the Lord is to come;—these things act powerfully as stimulants, and bid her be watchful. To be among the foolish virgins, without oil and with a dying lamp, when the midnight cry goes forth; to be near the door, and yet shut out; to hear the announcement, "The marriage of the Lamb is come, and his wife hath made herself ready," and yet not be ready; to be summoned to the festival, and yet to be without the bridal and the festal dress; to love, and then to fall from love; to draw the sword, and then in faintheartedness to sheathe it; to run well for awhile, and then to slacken speed; to war against Satan as the prince of darkness, and yield to him as an angel of light; to set out with condemning the world, and then to mingle with it; to cleave like Demas to the saints, and then to forsake them; to be among the twelve for a season, then to be a traitor at the last; to be lifted up, like Capernaum, to heaven, and then to be thrust down to hell; to be among the sons of light, and then to fall from heaven like Lucifer, son of the morning; to sit down in the upper chamber with the Lord, then to betray the Son of man with a kiss; to put on a goodly garment of fair profession, and then to walk naked in shame:—these are the solemn thoughts that crowd in upon the justified man, and keep him watchful. They who know not what it is to be accepted in the Beloved, and to rejoice in hope of the glory of God, may fall asleep. He dare not; he knows what he is risking, and what one hour of slumber may cost him; and he must be wakeful. He does not make election his opiate, and say, I am safe, I may sleep or wake as I please. He says, I am safe; but this only makes me doubly vigilent, that I may not dishonor him who has saved me; and even though I may not finally fall away, I know not how much I may lose by one day's slothfulness, or how much I may gain by maintaining that watchful attitude to which, as the expectant of an absent Lord, I am called. "Blessed is he that watcheth;" and even though I could not see the reason for this, I will act upon it, that I may realize the promised blessedness. He who has called me to vigilance can make me partaker of its joy. He can make my watch-tower, lonely and dark as it may seem, none other than the house of God, and the very gate of heaven.—*London Quarterly Journal of Prophecy.*

Restorationism;— Confessions of its Friends.

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"It is our firm conviction that the final restoration of all is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is left enshrouded in impenetrable obscurity, so far as the total declarations of the sacred writings are concerned;" and yet they go on to say, that they nevertheless "hold to the doctrine of the final universality of salvation, as a consistent speculation of the reason, and a strong belief of the heart." "Those of us who believe (as a large majority of us do) in the final recovery of all souls, therefore, cannot emphasize it in the foreground of their preaching, as a sure part of Christianity, but only elevate it in the background of their system, as a glorious hope," etc.

In February, 1870, Rev. Mr. Sears, in the *Monthly Religious Magazine*, says: "It is the average opinion of Unitarians, that Restorationism is not a doctrine of Revelation, fairly yielded by the interpretation of Scripture," but it is held, nevertheless, "as a deduction of the private reason," "a belief wrought from the prayers and reasonings of the individual soul, one of the glorious hopes of humanity."

Rev. T. Starr King, in a discourse delivered in the Hollis Street Church, in 1858, (Published by Crosby, Nichols, & Co.,) made the following frank confession:

"I freely say that I do not find the doctrine of the ultimate salvation of all souls clearly stated in any text or in any discourse that has been reported from the lips of Christ. I do not think that we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four gospels. We needlessly narrow the grounds of opposition to sacrificial orthodoxy, by attacking it from such a position." (p. 5.)

He thinks that the doctrine of eternal punishment is opposed to the principles of Jesus, as he construes them, and he also says that "this doctrine is, to my mind, dreadful and monstrous—at war with our constitutional instincts of justice and charity."

Mr. Theodore Parker, in a response to an inquiry of Rev. Nehemiah Adams, D.D., in 1858, made the following acknowledgement: "To me it is quite clear that Jesus Christ taught the doctrine of eternal damnation, if the evangelists—the first three I mean—are to be treated as inspired. I can understand his language in no other way." He rejects the doctrine, nevertheless, "because it is so revolting to the humane and moral feelings of our nature."

It is well to recollect in reading this testimony that the persons whose opinions are cited were all believers in immaterialism, and the future life of mankind was to them a dilemma, whose two horns were eternal misery or restoration of the whole of the race. They could not conceive of eternal death or extinction of being as an eternal punishment, because they considered it simply an impossible event. The horrible dogma they could not believe; the pleasing one they had to confess was not Scriptural—some of the ablest minds adopting restorationist views frankly confess this. The only foundation they can set up for their faith is that they cannot possibly believe that infinite suffering can be the doom of finite souls.

How that bane of all sound theology introduced by Satanic agency in Eden, perverts the judgment and leads into other errors. But I only wished to call attention to these confessions that restorationism is not of Biblical origin, but is what the heart of man would desire. Such sentimentalists may profitably study Ps. 50: 21, 22. "Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." NEMO.

Union in Iowa.

MR. EDITOR:—In a call for a Convention to meet at Manchester in April, I think the plan proposed involves a needless expenditure in view of existing circumstances. Could we unite upon some basis previous to meeting in convention, it might not prove an abortion. I will propose a plan for the consideration of both conferences: Let each church vote upon the question of difference, and the clerk of the church send a faithful record of the ballot to the convention, which shall assemble in Manchester, in April, to count the votes and transact such other business as may be required under the circumstances, to perfect the union; each conference pledging itself beforehand to *abide the decision of the majority.* MUCH INTERESTED.

An Inspired Life.

In young life I had a friend who died when we were both young, whose wide-awake, cheerful, unselfish every-day life was all alive with a holy spirit which, on a little thought, you saw was the Holy Spirit. Not that there was anything in him which in the least corresponded with the technical signs of inspiration; he did not speak with tongues; he did not attempt any wonders; he did not prophecy, though he often interpreted, if he had only known it—he did not know it; and he interpreted the eternal wonders in the most off hand and informal way. A few years ago I told two or three stories of the man's life—how he gave his heart to an Irish widow by giving her the privilege of picking up chips in a railroad station under his charge—because he did it as he did, with the divine Spirit; how he brought a new and deeper life into the home where he boarded; how he civilized and reformed the day laborers on a Georgia railroad which were put under his charge.

I told these stories in the pulpit, and a boy in the church asked me if I would print them with some sketch of the influence and power of that simple life. As it happened, the great moral philosopher, Dr. Wayland, had asked me the same thing, and last year I printed them. The stories were nothing in quantity, but if I could rightly have put them upon paper, everything in quality. Do you wonder that wherever that little story of an inspired life goes, the quality of it tells? One day it is an army surgeon on the plains, who writes to tell me that it is the religion he is seeking for; one day it is a leader of opinion in California; one day a boy in a dry-goods store; one day a poet whose words sweep hither and thither the sensitive hearts of thousands when they are sung from a Sunday-school in Troy; from a superintendent of schools in a great Western city, eager to impress his life on the public school system; from the boys just next to beggary, of a Mission school in New York, I have letters written to me asking for more of the incidents which will illustrate the life of an entirely unpretending Christian man, who had no secrets; had, I had almost said, no system; had no idea that he had anything to show or teach the world, simply because I had related two or three little stories of the spirit of his life, and because that spirit was the Holy Spirit.—*Rev. E. E. Hale.*

HANNAH Moore says. "Idleness among children, as among men, is the root of all evil, and leads to no other evil more certain than ill-temper." Little Willie seemed to know this; for, when he had nothing to do, he would say, "now mamma, I have nothing to do; I am on Satan's ground, you know."—*The Children's Friend.*

have been easy to the invading host. Their armies of horse and foot would have taken the city and lain the Assyrian yoke upon her children. But in the hour of danger he remembered him who had said, "Call upon me in the day of trouble, I will deliver thee," and before the eternal throne he pleaded for the safety of the Holy City. The prayer entered into the ears of the Lord of Sabbaoth, and through the prophet Isaiah came the quick response. "Thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there....By the way that he came by the same shall he return, and shall not come into this city saith the Lord."

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"It is our firm conviction that the final restoration of all is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is left enshrouded in impenetrable obscurity, so far as the total declarations of the sacred writings are concerned;" and yet they go on to say, that they nevertheless "hold to the doctrine of the final universality of salvation, as a consistent speculation of the reason, and a strong belief of the heart." "Those of us who believe (as a large majority of us do) in the final recovery of all souls, therefore, cannot emphasize it in the foreground of their preaching, as a sure part of Christianity, but only elevate it in the background of their system, as a glorious hope," etc.

In February, 1870, Rev. Mr. Sears, in the *Monthly Religious Magazine*, says: "It is the average opinion of Unitarians, that Restorationism is not a doctrine of Revelation, fairly yielded by the interpretation of Scripture," but it is held, nevertheless, "as a deduction of the private reason," "a belief wrought from the prayers and reasonings of the individual soul, one of the glorious hopes of humanity."

Rev. T. Starr King, in a discourse delivered in the Hollis Street Church, in 1858, (Published by Crosby, Nichols, & Co.,) made the following frank confession:

"I freely say that I do not find the doctrine of the ultimate salvation of all souls clearly stated in any text or in any discourse that has been reported from the lips of Christ. I do not think that we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four gospels. We needlessly narrow the grounds of opposition to sacrificial orthodoxy, by attacking it from such a position." (p. 5.)

He thinks that the doctrine of eternal punishment is opposed to the principles of Jesus, as he construes them, and he also says that "this doctrine is, to my mind, dreadful and monstrous—at war with our constitutional instincts of justice and charity."

Mr. Theodore Parker, in a response to an inquiry of Rev. Nehemiah Adams, D.D., in 1858, made the following acknowledgement: "To me it is quite clear that Jesus Christ taught the doctrine of eternal damnation, if the evangelists—the first three I mean—are to be treated as inspired. I can understand his language in no other way." He rejects the doctrine, nevertheless, "because it is so revolting to the humane and moral feelings of our nature."

It is well to recollect in reading this testimony that the persons whose opinions are cited were all believers in immaterialism, and the future life of mankind was to them a dilemma, whose two horns were eternal misery or restoration of the whole of the race. They could not conceive of eternal death or extinction of being as an eternal punishment, because they considered it simply an impossible event. The horrible dogma they could not believe; the pleasing one they had to confess *was* not Scriptural—some of the ablest minds adopting restorationist views frankly confess this. The only foundation they can set up for their faith is that they cannot possibly believe that infinite suffering can be the doom of finite souls.

How that bane of all sound theology introduced by Satanic agency in Eden, perverts the judgment and leads into other errors. But I only wished to call attention to these confessions that restorationism is not of Biblical origin, but is what the heart of man would desire. Such sentimentalists may profitably study Ps. 50: 21, 22. "Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." NEMO.

Union in Iowa.

MR. EDITOR:—In a call for a Convention to meet at Manchester in April, I think the plan proposed involves a needless expenditure in view of existing circumstances. Could we unite upon some basis previous to meeting in convention, it might not prove an abortion. I will propose a plan for the consideration of both conferences: Let each church vote upon the question of difference, and the clerk of the church send a faithful record of the ballot to the convention, which shall assemble in Manchester, in April, to count the votes and transact such other business as may be required under the circumstances, to perfect the union; each conference pledging itself beforehand to *abide the decision of the majority.* MUCH INTERESTED.

An Inspired Life.

In young life I had a friend who died when we were both young, whose wide-awake, cheerful, unselfish every-day life was all alive with a holy spirit which, on a little thought, you saw was the Holy Spirit. Not that there was anything in him which in the least corresponded with the technical signs of inspiration; he did not speak with tongues; he did not attempt any wonders; he did not prophecy, though he often interpreted, if he had only known it—he did not know it; and he interpreted the eternal wonders in the most off hand and informal way. A few years ago I told two or three stories of the man's life—how he gave his heart to an Irish widow by giving her the privilege of picking up chips in a railroad station under his charge—because he did it as he did, with the divine Spirit; how he brought a new and deeper life into the home where he boarded; how he civilized and reformed the day laborers on a Georgia railroad which were put under his charge.

I told these stories in the pulpit, and a boy in the church asked me if I would print them with some sketch of the influence and power of that simple life. As it happened, the great moral philosopher, Dr. Wayland, had asked me the same thing, and last year I printed them. The stories were nothing in quantity, but if I could rightly have put them upon paper, everything in quality. Do you wonder that wherever that little story of an inspired life goes, the quality of it tells? One day it is an army surgeon on the plains, who writes to tell me that it is the religion he is seeking for; one day it is a leader of opinion in California; one day a boy in a dry-goods store; one day a poet whose words sweep hither and thither the sensitive hearts of thousands when they are sung from a Sunday-school in Troy; from a superintendent of schools in a great Western city, eager to impress his life on the public school system; from the boys just next to beggary, of a Mission school in New York, I have letters written to me asking for more of the incidents which will illustrate the life of an entirely unpretending Christian man, who had no secrets; had, I had almost said, no system; had no idea that he had anything to show or teach the world, simply because I had related two or three little stories of the spirit of his life, and because that spirit was the Holy Spirit.—*Rev. E. E. Hale.*

HANNAH Moore says. "Idleness among children, as among men, is the root of all evil, and leads to no other evil more certain than ill-temper." Little Willie seemed to know this; for, when he had nothing to do, he would say, "now mamma, I have nothing to do; I am on Satan's ground, you know." —*The Children's Friend.*

Advent Christian Times.

CHICAGO, Tuesday, February 11, 1873.

Please do not write for the paper with red ink. Use the blackest you can procure, (Thomas' if you can get it.)

According to the census there are in this country 9,377 homeless churches. The organizations are 72,459 in number; the church edifices are only 63,082.

We learn from Dr. Tafel, that the second number of the new Interlinear Translation the Scriptures has been delayed by a misunderstanding on the part of the German stereotyper. But the plates are completed, and the number will be printed as soon as they arrive in this country.

We find that we have a good number of long articles on hand and a deficiency in briefer contributions. Brethren who use the pen, give us articles of from one-half to one and a half columns in length. If some subjects cannot be treated so briefly, then let them alone, and select topics that can be thus treated.

It is religious news, brethren, that we want, and not accounts of rides over circuits, dinners, suppers, social meetings of friends, and brethren, and such like things. What is the Lord doing through you in converting sinners, edifying saints, extending the cause, building up the church and glorifying his name? We know you get your meals, sleep somewhere, etc., and so that may pass.

So says an exchange, and so say we.

A Good sister sends us some poetry—very fine as poetry—expressive of a desire on the part of the church and individual Christians to go to heaven. Now we cannot find this feeling to be Scriptural. We read 'the meek shall inherit the earth,' in many places and the same truth is implied in many ways; but the hope of going to heaven is certainly unscriptural, and we believe it is anti-scriptural. Poetry has been the means of teaching a great deal of incorrect theology. We really cannot knowingly lend our columns for it to do more harm. Let our hymns and songs and poetry be Biblical, or else let us content ourselves with truth in plain prose.

We have heard of the 'tests' made of holiness at camp meetings. We would like to offer one in season for the meetings next summer. Let the question be put, 'How many, when they were converted, felt that the blood of Jesus cleansed from all sin? How many then felt that Jesus was made to them wisdom, righteousness, and sanctification? How many felt that being justified by faith they had peace with God? How many that felt all this, and had not lost this 'first love,' could yet testify that they did not then give Christ the whole heart, that they did not then give up their own will, but yielded their full affections and submitted their own will fully to the Lord's some time afterwards?

If such a test were possible we should await the response with interest. Perhaps its suggestion may be useful. After all the great 'test' in every department of Christianity is in its outward manifestation. Any one can tell about what they think or how they feel, and no one can successfully dispute whether the thoughts and feelings exist; for 'what man knoweth the things of a man save the spirit of man that is in him?' But a life, especially a changed, improved, and reformed life is an irrefutable argument. 'By their fruits ye shall know them,' is a divine test, and is also common-sense. Now those who assume any position ought to be ready to answer the inspired test: Bring forth the fruits. Those who have had the blessing bestowed upon the disciples at Pentecost can demonstrate it in works much easier than in words. Few will admit the oral claim. But if they live better, act more consistently than other men, and the works inseparably connected with the 'baptism of the Holy Spirit' follow, there can be no effectual reply to that train of reasoning.

EDITORIAL GLEANINGS.

The meetings by Brn. Fox and Branch at Bath, Mich., resulted in conversion of nine souls. A church was set in order.——The interest at Magnolia, Wis. still continues, indeed is increasing. More than fifty have been seeking the Lord.——Brn. Cummins and Smart have been holding meetings at Cass, Michigan. Nine have been converted.——Br. Wm. McCulloch's work in S. W. Iowa has been suddenly suspended by an acute attack of inflammation of the eyes. He was confined to a dark room for seven days, suffering greatly, and is still in doubt whether he will be able at present to resume work. He will remain a little time, however, at Lewis, when if his sight is not restored he will feel compelled to return to his home. For two weeks his P. O. Address will be Lewis, Cass Co., Iowa, care of W. Murphy.

"Judge not that Ye be not Judged."

A WORD OF WARNING TO OFFENDERS AGAINST TRUTH AND CHARITY IN RELIGIOUS CONTROVERSY.

The following letters were written to a clergyman, who asked my opinion of an anonymous pamphlet on the doctrine of Eternal Evil. There is nothing new in them; but if you think that their publication will be likely to do any good, as a protest against a crying sin, which seems to reach its hight on this particular subject, they are quite at your service. The unfounded aspersions, too often indulged in by a certain class of controversalists, are a disgrace to our common Christianity. And every one who sees the evil should lift up his voice like a trumpet to tell the people their transgressions, and the house of Jacob their sins. "Thou shalt in any wise rebuke thy neighbor, and shalt not suffer sin upon him." Nor is it always sufficient, or even possible, to do so "between thee and him alone." They that sin before all, must be rebuked before all, that others also may fear. And even anonymous calumniators may possibly be brought to some sense of shame—why should we not hope to repentance also?—by having their sin plainly put before them. I am keenly alive to the danger pointed out in the words, "Answer not a fool according to his folly lest thou be like unto him." And if in this, or anything else I have written under a strong feeling of righteous indignation there be evidence of such infirmity, I earnestly pray that it may be pardoned and blotted out in the atoning blood of Jesus Christ. I am, etc.,

Samuel Minton.

I.

Dear Sir:—It is really impossible for me to read, still less reply to, everything that is written against the great scriptural truth of immortality in Christ alone. I have read quite enough to know all that *can* be said on the subject. One attack is just the same as another—a mere repetition of the same palpable fallacies, and too often the same unchristian spirit. There is not one of their arguments which has not been distinctly answered—to go no further—even in my own works, *The Glory of Christ*, *The Way Everlasting*, and *The Harmony of Scripture on Future Punishment*. I will just point your attention to two things only, on which my eye has accidentally fallen, in the little tract you have sent me: one illustrating the state of the writer's head, the other that of his heart.

In page 15 he argues that, because consciousness remains after the first death, therefore it will remain after the second. How any one can be deceived by this a single moment, passes my comprehension. Because the *soul* can retain consciousness after the *body* has been killed, therefore they can *both* retain consciousness or sensibility after they have *both* been killed! *That which dies* does *not* retain consciousness; for consciousness is the exclusive property of life. There may be life—vegetable, for instance—without consciousness; but there can be no consciousness without life. The reason that consciousness does not cease, in man's case, with the death of the *body* is, that such death "is not able to kill the soul." But our Lord declares, in contrast to this limited power, that God is able to destroy both soul and body; in which event, if there be any meaning in words, *the whole man*—body and soul—will be reduced to the same condition to which the *body* is reduced when *it* has been destroyed—namely, to absolute unconscious lifelessness. What is said about the possibility of keeping a corpse in continued "existence," hardly deserves an answer. If a marble statue remained uninjured forever, it would have an "eternal existence." Is it *such* an existence that the wicked are supposed to retain for ever in Gehenna? If not, what is the difference? The statue has eternal existence. They have eternal—*what?*—why, *life*, of course—a *living* existence; in plain words, "eternal life." Yet to escape from the crushing fact that eternal life, immortality, living forever, is invariably attributed in Scripture to union with Christ—the gift of grace offered to all who will accept it, and seek for it in him,—they actually deny that the wicked *will* have eternal life in Gehenna, and accuse *us* of confounding eternal *life* with eternal *existence*. According to them, the wicked will eternally *exist*, and remain eternally *conscious*, yet all the time not be *alive!!* That which is alive must have life; and if it remains alive *forever*, it must have *eternal* life—the special privilege of those who are in Christ; a privilege which carries everything else with it, *because of* the revealed truth that all evil is to be put an end to; *so* that any one who lives *forever must* share in the universal blessedness.

So much for the writer's logic. The state of his heart is but too apparent from page 31. Were it not for previous experience in other cases, I should fear that he was himself the concealed infidel, which he implies that everyone must be who does not accept his interpretation of Scripture. For if he really *believed* Christ's words, "With what measure ye mete, it shall be measured to you again," he would hardly dare to pen such calumnies against his brethren. "More honorable"—in men who base their entire belief on the plain, direct, positive, unvarying declarations of Scripture—if they were "to throw revelation honestly overboard, and take their stand upon their own conclusions as to what appears to them right and fitting." I will venture to predict—if the Word which Christ has spoken is really to judge us at the last day—that no sentence has ever been penned in professed defence of God's truth, which will bring down sterner rebuke in that day than this dastardly insinuation. I pray God that this writer, and others, alas! too like him, may be brought to repentance, so that these grievous sins may not be laid to their charge. Otherwise, unless the Judge utterly falsifies his own words, they will assuredly find that all their fiery zeal for orthodoxy will avail them nothing, and that the Lord will reward them according to their works.

Believe me, etc.

P. S.—Is is not a little remarkable, that just when this anonymous assailant is boastfully declaring 'the impossibility of making Scripture teach what he calls "annihilation," a writer in the *Contemporary* of this month, *who denies the doctrine*, candidly admits that it is manifestly the plain and positive teaching of the *letter* of Scripture. Referring to my own writings, he says, they "show very conclusively, that, if we are bound by the letter of Scripture, we cannot refuse his belief."

II.

Dear Sir:—On referring to your own letter, after writing mine, I noticed what had entirely escaped me, that the author of the tract is a personal friend of yours. But I can see nothing in what I have written that is undeserved or unnecessary. The evil is so great, that it needs to be dealt with unsparingly. Only think of a professed disciple of him who said, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned," openly suggesting that all who will not accept his dictum as to the meaning of certain passages of Scripture, are "subtle" infidels, who dishonorably conceal their infidelity in order the more effectually to carry out their nefarious designs!

Can the utmost stretch of charity enable us to doubt that when he said, "The whole controversy resolves itself into one simple question, Is the Bible the Word of God, or is it a cunningly devised fable?" he knew perfectly well that that is *not* the question? Can he have read our writings without knowing that we believe the Bible to be the Word of God as firmly as he does, and are as honestly and earnestly anxious to ascertain what it actually teaches? Yet he dares to say, with the most arrogant Papal assumption, in italics and capitals, that to receive *his* interpretation of the disputed texts is to receive "*the true sayings of* God," while to receive any other is to "allow yourself to be carried away by the utterly conflicting opinions of men;" thus making himself to be God, and those who deny his infallibility, to be only men.

"Reject the Scriptures you *may*, but twist them to teach either Annihilation or Universalism you *cannot*." That is, you *may deny* that God is able to destroy the component parts of man's being—his soul and his body—in Gehenna, but you *cannot twist* it into meaning anything else, than that God is able to keep body and soul together in living, conscious, unceasing, hopeless agony to all eternity! To pretend that destroying them means putting an end to them, is making the Bible "a cunningly devised fable!"

You will see from the *Way Everlasting*, herewith forwarded to you, that your friend is far from being the only offender. And if you will procure my *Harmony of Scripture*, you will be able the better to appreciate his reckless charges of infidelity. Should he repudiate the plain meaning of his own words, and say he does not charge with infidelity those who differ from his interpretation of Scripture, it then comes to this, that he has dared to "add unto" the closing words of revelation a third wo, involving a far heavier penalty than either of the other two, for what would appear to be a far lighter offence. "If any man shall *mistake the meaning* of the words of the prophecy of this book, he shall never die, but shall be punished with an everlasting life of misery in the world to come." Suppose the mistake should happen to prove on his side, and he be judged out of his own mouth! What measure will have to be meted to him? May God deliver him, and me, and all of us from this snare of the devil! May he keep us by his grace from biting and devouring one another, lest we be consumed one of another. Believe me, etc.

—Rainbow.

The Birth of Christ in Heathen Expectations.

The account given of the visit of the magi to Jerusalem to see the new born king (Mat. 2: 1–12), is an indication that even in heathen consciousness the time had arrived for the occurrence of some signal event. The prophet had called the Messiah "*the desire of all nations*," and in a dim, shadowy manner the expectations of the heathen (nations) was generally excited about the time of the Savior's birth. The origin of this largely undefined hope we may not be able to trace. Some ascribe it to the influence of the Hebrew Scriptures, whether as translated and read by the learned, and their prophecies thus, with some modifications, incorporated with their own works, or as made known by the Jews scattered abroad. Others assume a common source whence tradition carried down to posterity an ancient promise, known to all, of the advent of the great King. And yet others, finding no satisfactory solution of the problem in either of these hypotheses, fall back upon direct inspiration. They would not accept the authors of the sacred books of the Persians, the Greeks, the Romans, *et al.*, as prophets of God; but God used them in their capacity as teachers of the people to foreshadow the advent of the coming Deliverer.

As intimated, the clearest evidence of a shadowy anticipation of the birth of Messiah among heathens is found in the pilgrimage of the magi to Jerusalem. The form of their hope is not clearly given. They inquired, Where is he that is born King of the Jews? Yet it was not simply a Jewish king that they came to see and worship. Hopes centered in him of an extraordinary, though perhaps not all of a spiritual character. Who were those magi, or wise men; what were they? They were from some country to the eastward from Jerusalem, as the passage above referred to indicates. The specific country from which they came is not known. Justin, Tertullian and many other ancient and modern divines have fixed on *Arabia;* Chrysostom, Theophylact and others of *Persia;* while some have conjectured that they were from *Parthia*, from *Babylonia*, and even from *Ethiopia*. If they belonged to the *original magi*, and the Evangelist seems to imply this by calling them *magoi*, then they came from Persia or Mesopotamia. Among the people of these countries, and among the Medes the magi were a high sacerdotal caste, "who constituted the king's privy council, and cultivated astrology, medicine, and occult natural science." From them came the magical arts, of which many professed to be masters among the Syrians, Arabs, Greeks and Romans in the time of Christ. But those who came to the manger where Jesus was cradled doubtless belonged to the earlier class, who were sincere and earnest in their researches.

In heathen antiquities we also find indications of a hope of the dawn of a period of restoration, and sometimes even of the birth of a personal redeemer. We must, however, guard against transferring our modern ideas of a redeemer, or of the Redeemer, to the expressions employed by the heathens. Even the Jews failed to apprehend the Messiah in his true character with the light of revelation to guide them. Among the nations of classical antiquity the Greek and Romans were doubtles most conversant with the expectations of the Jews. Hence their writers occasionally refer to them, as for instance Suetonius, as well as Tacitus. Their own hopes of a future were also somewhat modified by these oracular prophecies of the Jewish seers. Hesiod looked for the return of better days, and accordingly sang:

O that I had been born a companion of the fifth of men!
O that I had died before, *or had not been born so soon!*
For the present race of men is one of iron!
Zeus will also one day destroy this race of divine men.

The Sibyline books also indicated the existence of certain Messianic anticipations. These books contained the utterances of the Sibyls, the name given to certain prophetic women, who lived in Greece and Italy. The most celebrated of these was the Sibyl of Cumæ. To a prophecy of this Sibyl it is supposed Virgil refers when he states that even "during the consulship of Pollio, in whose honor the ode is composed, the expected boy will be born and the golden age return." And Pollio's son, and even Pollio himself, in connection with other god-befriended heroes, are described by him as occupying just the position of the pretended or forged Sibylline prophecy assigns to the Messiah and the chosen race.

The *Avesta*, or sacred books of the Parsees, strongly hint at "the end of the world, the coming of a new prophet, who helps to overcome *Angramainyus* and restore the happiness of the world, which he has destroyed." The Persians looked forward to a golden era when there "will be neither night, nor cold nor hot winds, nor decay, nor fear of death;" and those hopes were associated with the appearance of one who is "endowed with superhuman power and dignity." The Persian Savior King, whom they expected, was called *Caoshyac*, who, according to *Spiegal*, was "to bring to pass the resurrection, and then establish a dominion full of undisturbed prosperity." In the *Bundehesh* he is called *Sosiosh*, a name very similar to Joshua, who, it is said, will bring the dead to life.

Zoroaster, the legislator and reformer of the Parsees, taught "that in the last days a man will appear * * * who will adorn the world with religion and righteousness." Some of these doctrines respecting the age in which *Oshanderberga*, as he calls this man (man of the world), will live and reign are very much like the prophecies of Isaiah concerning the prosperous reign of Messiah. Thus he says: "He will make true religion victorious; rest and peace will reign in his day, all contentions will cease, and all grievances disappear. Zoroaster even taught that this Savior should be born of a virgin, that at his birth a bright star would appear by day, with the sign of the virgin in the center, and that on its appearance his disciples would arise to worship the child and bring him their presents.

In all these sayings, current among the heathen before the birth of Christ, we see a vague hope highly similar to the expectations of the Jews. Whether they were the result of Jewish influence or imbibed from the reading of Hebrew literature, we do not seek to determine; but that they point to the Messiah can hardly be doubted. Truly, as these hopes were so widely and tenderly cherished, we see in them a verification of the prophet's saying, that Christ was and is "the desire of all nations."—*Church Advocate.*

The Aged Ministry.

This is not a question for men advanced in life only, but for us in the prime of our manhood and ministry, for you just on the threshold of this life-work, for as sure as the world moves along its orbit to-day, so certain shall we sooner or later reach the same place and fall under the working of the same inexorable law. Gray hairs are coming thick on some of us, and it begins to be difficult to do what we did ten years ago. There are exceptions, of course, but, as a rule, age is at a discount in the ministry if in no other profession. Its learning, experience, and wisdom are too little regarded, while youth is at a premium, the hotter-headed the higher the price. It is a death-working law. It may not seem so to you, gallant brother, with your young and trim ship, waving in flags and full of promise for the voyage, but by and by, when you stagger into the harbor, rigging worn, hull impaired, and flags in tatters, the matter will look very differently. The toughest thing a minister is called to do is to step down; not down to a secretaryship, not down down to a professorship, nor down to an editor's chair, nor clear down to the insurance business, but down from the prominent station ie has filled before the denomination and the world, down one step on the waning side of reputation and popularity. Dying would be easy up there, n comparison with that one awful step. But the time will come, beloved when a hundred things will say to us, go down. Happy the man who looking at the brother on the next step below, waiting for his place, shall say, 'He must increase but I must decrease." And why may not one say it gracefully and heartily and John Baptistically when the coming man is a roduct of his own preaching, the outrowth of his example and influence, why not say it in recognition of the act that God does not make men alike or for like times and circumstances? Vill it not ease the descent and take he sting from the dying, to consider hat these coming after us and crowding us along and down ought to be etter and stronger and more taking nen because reaping benefit from our nstruction and experience? Twenty-five and thirty years ago this mortiying work was going on as now, the ounger crowding the older, and the uffering brethren of to-day then rode allantly on the highest wave of popularity. A farmer ought to be a better husbandman to-day than his grandather or improved agriculture means othing, or failures and costly and ide experience are of no value. The oldier of to-day would make short ork with one of Napoleon's old uard.

And if underlying this principle hich I have been discussing is the eeper one, the root out of which the ery gospel starts, that is the law and rinciple of sacrifice outspringing from e very heart of God, then self-deni , dying, sacrifice, in any direction, assing from the zenith to the nadir, iving way for those who are increasg, and accepting the personal decease as a divine necessity, must work e in us and in the various departents of the church of God. From e buds of April and the blossoms of ay we have watched our orchards as ey came out into fuller foliage, and her and richer promise of harvest. eek by week the autumnal pledges panded as earth and air and sun and oud lavished their unstinted favors, l only yesterday the golden and crimn fruit bent every branch and yielded treasures with liberal hand. And st then, when the grand trees had ached the fruition of all their hopes d our hopes, when it had come in e fullest, overflowing sense to the reization of the divine purpose in all e spring and summer work, just then and the orchards shudder at the ention—just then they begin to die, eir fruit of gold and crimson is meressly torn away, just then the folie falls from its own ripeness or feels e keen blade of an enemy that alks by night. Look at the tree now, l, melancholy, dead to all appearces. But its fruit is feeding the peo or crowding storehouses with treares for times of need, and its leaves only because the life of another ar is even now pushing its forces and dges out to every twig and bud. p that working of death and we p soon the working of life; stop it sacrificial work and soon neither e, nor fruit shall know perpetuation resurrection.—*A. K. Potter.*

An Excellent Receipt.

I have found a receipt that makes an ellent medicine for me and others.

Directions. A good dose as soon as wake in the morning. Take ugh to last until after breakfast; n after eating, and through the day, fore and after eating. No danger of ing too much, and I hope they will e freely, for I know it is good. I k the complaint is deep-seated on ie, but this will *cure* by observing directions strictly. Here is the rept.

Cure for Scandal. Take a little good ure, a little mind-your-own-business, ttle charity for others, a little keepr-tongue-between-your-teeth; simr well in a vessel called circumspec.

The symptoms are, a violent itching the tongue when you are in compa with a class of people called *gossips.* when you feel a fit coming on, take ood dose, and keep your mouth shut il you get home. If you can get of that complaint, you will keep ar of many others.

The Times.

AT HOME.

.... On the 4th inst. A. B. Swanson, recently sentenced to the penitentiary for the term of fifteen years for wife murder, suicided by means of a razor, while in the jail at Monmouth, Ill.

.... A man named Dalrymple was blown to atoms, and his wife and two children killed by the explosion of nitro-glycerine, at his residence near Tidioute, Pa. He was engaged in filling a torpedo.

.... Among the parties who obtained divorces from an Illinois court one day recently was one lady who had to obtain her divorce so as to get married to a new husband in twenty minutes, in order to reach the train which they were to take on their bridal tour.

.... A pretty specimen of the devil fish, which Victor Hugo has immortalized, is in the possession of a gentleman who lives near the coast of Florida. He has it carefully preserved, and it—in its horrid claws—had quite as carefully, when caught, a diver. It is an immense thing, and is four feet in diameter.

.... Lake Ontario has lately thrown another tidal wave upon its shores near the mouth of the Genesee river. The river was closed with solid ice, and without a moment's warning the water began to rise, and the ice toward the mouth of the harbor began to creak, as if great waves were rolling under it. In less than four minutes, water, ice, and all, had risen over three feet and a half. This advance of water receded in a short time.

.... A poor seamstress was arrested the other day in Brooklyn, N. Y., on charge of stealing garments which she had taken home to sew. Upon her examination, it appeared that she was employed by a certain Miss Pillsbury of New York city, who paid her seventeen cents for making four pairs of pantaloons, fifty cents for making twelve pairs of drawers, twenty five cents for making six shirts. She did not finish the pantaloons as soon as she agreed to, and the gentle Pillsbury refused to pay her; whereupon she pawned the articles to keep her family from starving. As she could not have belonged to the Tammany ring, it is probable she was sent to jail for three months. A sad case of woman's inhumanity to woman.

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.... Baptist Noel, whose full name is the Hon. and Rev. Baptist Wriothesly Noel, long known as one of the most active of English writers in the field of polemic divinity, died yesterday, at the age of 73. He began his ecclesiastical life as chaplain to the queen, but resigned this position in 1848, when he seceded from the established church. He then joined the Baptists, and was one of their ministers until within a year or two. As a preacher, philanthropist, and controversial writer, Baptist Noel held a high rank.

.... The report that Sirdar Abdul Rahman had captured Fort Hesser at the instigation of the Russians, and was making other aggressive movements in Afghanistan is contradicted. The latest advices from Bokhara represent that city and surrounding country as tranquil. *Per contra*, it is stated that the Russian forces in Central Asia are strong enough to defy any attempt of the British to check their progress, and England is powerless. Russia is only waiting for a false step on the part of England. And European diplomats doubt Russia's sincerity. Whether this is to be a war or only a rumor of war is yet in doubt.

.... The *Official Gazette*, of St. Petersburg Feb. 5, in an article on the movements of Russia in Central Asia, contrasts the indifference with which Great Britain views the growth of the United States of North America wath the jealousy with which she watches the growth of Russia. The *Gazette* says the British journalists are simply beside themselves with anger, and concludes its article by advising the British government to take no more notice of the progress of Russia than she does of that of the United States. The Russian fleet now on the Baltic will soon sail for the Mediterranean.

.... Death appears to have had a rich harvest last year in British India. A sort of fever, upon which medicine has no effect, and which was never heard of before, called the "new fever," committed great ravages among the population. Within a few weeks over one hundred people are reported to have died in a single small village. But fatal as this strange disease is, it lost all terror in comparison with the cholera, which has raged with fearful violence in a number of the districts. The mortality is still continuing, and many natives begin to fear a return of those dark days when whole cities were almost entirely depopulated by the plague. The gov. does what it can, but that is not much.

.... A telegraphic dispatch to Lloyds, from their agent at Cadiz, Spain, states that it was the Spanish steamer Murillo which ran into and sank the emigrant ship Northfleet, off Dungeness lighthouse, on the 22d inst. The steamship, however, was not sunk herself, as was at one time believed, but has arrived at Cadiz in safety. Her destination was Lisbon, for which port she had a cargo, but, upon entering that harbor, she was signaled not to land, as there is an extradition treaty between Portugal and Great Britain, under which her officers would have been surrendered to the British authorities to answer the charges brought against them. She consequently put to sea again, and proceeded for Cadiz, as there is no extradition treaty between Great Britain and Spain. The Murillo sustained no damage by the collision. Her officers and crew will soon be examined at Cadiz in relation to the disaster.

.... The London *Saturday Review* finds it impossible to doubt the growing intemperance of the working classes in England. Personal observation on such a point may sometimes be misleading, but the same story comes from all points of the country. As a rule, high wages seem to mean only more drinking; and drinking means wife-beating at home and fighting in the streets.....Anybody who reads the police reports will see, the *Saturday Review* says, the steady increase of cases of brutal assaults, especially on women, which may be traced to drinking. "The present 'genial season' has been appropriately celebrated—a woman supping with her husband and a friend suddenly flung out of a window; a man stabbed by his wife, a wife by her husband, a girl by her sweetheart. 'Thank God, Christmas is over!' we heard a poor woman say the other day as she steadied her staggering husband up the steps of a railway station."

.... The town of Soonghur, which was recently destroyed by an earthqurke, with such terrible loss of life, is located 144 miles north of Bombay, with which it is connected by railway and telegraph. It is an appendage of the capital city of Baoda, which is an independent state, bound to the British only by offensive and defensive treaties. The town was thickly populated, and situated in the midst of a very productive country, which in point of monetary and commercial resources is one of the most important localities in India. Rice, maize, wheat, barley, indigo, sugar cane, opium, and tobacco are raised in great quantities, and many valuable drugs are indigenous. Nearly all Great Britain's supply of nitre and nitrate of soda came from the locality of this unfortunate town.

.... A very simple incident which has occurred recently in the Tyrol is gradnally assuming the dimensions of a great State question, and will no doubt soon be the subject of warm debates in the Austrian Reichsrath. A certain Miss Angelini, of Quenspruck, set her heart on building a convent, and although both the municipality and the government authorities refused their permission, she built it in spite of them, and installed herself in it with a number of novices. The municipality having called her attention to the illegality of these proceedings, she declared that she had acted under the authority of "letters from court." This evasion of the law has excited a tremendous uproar among the liberal press, and the affair will doubtless be used as another means of shaking the influence of the clerical party.

.... At the wedding ceremony of Miss Kate Fox, well known as the medium through whom spiritual manifestations began in this country, gentle raps were heard in the vicinity of the altar, and again at the wedding breakfast the spirits offered congratulations by loud and frequent raps in all parts of the room. According to the London *Times*, Miss Fox's mother sent a message to the groom expressing her approval of her daughter's choice. The spirit of James B. Taylor, whose will created such a sensation a few years ago, made itself heard and offered congratulations. Then the spirits grew jovial. Mr. Taylor rapped: "Jencken is no longer his own master," whereat all the other spirits rapped in appreciation. The the bride cheated the Atlantic Telegraphic Cable Company out of a heavy sum by sending a long message to America by a spiritual Mercury. The most astonishing feature of the breakfast, however, was the raising of the heavily laden table several times from the floor.

.... No wonder that Spain holds to Cuba with the grip of a drowning man. With but fifteen per cent of cultivated land, and under wretched management, she exports annually agricultural productions to the value of ninety millions of dollars. She has yielded a yearly revenue of thirty-seven millions, of which the government obtained but ten millions, the balance being expended on officials sent to govern the island. We call ourselves a great and prosperous nation, and yet with our large population and immense area our exportations are not to exceed five times that of this little island of the sea. The possibilities of Cuba, if rightly managed, can hardly be exaggerated. More than a third of the island is still covered with the rarest timber, costly woods of many kinds and of the most valuable character. It is rich in mineral wealth, gold, copper, lead, and iron, that only need development to add immensely to its wealth and resources. There is probably no spot on earth of an equal size under the sun possessing more intrinsic wealth than Cuba, and that Spain should relinquish such a prize without desperate resistance is no more to be expected than that a miser should freely relax his grasp on a bag of gold.—*Inter-Ocean.*

.... Of the 'character of Napoleon,' *Wilkes' Spirit of the Times* writes: We hear France spoken of in contempt, because of her unrest and perpetual troubles; rather should she be loved as almost the only country of Europe that is not at peace, that cannot rest, that is forever struggling with herself and her rulers, that longs to be free, that cannot remain still and be enslaved. When she is thus at peace—then all Europe may despair. It was from this nation that Louis Napoleon accepted the trust of a defender of the rights of the people; not without doubt, but as a menace to legitimate royalty, the young and liberal France gave to him the guardianship of the Republic. What might he not have done with it, could he have been true to the golden opportunity of the century? Imagine the influence on Europe had the Republic of 1848 remained to this day, as it might have remained had its president kept his oath, and had he not been dazzled by the idea of founding a Napoleonic empire. Freedom in Europe has been put back fifty years by the treachery of this one man. Louis Napoleon had superior merits of his own, no doubt; but that which enabled him to gain the throne was the name of his predecessor, than whom no greater man of the world has perhaps ever lived. He did much in his way for France, and served Italy well when he reached her fairest provinces from the Austrian. It is not strange that Milan should wish to build him a monument. But the history which will be written, which unlike the history of the past will not record the triumphs of monarchs, but the struggles of the people, will give him his well earned eminence among the betrayers of liberty. That treason was his great deed.

THE NORTHFLEET DISASTER.

The details of the terrible disaster to the ship Northfleet are published, from which it appears that at 10:30 o'clock at night the captain and others were alarmed by the cry from the officer of the watch, "a steamer is right onto us." The captain and pilot rushed on deck, but before they had got there the steamer had run into the vessel, striking her amidships and cutting her down below water-mark. The carpenter quickly reported her nearly half full of water. The pumps were started promptly and the crew worked hard at them for some minutes. But when it was found the water was rapidly gaining a panic seemed to seize both crew and passengers, and afterward they could not be kept in check. A crowd of men and women had rushed up from their berths, many of them only half clothed. The passengers had mostly retired, but a few were undressing. The noise of the collision is likened by one of them to a peal of thunder, and such was the violence of the shock that those standing were knocked down. It appears that the steamer rebounded and came a second time in collision with the Northfleet. The water began to pour in, and in a very short time the passengers' quarters were swamped. The women were slower to rush on deck than the men, and many were not in condition to go till the waters rose threateningly around them. No one on board the steamer was heard to speak, although the loud and eager shouts from the Northfleet must have made their crew aware of the terrible danger that existed. She backed for two or three minutes, and then steamed rapidly away and was soon out of sight. For half an hour the scene on the deck of the Northfleet was appalling. Women shrieked, men cursed and swore, and fought their way toward the boats, while the captain and first mate roared out commands to them to keep back and allow the women to get to the side of the vessel, but apparently without success. Rockets were fired and blue lights burned. A gun was loaded, but the screw of the ramrod became detached from the handle and the piece could not be discharged. The signals of distress were seen by several vessels, but appear to have been regarded as signals for a pilot, for no assistance was rendered. Meanwhile the scene on deck baffled description. The captain, finding the men determined to leave the ship, went below, armed himself with revolvers, and, ascending the poop, declared his determination to shoot the first man who tried to leave the vessel before the women were saved. The first boat launched was lowered by a number of passengers by cutting the ropes. There being no ladder at hand the only way of getting into it was by leaping or dropping some twelve or fifteen feet. As there was a terrible rush toward the boat, the scene was one of distressing confusion, and many fell into the water and were drowned. The officers did all they could to force the men who first got into the boat to leave it that the women might be saved, but to no purpose. About thirty persons having got into it, the boat put off. Not one of the crew were in it. Another life boat was launched. A man got into it and was ordered to leave. He refused and the captain shot him in the calf of the leg. Then Captain Knowles placed his wife in the boat and said to the boatswain, who had already got in: "Here's a charge for you boatswain: take care of her and the rest, and God bless you." Wringing his wife's hands he bade her good by, saying: "I shall never see you again."

It is impossible to describe the panic that raged all this time. Heartrending scenes were witnessed on all sides. One passenger, seeing the captain's wife in the boat, threw his own wife into the boat, tossed the baby to her, and entered the boat himself. A little girl was thrown into the boat by her father who tried to save the rest of his family, but the seething, maddened crowd pressing toward the side of the vessel prevented, and with his wife and two other children he went down with the ill fated vessel. The engineer made frantic efforts to save his wife and children, but was jammed between the cook house and the gunwale and received such dreadful injuries that though afterward rescued he was in a precarious state. Only two of the seven boats aboard were launched, owing no doubt to the panic, and they were more seriously injured as the tackle was cut and the boat fell into the sea.

When the second boat had got off it seemed to become a question of moment. The quarter deck was still crowded by men, women and children, some crying, some swearing and many praying. The captain and pilot were together, and the latter was heard saying, "If you want to save yourself make for the topmast," to which many of the poor people rushed. In a quarter of an hour a tug picked up the second boat with thirty occupants and then steamed for some time round the spot where about three quarters of an hour after being struck, the Northfleet went down head first, with about 327 souls on board.

At that moment the first boat was one hundred yards and the second boat only twenty or thirty yards from the vessel. The crew of the first boot, after landing the women, rowed around the scene of the wreck and saved five men trying to swim to the shore. A lugger took off the occupants of the second boot, thirty-four passengers, and a pilot cutter rescued the pilot and ten men who, having gone down with the vessel, rose to the surface and clung to the main top-mast rigging. The vessel lies in eleven fathoms of water.

The survivors say the captain displayed the greatest heroism and maintained his presence of mind from the first to the last. He strove hard to put an end to the panic, and did his duty bravely to the end. He was at the last moment going across the wreck in hope of enabling some of the crowd crushing round the boats on that side to get away from the ship. Survivors say the other boats got adrift when the ship sunk, and express the belief if the passengers had allowed them to be lowered properly, they could have saved at least one hundred more lives. "Unfortunately the women could not climb the masts, although we did all in our power to help them. Consequently all the women and children, with the exception of the captain's wife and another and two children were drowned."

paired, and flags in tatters, the matter will look very differently. The toughest thing a minister is called to do is to step down; not down to a secretaryship, not down down to a professorship, nor down to an editor's chair, nor clear down to the insurance business, but down from the prominent station ıe has filled before the denomination ınd the world, down one step on the waning side of reputation and popularity. Dying would be easy up there, n comparison with that one awful step. But the time will come, beloved when a hundred things will say to us, go down. Happy the man who looking at the brother on the next step below, waiting for his place, shall say, 'He must increase but I must decrease." And why may not one say it gracefully and heartily and John Baptistically when the coming man is a roduct of his own preaching, the outrowth of his example and influence, vhy not say it in recognition of the ıct that God does not make men alike or for like times and circumstances? Vill it not ease the descent and take he sting from the dying, to consider hat these coming after us and crowdıg us along and down ought to be etter and stronger and more taking ıen because reaping benefit from our ıstruction and experience? Twenty-five and thirty years ago this mortiying work was going on as now, the ounger crowding the older, and the uffering brethren of to-day then rode allantly on the highest wave of popularity. A farmer ought to be a better husbandman to-day than his grandther or improved agriculture means othing, or failures and costly and ide experience are of no value. The oldier of to-day would make short ork with one of Napoleon's old uard.

And if underlying this principle hich I have been discussing is the eeper one, the root out of which the ery gospel starts, that is the law and rinciple of sacrifice outspringing from e very heart of God, then self-deni , dying, sacrifice, in any direction, assing from the zenith to the nadir, iving way for those who are increasg, and accepting the personal deease as a divine necessity, must work e in us and in the various departents of the church of God. From e buds of April and the blossoms of ay we have watched our orchards as ey came out into fuller foliage, and her and richer promise of harvest. eek by week the autumnal pledges panded as earth and air and sun and oud lavished their unstinted favors, l only yesterday the golden and crimn fruit bent every branch and yielded treasures with liberal hand. And st then, when the grand trees had ached the fruition of all their hopes d our hopes, when it had come in e fullest, overflowing sense to the reization of the divine purpose in all e spring and summer work, just then and the orchards shudder at the ention—just then they begin to die, eir fruit of gold and crimson is merlessly torn away, just then the folie falls from its own ripeness or feels e keen blade of an enemy that alks by night. Look at the tree now, l, melancholy, dead to all appearces. But its fruit is feeding the peo or crowding storehouses with treares for times of need, and its leaves only because the life of another ır is even now pushing its forces and dges out to every twig and bud. p that working of death and we p soon the working of life; stop ıt sacrificial work and soon neither e, nor fruit shall know perpetuation resurrection.—*A. K. Potter.*

An Excellent Receipt.

I have found a receipt that makes an ellent medicine for me and others.

Directions. A good dose as soon as wake in the morning. Take ugh to last until after breakfast; n after eating, and through the day, ore and after eating. No danger of ing too much, and I hope they will e freely, for I know it is good. I ık the complaint is deep-seated on ıe, but this will *cure* by observing directions strictly. Here is the rept.

Cure for Scandal. Take a little good ure, a little mind-your-own-business, ttle charity for others, a little keepır-tongue-between-your-teeth; simr well in a vessel called circumspec l.

The symptoms are, a violent itching the tongue when you are in compawith a class of people called *gossips.* when you feel a fit coming on, take ood dose, and keep your mouth shut il you get home. If you can get of that complaint, you will keep ar of many others.

The Times.

AT HOME.

.... On the 4th inst. A. B. Swanson, recently sentenced to the penitentiary for the term of fifteen years for wife murder, suicided by means of a razor, while in the jail at Monmouth, Ill.

.... A man named Dalrymple was blown to atoms, and his wife and two children killed by the explosion of nitro-glycerine, at his residence near Tidioute, Pa. He was engaged in filling a torpedo.

.... Among the parties who obtained divorces from an Illinois court one day recently was one lady who had to obtain her divorce so as to get married to a new husband in twenty minutes, in order to reach the train which they were to take on their bridal tour.

.... A pretty specimen of the devil fish, which Victor Hugo has immortalized, is in the possession of a gentleman who lives near the coast of Florida. He has it carefully preserved, and it—in its horrid claws—had quite as carefully, when caught, a diver. It is an immense thing, and is four feet in diameter.

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.... The city of Lehra, Beloochistan, (an extensive country of Sothern Asia), was almost entirely laid in ruins on the 4th inst. by an earthquake. Over five hundred persons perished, so sudden was the shock that they had only time to run into the streets where many were killed by their houses falling upon them. All that was left of the population of about six thousand fled into the mountains as soon as the first shock was over.

.... There are two islands of the west coast of Ireland called North and South Inishkea, where the inhabitants are absolutely heathens. The religion of these islanders is confined to the worship of a large wooden idol. This is a rudely carved image of a man about eight feet high, dressed in a long flannel gown. This is kept in a shed, and when storms arise it is taken to the shore and besought to abate them.

.... Baptist Noel, whose full name is the Hon. and Rev. Baptist Wriothesly Noel, long known as one of the most active of English writers in the field of polemic divinity, died yesterday, at the age of 73. He began his ecclesiastical life as chaplain to the queen, but resigned this position in 1848, when he seceded from the established church. He then joined the Baptists, and was one of their ministers until within a year or two. As a preacher, philanthropist, and controversial writer, Baptist Noel held a high rank.

.... The report that Sirdar Abdul Rahman had captured Fort Hesser at the instigation of the Russians, and was making other aggressive movements in Afghanistan is contradicted. The latest advices from Bokhara represent that city and surrounding country as tranquil. *Per contra*, it is stated that the Russian forces in Central Asia are strong enough to defy any attempt of the British to check their progress, and England is powerless. Russia is only waiting for a false step on the part of England. And European diplomats doubt Russia's sincerity. Whether this is to be a war or only a rumor of war is yet in doubt.

.... The *Official Gazette*, of St. Petersburg Feb. 5, in an article on the movements of Russia in Central Asia, contrasts the indifference with which Great Britain views the growth of the United States of North America wsth the jealousy with which she watches the growth of Russia. The *Gazette* says the British journalists are simply beside themselves with anger, and concludes its article by advising the British government to take no more notice of the progress of Russia than she does of that of the United States. The Russian fleet now on the Baltic will soon sail for the Mediterranean.

.... Death appears to have had a rich harvest last year in British India. A sort of fever, upon which medicine has no effect, and which was never heard of before, called the "new fever," committed great ravages among the population. Within a few weeks over one hundred people are reported to have died in a single small village. But fatal as this strange disease is, it lost all terror in comparison with the cholera, which has raged with fearful violence in a number of the districts. The mortality is still continuing, and many natives begin to fear a return of those dark days when whole cities were almost entirely depopulated by the plague. The gov. does what it can, but that is not much.

.... A telegraphic dispatch to Lloyds, from their agent at Cadiz, Spain, states that it was the Spanish steamer Murillo which ran into and sank the emigrant ship Northfleet, off Dungeness lighthouse, on the 22d inst. The steamship, however, was not sunk herself, as was at one time believed, but has arrived at Cadiz in safety. Her destination was Lisbon, for which port she had a cargo, but, upon entering that harbor, she was signaled not to land, as there is an extradition treaty between Portugal and Great Britain, under which her officers would have been surrendered to the British authorities to answer the charges brought against them. She consequently put to sea again, and proceeded for Cadiz, as there is no extradition treaty between Great Britain and Spain. The Murillo sustained no damage by the collision. Her officers and crew will soon be examined at Cadiz in relation to the disaster.

.... The London *Saturday Review* finds it impossible to doubt the growing intemperance of the working classes in England. Personal observation on such a point may sometimes be misleading, but the same story comes from all points of the country. As a rule, high wages seem to mean only more drinking; and drinking means wife-beating at home and fighting in the streets.....Anybody who reads the police reports will see, the *Saturday Review* says, the steady increase of cases of brutal assaults, especially on women, which may be traced to drinking. "The present 'genial season' has been appropriately celebrated—a woman supping with her husband and a friend suddenly flung out of a window; a man stabbed by his wife, a wife by her husband, a girl by her sweetheart. 'Thank God, Christmas is over!' we heard a poor woman say the other day as she steadied her staggering husband up the steps of a railway station."

.... The town of Soonghur, which was recently destroyed by an earthquake, with such terrible loss of life, is located 144 miles north of Bombay, with which it is connected by railway and telegraph. It is an appendage of the capital city of Baoda, which is an independent state, bound to the British only by offensive and defensive treaties. The town was thickly populated, and situated in the midst of a very productive country, which in point of monetary and commercial resources is one of the most important localities in India. Rice, maize, wheat, barley, indigo, sugar cane, opium, and tobacco are raised in great quantities, and many valuable drugs are indigenous. Nearly all Great Britain's supply of nitre and nitrate of soda came from the locality of this unfortunate town.

.... A very simple incident which has occurred recently in the Tyrol is gradually assuming the dimensions of a great State question, and will no doubt soon be the subject of warm debates in the Austrian Reichsrath. A certain Miss Angelini, of Quenspruck, set her heart on building a convent, and although both the municipality and the government authorities refused their permission, she built it in spite of them, and installed herself in it with a number of novices. The municipality having called her attention to the illegality of these proceedings, she declared that she had acted under the authority of "letters from court." This evasion of the law has excited a tremendous uproar among the liberal press, and the affair will doubtless be used as another means of shaking the influence of the clerical party.

.... At the wedding ceremony of Miss Kate Fox, well known as the medium through whom spiritual manifestations began in this country, gentle raps were heard in the vicinity of the altar, and again at the wedding breakfast the spirits offered congratulations by loud and frequent raps in all parts of the room. According to the London *Times*, Miss Fox's mother sent a message to the groom expressing her approval of her daughter's choice. The spirit of James B. Taylor, whose will created such a sensation a few years ago, made itself heard and offered congratulations. Then the spirits grew jovial. Mr. Taylor rapped: "Jencken is no longer his own master," whereat all the other spirits rapped in appreciation. The the bride cheated the Atlantic Telegraphic Cable Company out of a heavy sum by sending a long message to America by a spiritual Mercury. The most astonishing feature of the breakfast, however, was the raising of the heavily laden table several times from the floor.

.... No wonder that Spain holds to Cuba with the grip of a drowning man. With but fifteen per cent of cultivated land, and under wretched management, she exports annually agricultural productions to the value of ninety millions of dollars. She has yielded a yearly revenue of thirty-seven millions, of which the government obtained but ten millions, the balance being expended on officials sent to govern the island. We call ourselves a great and prosperous nation, and yet with our large population and immense area our exportations are not to exceed five times that of this little island of the sea. The possibilities of Cuba, if rightly managed, can hardly be exaggerated. More than a third of the island is still covered with the rarest timber, costly woods of many kinds and of the most valuable character. It is rich in mineral wealth, gold, copper, lead, and iron, that only need development to add immensely to its wealth and resources. There is probably no spot on earth of an equal size under the sun possessing more intrinsic wealth than Cuba, and that Spain should relinquish such a prize without desperate resistance is no more to be expected than that a miser should freely relax his grasp on a bag of gold.—*Inter-Ocean.*

..... Of the 'character of Napoleon,' *Wilkes' Spirit of the Times* writes: We hear France spoken of in contempt, because of her unrest and perpetual troubles; rather should she be loved as almost the only country of Europe that is not at peace, that cannot rest, that is forever struggling with herself and her rulers, that longs to be free, that cannot remain still and be enslaved. When she is thus at peace—then all Europe may despair. It was from this nation that Louis Napoleon accepted the trust of a defender of the rights of the people; not without doubt, but as a menace to legitimate royalty, the young and liberal France gave to him the guardianship of the Republic. What might he not have done with it, could he have been true to the golden opportunity of the century? Imagine the influence on Europe had the Republic of 1848 remained to this day, as it might have remained had its president kept his oath, and had he not been dazzled by the idea of founding a Napoleonic empire. Freedom in Europe has been put back fifty years by the treachery of this one man. Louis Napoleon had superior merits of his own, no doubt; but that which enabled him to gain the throne was the name of his predecessor, than whom no greater man of the world has perhaps ever lived. He did much in his way for France, and served Italy well when he reached her fairest provinces from the Austrian. It is not strange that Milan should wish to build him a monument. But the history which will be written, which unlike the history of the past will not record the triumphs of monarchs, but the struggles of the people, will give him his well earned eminence among the betrayers of liberty. That treason was his great deed.

THE NORTHFLEET DISASTER.

The details of the terrible disaster to the ship Northfleet are published, from which it appears that at 10:30 o'clock at night the captain and others were alarmed by the cry from the officer of the watch, "a steamer is right onto us." The captain and pilot rushed on deck, but before they had got there the steamer had run into the vessel, striking her amidships and cutting her down below water-mark. The carpenter quickly reported her nearly half full of water. The pumps were started promptly and the crew worked hard at them for some minutes. But when it was found the water was rapidly gaining a panic seemed to seize both crew and passengers, and afterward they could not be kept in check. A crowd of men and women had rushed up from their berths, many of them only half clothed. The passengers had mostly retired, but a few were undressing. The noise of the collision is likened by one of them to a peal of thunder, and such was the violence of the shock that those standing were knocked down. It appears that the steamer rebounded and came a second time in collision with the Northfleet. The water began to pour in, and in a very short time the passengers' quarters were swamped. The women were slower to rush on deck than the men, and many were not in condition to go till the waters rose threateningly around them. No one on board the steamer was heard to speak, although the loud and eager shouts from the Northfleet must have made their crew aware of the terrible danger that existed. She backed for two or three minutes, and then steamed rapidly away and was soon out of sight. For half an hour the scene on the deck of the Northfleet was appalling. Women shrieked, men cursed and swore, and fought their way toward the boats, while the captain and first mate roared out commands to them to keep back and allow the women to get to the side of the vessel, but apparently without success. Rockets were fired and blue lights burned. A gun was loaded, but the screw of the ramrod became detached from the handle and the piece could not be discharged. The signals of distress were seen by several vessels, but appear to have been regarded as signals for a pilot, for no assistance was rendered. Meanwhile the scene on deck baffled description. The captain, finding the men determined to leave the ship, went below, armed himself with revolvers, and, ascending the poop, declared his determination to shoot the first man who tried to leave the vessel before the women were saved. The first boat launched was lowered by a number of passengers by cutting the ropes. There being no ladder at hand the only way of getting into it was by leaping or dropping some twelve or fifteen feet. As there was a terrible rush toward the boat, the scene was one of distressing confusion, and many fell into the water and were drowned. The officers did all they could to force the men who first got into the boat to leave it that the women might be saved, but to no purpose. About thirty persons having got into it, the boat put off. Not one of the crew were in it. Another life boat was launched. A man got into it and was ordered to leave. He refused and the captain shot him in the calf of the leg. Then Captain Knowles placed his wife in the boat and said to the boatswain, who had already got in: "Here's a charge for you boatswain; take care of her and the rest, and God bless you." Wringing his wife's hands he bade her good by, saying: "I shall never see you again."

It is impossible to describe the panic that raged all this time. Heartrending scenes were witnessed on all sides. One passenger, seeing the captain's wife in the boat, threw his own wife into the boat, tossed the baby to her, and entered the boat himself. A little girl was thrown into the boat by her father who tried to save the rest of his family, but the seething, maddened crowd pressing toward the side of the vessel prevented, and with his wife and two other children he went down with the ill fated vessel. The engineer made frantic efforts to save his wife and children, but was jammed between the cook house and the gunwale and received such dreadful injuries that though afterward rescued he was in a precarious state. Only two of the seven boats aboard were launched, owing no doubt to the panic, and they were more seriously injured as the tackle was cut and the boat fell into the sea.

When the second boat had got off it seemed to become a question of moment. The quarter deck was still crowded by men, women and children, some crying, some swearing and many praying. The captain and pilot were together, and the latter was heard saying, "If you want to save yourself make for the top-mast," to which many of the poor people rushed. In a quarter of an hour a tug picked up the second boat with thirty occupants and then steamed for some time round the spot where about three quarters of an hour after being struck, the Northfleet went down head first, with about 327 souls on board.

At that moment the first boat was one hundred yards and the second boat only twenty or thirty yards from the vessel. The crew of the first boot, after landing the women, rowed around the scene of the wreck and saved five men trying to swim to the shore. A lugger took off the occupants of the second boot, thirty-four pasengers, and a pilot cutter rescued the pilot and ten men who, having gone down with the vessel, rose to the surface and clung to the main top-mast rigging. The vessel lies in eleven fathoms of water.

The survivors say the captain displayed the greatest heroism and maintained his presence of mind from the first to the last. He strove hard to put an end to the panic, and did his duty bravely to the end. He was at the last moment going across the wreck in hope of enabling some of the crowd crushing round the boats on that side to get away from the ship. Survivors say the other boats got adrift when the ship sunk, and express the belief if the passengers had allowed them to be lowered properly, they could have saved at least one hundred more lives. "Unfortunately the women could not climb the masts, although we did all in our power to help them. Consequently all the women and children, with the exception of the captain's wife and another and two children were drowned."

The Christian Life.

A Feathered Messenger.

A sparrow lighted chirping on a spray,
Close to my window as I knelt in prayer,
Bowed by a heavy load of anxious care.
The morn was bitter, but the bird was gay,
And seemed by cheery look and chirp to say—
What though the snow conceals my wonted fare,
Nor have I barn or storehouse anywhere,
Yet I trust heaven even on a winter's day.
That little bird came like a winged text
Fluttering from out God's Word to soothe my breast
What though my life with wintry cares be vext,
On a kind Father's watchful love I rest.
[illegible] this moment's need, I leave the next,
And always trusting, shall be always blest!

[illegible]

"Be still my heart! these anxious cares
To thee are burdens, thorns, and snares;
They cast dishonor on the Lord,
And contradict his gracious Word."

A Pardon Locked Up.

Hugh Stowell says: "In the Isle of Man, as I was one day walking on the sea shore, I remember contemplating with thrilling interest an old, gray, ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governers the island ever possessed. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that fell into the hands of his bitter enemy, who kept it locked up, and the governer was hanged. His name is still honored by the many; and you may often hear a pathetic ballad sung to his memory, to the music of the spinning-wheel. We must feel horror-struck at the fearful turpitude of that man who, having the pardon for his fellow-creature in his possession, could keep it back and let him die the death of traitor. But let us restrain our indignation till we ask ourselves whether God might not point his finger to most of us and say, 'Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creature not from temporal, but eternal death. Thou hast a pardan suited to all, sent to all, designated for all. Thou hast enjoyed it thyself; but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth?'"

"That's Me!"

Sitting down in the Orphanage grounds upon one of the seats, we were talking with one of our brother trustees, when a little fellow, we should think about eight years of age, left the other boys who were playing around us, and came deliberately up to us. He opened fire upon us thus:

"Please, Mr. Spurgeon, I want to come sit down on that seat between you two gentlemen."

"Come along, Bob, and tell us what you want."

"Please, Mr. Spurgeon, suppose there was a little boy who had no father, who lived in a orphanage with a lot of other little boys who had no fathers, and suppose those little boys had mothers and aunts who comed once a month, and brought them apples and oranges, and gave them pennies, and suppose this little boy had no mother and no aunt, and so nobody ever came to bring him nice things, don't you think somebody ought to give him a penny? Cause, Mr. Spurgeon, *that's me.*"

Somebody felt something wet in his eye, and Bob got a sixpence, and went off in a great state of delight. Poor little soul, he had seized the opportunity to pour out a bitterness which had rankled in his little heart, and made him miserable when the monthly visiting day came round, and, as he said, "Nobody never came to bring him nice things."

Turning the tables, we think some grown-up persons, who were once little Bobs and Harrys, might say, "Suppose there was a poor sinner who deserved to be sent to hell, but who was forgiven all his sins by sovereign grace, and made a child of God, don't you think he ought to help on the Savior's cause, 'cause, Mr. Spurgeon, *that's me.*"

A Savior for All.

A friend who is with me has been telling me of a class of little boys he teaches at Philadelphia, on Sunday nights. One evening a newspaper boy met him in the street, and said, "Oh, Captain, I'm mighty glad to see yer! There's poor Billy, he's so badly, and so wants to see yer."

My friend went with the little boy, and found Billy lying on some rags in the corner of a wretched room, very, very ill. Billy was so delighted when the captain went in! The room was dark, and Billy, with a feeble voice, said: "I'se here, captain; I'm mighty glad to see yer." My friend was filled with pity for him, and asked him if he could send him a nurse, or some medicine, or some nice food. "No, captain, it wasn't that I wanted yer for. I wanted to ask yer two questions. The first is, Did you tell us the other night as how Jesus Christ died for every feller?"

"Yes, I did; for Jesus Christ tasted death for every man." Billy then said, "I thought so. Now, I've another question. Did you tell us how Jesus Christ saves every feller that axes him?" "Yes," said my friend, "for every one that asketh receiveth.' Billy replied, with a very feeble but happy voice, "Then I know that he'll save me, because I axes him." My friend paused to wipe away the tears that gushed from his eyes, and then bent down to speak to the boy. But Billy's head had dropped back on the pillow of rags, and his happy spirit had gone to Jesus. He will be at the feast, and "yet there is room"—room for everyone that asks—room for you!

Correspondence.

From Our English Correspondent.

The Papaline decline is daily more sepulchred. In Scripture, the fourth universal kingdom in its "clay" aspect was to be supported by kings and governments, who were represented therein under the symbol of 'heads." Then the scarlet colored woman was to "fall" from these heads, and alight on the people, and sit upon "many waters"—the many waters meaning peoples and nations, and tongues. Need I say that Papal Rome is the kingdom referred to, and she must gradually lose her support, being thrown by the nations on which she has ridden, on the sympathies and means of private individuals, phrased as "the Catholic World."

This is of God, and is the history of Catholicism in advance. And believing it, I have been watching for the events predicted, being daily persuaded and assured that God has given me an understanding of his word.

To day we are about to see the last vestiges of this prophecy pass into the cloth of actual fact. It has already, in a measure, been woven into that aspect. This prophecy has been *partly* fulfilled. When the first country threw off her guidance and control, the word commenced filling up. But now we are looking, watching the completion of the last title of inspiration. And I have reason to think that the fullness of this prophecy, in all roundness and completeness, is about to be revealed.

I think, after a few months the very last secular arm will be withdrawn from Rome, even its moral influence, and the only friends left to the apostacy then, will be those devoted but misguided men, who dance all over the world at the piping of their priestly rulers. And in this thought I am not alone; for Cardinal Cullen, one of their own dignataries, said in language truly anticipatively if not prophetically true, in a sermon preached by him in Doublin on the last Tuesday in December: "In old times the Papacy rested in kings; it now rests in the hearts of the people."

The late allocution of the Pope has and will have much to do in hastening this destiny. You know how *Pio Nino* in that allocution inveighed against Germany, refraining not from words of provocation. And Germany *is* provoked. The German priests, it seems, first received a translation of the allocution from a Jesuit paper named *Voce della Verita*, in which it was plain that the insulting language of the Pope was purposly softened and weakened. But the authentic Vatican versions were procured, and more faithful renderings were given to them in the papers of the Empire. Translations of parts referring to Germany were made: but the *Spener Gazelle* says if an exact German translation were given, there would be a decided prospect of having preceedings instituted against them by the public prosecutor. It also says:

> "The series of gross insults which the head of the church, in his address, which was delivered to the Cardinals with the object of being promulgated to the clergy and laity of the whole Christian world, ventured from his high position to bring in the face of the German Empire and its illustrious ruler, is hard to equal in modern history.
>
> The impudence of Benedetti towards the king is here far surpassed. (The Pope uses the word 'shameless.') The national feeling of Germany towards Rome will be as litle disavowed now as then towards France. The language used towards the Emperor is a greater insult than the Ems outrage."

How did Germany receive this "fling" of the Most Holy Pope (!)? The answer is that the *North German Gazette* insists that the cynicism directed in the recent papal address against the German Empire and its Emperor cannot be allowed to pass scot free, and says:

> "While we feel that the attack upon the Emperor's honor involves the more unpardonable insult to the German nation, the higher the authority of him who does not blush to abuse his religious mission in such an unprecedented manner is to decry the authority which derives its power from the Almighty, our moral indignation at such colossal impudence can only be soothed by the conviction of an imperative necessity that the limits between church and state must immediately be clearly defined by law."

Such an insult from any other power, I mean secular power, would have immediately called forth a demand for explanation and apology, or, failing that, a notice to prepare for war. But who—what first-class power—would think the ravings and sputterings of a childish old man guarded by the patrols of a few Swiss soldiers sufficient to call for a battle? Such an infinitesimal and paltry enemy would be considesed a foe unworthy of the steel of a splendid force, and no first rate power would deign to notice such an enemy at the point of the bayonet. So it is with Germany. The fact is the nation does not like it; but then the foe is not worth much notice. Who fears a caged lion? Who trembles at the rage of a tigress prisoner? Yet it serves to alleviate the German government, and it will help on events toward the consummation, when Rome shall be cast off and out of Germany. I read that "the official papers are full of indignation at the last allocution of the Pope, so outrageously violent against Germany, and that it will be very disappointing to lookers-on if nothing comes out of such a 'petty quarrel.'"

In fact something has come of it already. The German authorities charged the German Secretary of Legation accredited to the Vatican to make himself scarce at the Papal reception on New Year's day, fearing that the Pope might express himself even more violently toward Germany on that day. Herr Stumm informed Cardinal Antonelli of his "orders" on the 30th of December, and immediately quitted Rome "on an indefinite leave of absence." An Italian paper notices his departure, and says "it is believed that he will not at present be replaced." The *Liberte* also says that though diplomatic relations have not been formally broken off between Germany and the Vatican, yet Herr Stumm has left Rome on account of the recent allocution attacking the Emperor of Germany. The Secretary is at Berlin, and God knows when he will return to Rome. Perhaps, never!

I must now say a few words respecting France. *M. de Bourgoing* was its accredited representative at the Papal palace. But word was sent him by his government that on New Year's day the officers Oronoque, a war frigate, were to pay an official visit to the Pope and the king of Italy, the one at the Vatican and the other at the Quirinal. The Pope felt hurt and wounded at this because it was tantamount to an acknowledgment that the Savoyard was King of Rome, which the Reverend Papa never would admit. He complained of the French ambasador, and the ambassador took his side. In order to get out of the affair M. de Bourgoing resigned and left Rome on last Saturday week. M. de Corcelles was sent to Rome in his place. Meanwhile the intended honor to be done to Victor Emanual was countermanded, on account of the refusal of the officers of the ship to obey orders, and an intimation was given in the Union from Cardinal Antonelli, that, thanking the French government for the use of the Orenoque for the past three years, if the Pope should be compelled to leave Rome he would not avail himself of the said vessel. M. de Corcelles was considered to be just the man for the delicate duty to be performed at the Vatican (to pacify the Pope) and M. Thiers pressed upon him the acceptance of the situation. He was one of those who undertook the task of confronting his holiness during his exile at Gaeta." And the semi-official *Bien Public* said:

> "As a fervent Catholic, he is perhaps the man most calculated to dispel religious apprehension, while, on the other hand, his relations with the French government lead us to rely on the wise reserve and extreme prudence compatible with our national interests."

But he would not be definitely appointed till he was certain of his success. So the matter lay there. He would not, we read "accept the ambassy to the Vatican, without first consulting the Pope personally, in order to ascertain whether his appointment would be agreeable to his Holiness." He was authorised to say at Rome, that the resignation of Comte Bourgoiong was not due to any action of the French government, which did not intend modifying its policy toward the Pope and Italy. This "and Italy" was a trifle too much for him; and the *Giornale di Roma* writing of the French Ambassador at the Vatican, said it had reason to believe that M. de Corcelles, in consequence of an interview with Cardinal Antonelli, is no longer willing to accept the post of French Ambassador at the Vatican."

Subsequently M. Thiers said: "I am not the author of the Italy of to-day. I may say that of all the men of my time I have the least contributed to that unity. But it exists—it is an accomplished fact. There is an Italy which has taken its place among the great powers of Europe. What do you wish us to do? Let us speak frankly—there must be no mistake. You must not force us to adopt a policy which would end in what you publicly disavow, viz. war." This declaration holds just as good now as it did then.

So that, though M. Thiers could not have "made" Italy, he cannot ignore its existence, even if the Pope wishes him to do so. We may be very sure that M. de Corcelles, who by the way is a friend of M. Thiers, and brother-in-law of M. de Remust, the foreign Minister, stated his case very plainly at the palace of the Popes. The *Opinione* tells us by telegram, at his first interview with Pius and Antonelli, he "stated with great courtesy, but at the same time with firmness, that the attitude of the clerical party toward M. Thiers constituted a danger for France, because France had need of M. Thiers and those who opposed him opposed the interests of the nation. M. de Corcelles added that M. Thiers appreciated the advantages of good relations with Italy, and that henceforth France must, in her relations with the Holy See, hold in view and have guaranteed its independence from all attack, but that it would be impossible to think of restoring the temporal power, or of even making reservations with regard to accomplished facts. France required peace and concord, which it was impossible to attain by the policy of the clerical party, which placed France in conflict with the whole of Europe and would make her lose her legitimate influence." Thus then there is really a disruption between France and the Pope. France cannot but acknowledge and pay its respect to Italy, for it exists, and is a European power; but she cannot do this except she offend the Pope.

From Wm. Siddall, Willi Co., Ohio.

Four years ago this wir, being engaged as teacher of a Bi class in a Methodist Sunday school, which I had taught for two years, the subject of the destiny of man and the intermediate state forced itself upon me for careful investigation. This I engaged in with all the energy I could command, invoking divine assistance that I might be enabled to learn from God's Word and to understand the truths therein contained. I applied myself to the study of the Scriptures almost day and night, firmly determined to believe the truth though it proved every man a liar and undermine my preconceived opinions. I had always believed in the immortality of the soul, a conscious intermediate state, and the eternal toment of the wicked. But I had to confess that if this doctrine were true God's Word dip not teach it. Therefore, I soon concluded it was not true.

If men that have a disposition to know the truth and to be made free by it would cut loose from creeds, prejudice, and the teachings of the "mystic doctors," and carefully study the Bible, they would learn that everlasting punishment and everlasting destruction or everlasting punishment by or in everlasting destruction from the presence of the Lord and the glory of his power, does not mean everlasting torment or everlasting life in misery, called "everlasting death," by many good but blinded men; blinded by the Platonic doctrine of the inherent immortality of the soul. The Bible doctrine of immortality is that God possesses it, and that he, through our Lord Jesus Christ, whose soul was made an offering poured out unto death as a ransom for the sins for the world, will bestow immortality upon the justified.

We must be justified from actual sin by forgiveness; then we are fit subjects for Christ's kingdom. May God help us to be so sanctified; so given up to his service that we may remain in this blessed state of justification, having immortality by faith, eternal life "hid with Christ in God," until we are changed in a moment, in the twinkling of an eye, at the last trump, when, by the Spirit of God that dwells in us now, by which we are his begotten children, we shall be quickened into an endless life with all the redeemed of all ages.

This is the Bible doctrine of immortality—and a glorious doctrine it is. Eternal life and eternal death are before us, and it is for us to say which we will have. O! that we may be wise unto salvation!

I was alone at first in the faith of the Bible, and rejoiced in God tha I was thought worthy to suffer perse tion for Christ's sake, which by th grace of God I have been able to bea with meekness; and have not bee idle, and some of my pious persecutorh—or rather the persecutors of the trut of the Bible—will testify; for they giv me credit for doing much more than have done.

Your books and tracts and papers have proved effective workers.

From Isaac Adrian.

I left home on Dec. 12 and arived at Manchester, Iowa, the 14th. Met Br. Ridley, preached in the Universalist house in the afternoon, and two miles north in the evening. We began immediately a protracted meeting, and a number have turned from their idols to praise the living God, and wait for his son from heaven. Among the number was an old man nearly sixty years of age, who has been a skeptic all his days—a lawyer, a man of a good sound mind; and, best of all, he is now clothed in his right mind, and can tell it to others. We closed the meeting for a while to attend conference at Boylan's Grove. I started for the Grove the first day of January. I found myself blocked in for five days by a terrific storm at Clarksville. The young church at this place is trying to live. Eld. Samuel Cronce is now living here but is very much out of health. He is a good brother, and longs to be well and in the field. The churches will do well to call him out as soon as he is able to speak.

I was able to get to the conference in season, but found myself alone. I began the meeting, hoping to see a gathering of ministers: but some started and were snow bound; others wrote that they expected to come but could not. I went on with the meeting and it was a success. One of the believers in Ellen White's visions has been trying to mimic the thunders of Sinai and shower on the people a storm of Law. But the glorious gospel of him who said to the storm, "Peace be still!" has but to speak, and all is well. My home while here was with Br. Overturf, well known to many dear pilgrims. Sr. O. is wasting with lung disease, but strong in the faith. These dear pilgrims have been for twenty years giving of their earthly substance to scatter the truth. I have been sick a few days, and am stopping with Br. Louis Jones a few days to rest. From here I go to Charles City and Little Cedar.

From S. J. Bentley, Sauk Co., Wis.

There is nothing in this world that can give real lasting happiness but the religion of Jesus. I have learned this by experience, and I wish I could make all my friends see the fact as I see it, see the joy, the perfect peace that is found when the heart is filled with love for Jesus and his cause. I have found it good to serve the Lord, and can say to-day (after four years' experience), that I am more earnest, more determined than ever to serve him unto the end. No thought of going back. No! I want to "press toward the mark, for the prize of the high calling of God in Christ Jesus."

How good God is to us—how patient, how forbearing! Ought we not do all we can for him? I often wish that I could preach; for blessed indeed it seems to me it must be to sound the notes of warning to a perishing world, and to be the means (under God) of bringing perishing ones to repentance. But all can do something. One example can preach, and, God helping me, I mean that mine shall be better than it has been.

When I see so many all around me all engrossed with the world and its follies, going on the broad road to destruction, I feel that my life must be such that it will tend to influence them for the right, and notto be a stumbling block in their way. May God help me and all other professed Christians to "abstain from all appearance of evil," and to have our lamps trimmed and burning, and be "like unto men how are waiting for their Lord."

From B. J. Goodwin, Williamstown, Iowa.

The year to which many have looked with interest as being the year of release to the righteous, release from death to some, and from sin and mortality to all, has at last dawned upon us. To me it looks more than ever before as it would indeed bring in the long looked for rest which remains to the people of God. My heart burns within me as I contemplate the scene of the glorious advent of our Lord Who would not forego the enjoyment of all that worldlings covet that they might be accounted worthy to escape the last great tribulation and be caught up to meet the returning Nobleman and give him a hearty welcome?

What loud hallelujahs will rend the air as the saints of all ages, nations, and climes shall speed their way through the air to meet him whom their souls love and whom they will delight to crown "Lord of all."

But while my very heart cries come Lord Jesus, and take to thyself thy great power and reign, I feel very unworthy to be a citizen of his righteous and everlasting kingdom. As I look back over my past life I am led to exclaim, I have been an unprofitable servant, and yet I have zealously tried to keep his Word and walk in all his commandments blameless. "The Lord is my refuge and fortress; my God; in him will I trust. He also is my righteousness and my salvation."

A Friend Writes us:

I wish to do or give my mite in spreading the truth, and THE TIMES is the best medium, I think, in many cases, especially of persons who want to be instructed and strengthened. One of the friends to whom I would send the paper, a minister, who is already committed, in fact has for some years preached the near coming of Christ, believing and preaching precisely like the great body of Adventists, with the single exception of the nature of man, &c. And on those questions he simply says he thinks there is much to support the views of the Advent people, though he does not feel called on to either preach one way or the other in an argumentative way, but to let the Bible stand as it reads and for itself, and every man's conscience will teach him the finally impenitent are wholly and hopelessly lost; and that he does feel it his duty to warn men now to flee from the wrath to come, and preach Christ at the door.

Another is just starting out to preach, has long felt it a duty, and can no longer remain at home. *Opposition* has held him, I learn, sometime; but he feels he can no longer resist the call without losing himself the favor of God. He is timid and not very self confident, would be an admirable helper as he is, but needs much to hold him up, while he holds up the truth. Hence I hope his convictions of present truth may be strengthened. He also believes the Lord is at the door, but will he have courage to tell it? I trust he may, and wish him to have the benefit of THE TIMES.

From S. W. Bird, Cherokee Co., Iowa.

We are in a new and sparsely-settled country, and are anxious to do something for the Lord. I have given away my papers after reading them, and find that they are gladly and even eagerly received. We think a great deal could be done here if we only had some one to preach the Word, There could be a small church established. We have a Bible class in which the heads of eight or nine families have taken a great interest, beside many younger persons. They are searching for themselves. The doctrine is new to them and they express surprise at its simplicity and harmony, and wonder why it is that it has not been preached before. Many of them have never heard of the Savior's second advent, only in a spiritual sense. I think other denominations are getting some light. A worthy Babtist divine preached on man as a subject of death, and he admitted that the Scriptures teach that the soul goes to the grave at death, and said there was "a great mistake" in the theology of the day.

From Martha Slack, Jewell Co., Kan.

We are living way out in the wilderness, among the "heathen" as far as the gospel is concerned. There are many of the lost sheep here, and no laborers. My companion and self are trying to serve the Lord by holding on to the faith. There are some of our relatives and some others that we are not acquainted with a few miles below here that are looking for the Lord. We would love to have some of the shepherds of the flock come and break to us the bread of life. May the Lord send us some one soon. I have not heard an Advent sermon for over a year. There was preaching a few miles from where we lived last summer, but I was not able to attend. My husband and our little girl were out to hear and enjoyed it very much. I have had very poor health for nearly three years. I desire a share in the prayers of the brothers and sisters that I may be healed or at least have strength to bear afflictions of this life.

From S. C. Wellcome.

I have been laboring for short time at Eagle Lake in the big woods in Blue Earth Co. Minn. God has poured out his Spirit upon the people and about twenty have been converted and reclaimed. Next week I expect to organize a church there. A deep interest in searching the Scriptures is manifested. Br. Kerns a Methodist preacher was with me three days, taking hold and laboring with the best of feelings. He is a noble man. Br. John Small and his companion have been praying for and laboring faithfully with this people for years and are now receiving an answer to their prayers.

The most fearful snow storm ever known in this State came suddenly upon us last week Tuesday and continued three days. Many persons have perished in it. God is speaking in thunder tones to the people to prepare for judgment, which is soon coming on a guilty world.

From Sr. Rensbreita, Bishop Hill, Ill.

I should be glad to meet with the brethren and sisters of like precious faith, but am thankful that there are a few of us here who can meet with each other and our Lord, with prayers and exhortations. I am glad I can read the paper some, and like especially to read the letters from the brethand sisters scattered abroad. Let all who love Jesus pray for us who do not understand your language, that we may have a desire to read our Bibles more. In the Bible we have a sure guide. Pray God to uphold his cause among us, that a good company here may be found ready when Christ comes.

From J. W. Thompson, Carbondale, Ill.

I want everybody to be looking for the coming of our blessed Savior. I have been trying to obey God for about twenty-eight years. Nearly two years since Br. F. Burr convinced me that I had not obeyed in baptism. Although a cripple I went to the water's edge on my crutches, gave myself into the hands of the brother and God. I am to-day strong in the faith of the soon coming of my Savior. I would like to do all I can to get every one to be on their watch, have oil in their vessels and their lamps trimmed and burning.

Unchanged, Though Long Absent.

In a man's training for eternal life, how much depends upon the state of the heart! There may be a mental perception of the pure and beautiful in the teachings of Christ, and a critical appreciation of the harmony of Christian doctrines as these are presented in the apostolic letters, without that clinging of the affections to the Savior personally which is, beyond doubt the surest test of discipleship. The "men in white," who stood by the "men of Galilee," as the ascending Redeemer disappeared from their sight, said not much, if measured by the number of words; but, judged by the vast interests involved in those words, they declared a double gospel which flashed gladness through the hearts of the disciples, and caused them to return from Olivet to Jerusalem with great joy. This is what they said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The double gospel is, first, that he will come back, to "restore again the kingdom of Israel," and to do all the other glorious things which the prophets have assigned to him; and, secondly, that he will come back unchanged—"*the same* Jesus."

Are we then to understand that the meek, and gentle, and loving One, about whom the gray-headed saint delights to read, and the little child to hear, will, when he returns in all the splendor of his regal glory, be the meek, and gentle, and loving One still?

Have not the long ages, during which he has lived in heaven, where "angels and authorities and powers are subject unto him," wrought some change in the feelings with which he regarded the poor and the needy, when fishermen were his companions and poverty his condition? That is to say, will "the M[illegible]ght hand," when he con[illegible] the power to destroy his enemies, have the same *heart* that led "the Man of Sorrows" to pity the widow of Nain, and weep at the grave of Lazarus? Centuries of homage from beings of lofty position in a region of light and purity, supply a marvelous contrast to the scorn and mockery he suffered from official insolence and mob barbarism in the days of Herod and Pilate; but the thought of any change in him, as the result, or consequence, of such a wonderful change of circumstances, is simply distressing to those who love him. We can not bear the thought! It is the "Jesus" of the gospels that has won our hearts, and we want to see *him!* True, he will be in great estate, and we thank his Father and our Father for the fact, as it is impossible for us to honor him as he deserves; but his heart will love as in the olden time, and his voice, though we have never heard it, will fall upon our ears like some delightful strain of music with which we have been long familiar.

Prince Zaphnath-paaneah was an Egyptian noble of the very highest rank, gorgeously attired, with a gold chain about his neck, and blazing with jewels. No wonder that the sons of Jacob, who had traveled through the desert in very uncourtly fashion, in obedience to the old man's request—"Go again; buy us a little food"—were "troubled at his presence." And who has not been moved as the wonderful story unfolds itself? Beneath the splendor of princely robes the brother's heart is beating hard, yearning and throbbing with impassioned love to his brethren. The pent-up fountain refuses any longer to be sealed by courtly etiquette. The man is greater than the prince, the brother than the man. The ministers of Pharaoh are commanded to depart. He will be alone with the terrified travelers from Palestine; gracious tears came to his relief; and, with an effort that shakes his manly frame, he says, "I *am* 'JOSEPH'!"

Now this grand climax mocks that of the elaborate fiction, over which sentimental beauty, that has no practical sympathy with the real sorrows of men, has been weeping! But this story of antiquity is *true*, and its power to move the heart is not weakened by the roll of ages. Neither the violent injustice Joseph had suffered at the hands of his brethren, nor the honors to which he was subsequently raised, had quenched his brotherly affection.

Is there anything typical about this fine biography? At any rate, it is surely suggestive. Jesus Christ our Lord is the same yesterday, and today, and forever. "Unto him that *loveth* us"—the true reading—expresses the unchanging feelings of the Savior towards his brethren. He rests in his love. When his presence is manifested, they will be overwhelmed with holy awe because of his majesty and glory; but the evidences of his identity with the brother born for adversity will be so complete, that their joy will be full. Mistake there cannot be. No other can come in the glory of the Father and the holy angels; no other will seek to take us to himself, that where he is there we may be also; and we shall know him as surely as if we had been with him from the beginning. The faith and fellowship that imprint his likeness upon the sanctified heart at present will give the power of recognition in the glory, and we shall see, with love and joy, that he is the unchanged Redeemer, Friend, Brother, and Lord whom we now trust, follow, and adore. Those tender traits of character which endear the Christ of the gospels to every true heart will be radiantly conspicuous in the King of glory. So far from forgetting us, he is employed on our behalf in the heavens; and when he returns, it will be to carry out and complete his unchanged original purpose respecting us. The voice of the Shepherd, which we hear and follow in faith now in the mortal pilgrimage, will be the same voice which will thrill us with joy in resurrection felicity. Circumstances change fickle and fallible men, but they have no such influence upon him who is at once the Head, the Life, and the Hope of the redeemed. Blessed be his name forever!—*Rainbow.*

Our Young Folks.

The Infant Reasoner.

Willie was a very interesting boy of five years, fond of asking questions, or hearing stories—in fact, like all other children, fond of receiving attention—but, as a general thing, easily pleased, and in consequence, he wore a happy, sunny look, which made us love him. One evening, after he had left us with a pleasant "Good night," I was startled to hear him say in an angry tone:—

"I shan't say my prayers to you! I shan't say them to-night!"

"What are you saying, Willie?" said I, quietly entering the room. He hung his head; but when his naughtiness was spoken of, the pride of resistence, as well as the unsubdued passion of his heart was aroused, and he answered sullenly:

"I can't see God, and I shan't pray to him."

"Do you only love those you see?" I asked, in a tone of surprise. "Then you only love your father and mother, and little brother when you can see them; and when you go to your home, far away, you will forget grandpa and grandma, and all of us. That's great love, isn't it?"

"O, Aunt Effie, I don't mean that, you know I don't, for I have seen you all, and we can come and see one another. But I never saw God."

"Suppose, Willie, you had never seen me, and to-morrow morning your mother should show you a beautiful book, and say, 'Aunt Effie sent this to you,' and in the afternoon there should come a dear, kind little girl, who should say, 'Willie, your Aunt Effie sent me to play with you, and she sent these bright flowers, so that we can play Fairy Queen;'—would you not think at once, 'How good and kind Aunt Effie is!' and would not you love her?"

"O, yes, Aunt Effie; it would be so plain, I should know you were good."

"But God does a great deal more than I have said. He does send beautiful flowers, so that you can find them everywhere; He has sent you so many good, kind friends to love you and take care of you, that I should grow tired to name them all. Besides, he takes care of you in darkness all the night."

"O, no, Aunt Effie; mother takes care of me—because when I cry, she comes to me in a minute."

"Yes; but who takes care of your mother?"

"Grandma."

"And who sakes care of her?"

"Grandpa."

"And who takes care of him?"

"He can take care of himself! Why, Aunt Effie!—a great, big man! he knows just what to do."

"Oh, yes Willie—very easy it seems when all is still and quiet; but what if God should send the quick lightning to burn the house in the night, or if a fierce robber should come, or if he should grow very sick, what then? could your grandpa hold the lightning back in the clouds, or, while sleeping, keep the robbers from the door? You see, Willie, that if God, who made everything, did not take care of us nobody could."

"Well, Aunt Effie," urged the child, with an expression of intense interest, "I see God takes care of us; but you said he made everything, and I don't believe that. You said yesterday we should not say what we can't prove; and you can't prove God made this beadstead!"

"Who made it?"

"Why a man to be sure."

"What did he make it of?"

"Of wood; can't you see?"

"Yes, but where did the wood come from?"

"It came out of trees."

"That is right. Now tell me who made the trees grow, who made the man, and who gave him sense enough to make the beadstead, and I will tell you who made it."

"Aunt Effie, grandpa makes trees grow!"

"No Willie; grandpa puts the little trees in the ground, and waters them; he wants them all to live; but some die. Those trees which you helped him to plant to-day only took the place of trees he put there last year, but which did not live. If he could make them grow, would he have done the work twice in the same place?"

"Aunt Effie, I know something now! God didn't make grandpa's axe! You can't say anything to that! You can't say he did."

"Willie, what [illegible] the axe made of?"

"Of iron and wood. I know about the wood; but the iron, Aunt Effie, I think it isn't made at all!"

"Well, where does iron come from?" I asked.

"I can't tell, Aunt Effie: but it did'nt grow, and man didn't make it.

"No, Willie; it is in the ground. God put it there, and man finds it, all mixed with the sand. He first digs it out of the earth, makes it very fine, then separates the grains of the iron from the sand, and puts it in a very hot fire, where it is melted and runs altogether in a large lump. Then he hammers it to make it solid; and after all this work, it is ready to be melted, to be made into different things for us to use. Do you think now that God has nothing to do with grandpa's axe? He made all things; and, though you should try all night, you cannot think of anything he did not make."

"O, Aunt Effie, just let me get in your arms while we talk about the blanket. Can you make me say he made that?" "O, yes, easily enough," I answered. "The blanket is made of wool. God makes wool grow on the sheep, and gives man knowledge to make it into blankets."

"And did he make moonshine and flowers, and rain, and sunshine, and every little thing?"

"Yes, Willie. And will you go to sleep without thanking him for his goodness, and asking him to take care of you, and make you good, and keep us all safe and well, and happy?"

"Well, Aunt Effie, I will say my prayers; but I wish you would talk so to me every night when I'm not bad."

Years passed. We were again together and sat looking at some pictures, when Willie suddenly lifted up his earnest eyes to mine, saying, "Aunt Effie do you remember the night when I was a little fellow and wouldn't say my prayers, how you preached to me? I never remembered anything half so well."

At first I could not recollect; but by telling me what I had said, he recalled it to my memory; and I could not but feel, as I reflected upon his words, that the impressions we make upon the minds of children are more lasting than we imagine; After that early acknowledgement of God as Creator and constant benefactor, would that child become an infidel? Was Voltaire very far wrong as to the value of early impressions, when he said, "Give me the first five years of a child's life, and I will give you all the rest?"

The Helpless Victim.

I have read somewhere of an eagle in the far West. Soaring with steady wing, he saw far below him the grand scenes of American nature, clothed in the first snows of early Winter. As he rose higher toward the blue heaven, his keen eye saw floating on the distant river, whose margin was already frost-bound, the carcass of a huge buffalo. He paused in his upward flight; descended to settle and revel on this feast of corruption. He was borne calmly down the stream toward the fall of the rapids which lay below. Gorged with his foul meal, with drooping wing and dormant energies he slept on the fetid mass, and amid the oozing putrefaction. The blood, stiffened by the frost, bound his feet to the carcass; and onward was he borne until the roar of the cataract thundered on his ear. He struggled for liberty; his powers had been enfeebled with satiety; his drooping wings were bound to the frozen blood; his wild cries awoke the echoes; he made frantic attempts to throw off his horrid companion; looked up to the blue heaven he had abandoned. It was too late; hurried over the rapid, he was sucked into the boiling cataract, and dashed to destruction on the rocks beneath.

How does such an illustration find its analogy in human life! "His own iniquity," saith the Scriptures, "shall take the wicked himself, and he shall be holden with the cords of his sins." There is a deep and awful mystery in the downward progress of men, when he who was once the master of sin becomes the "slave of sin." Alas, there are scores of men in every neighborhood who would give all they have to begin life again. There was a time when they never intended to be vicious; but step by step they lowered themselves. Shame, truth, self-respect died. The lower elements of their nature first were freely indulged, then became importunate, then exacting, then domineering, then uncontrollable;

Dear young man, the pride of a mother, the hope of a father, with an intensity of yearning love I conjure you to pause ere you go into the way of sinners. If your feet have turned aside, retrace, I beseech you, your steps. Your strong "I will" now may, through God's mercy, turn you from the pit of infamy. But soon weaker will be your will, dimmer your sense of moral beauty, more desperate your passions, till at length you will feel bound, and then find yourself borne over the rapids a lost and helpless wreck.

A Child's Morning Prayer.

Many a Christian mother, who, at evening receives at her knee her little one, with folded hands and closed eyes, to say, "Now I lay me," before goinng to rest, has been puzzled to find an equally brief and suitable form of words in which to conduct the *morning* devotions of said little child. Possibly it would be a kindness to some such mothers if you should publish the accompanying stanza, which has done acceptable service in the circle where it had its origin in a mother's heart:

Jesus hear me while I pray
Please to take my sins away;
Make me gentle, make me mild,
Make me thine own little child.
Amen.

—*Congregationalist.*

Advent Christian Times.

CHICAGO, TUESDAY, February 11, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty five cents.

The officers of the Association are as follows
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THE WESTERN RURAL.—To any one paying us $3.50, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West for one year and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. [tf

The "Times" to Ministers.

We send THE TIMES to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

To Correspondents.

C. M. K. It is rather lengthy, but we may find room for it by and by. T. F. SARGENT. Thank you. J. S. AMES. Will help you if we can. A. TROWBRIDGE. There is no Adventist paper published in Rochester. R. ROBERTSON. Accept our thanks for mileage, paper, and list of subscribers.

Publishing Fund.

J Brown 50c; A Brown $3.00; H Zader 2.00; J Sloan 1.00; [illegible] 5.00; P F Lyman 1.00; E Churchill 1.00 C C Lindbeck 50c; C Ostrom 2.00, Mrs P Montgomery 50c, J L Rees 1.00; R Visser 1.00, B F Workman 1.00 P W Hask 15.00; I Boddy 3.00; P W Wexell 1.50; J Avenell 85c; Mrs M P Hinds 2.00; A T Rice 5.00, J W Hodgson 5.00; Jean Templeton 5.00; John Cochrane 21.00.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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O D Benton
J Baxendale
G W DeLong
D O Amos
O Fields
J J Goyer
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E Blanchard
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W V Antwerp
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P Brode
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P Hobart
F A DeWolf
A Trowbridge
J Brown
M A Durand
J Andrew
J Lowry
J Dresser Sr
J Hamilton
J Hayes
J C Smith
E E Sturgeon

Books and Tracts sent by Mail.

S Reimer
G D Glowes
A Lewis
R Beller
L B Noyes
S Colman
J C Thorp
W Siddall
T Gale
M J Short
J H Turner
T Allen
C C Marston
J N Adrian
R V Philip
H C Ward
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S Pope
J P Nicholson
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A Curtis
S K Gibson
A C Spencer
T T Halstead
B F Retherford
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J C Smith
B Thompson
J Russell
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J Hamilton
J Dresser
J Kirby
M Banker
W A Durand
R P Amsdean
J W Ballard
A Poyen
R V Philips
S Fitch
I C Wellcome
O M York
S Baldwin
W Hoyce
P Shaver
W H Black
J W Thompson
J A Smith
J Massey
J Sloan
A W Ramer

Discussion.

I have arranged a discussion with J. H. Hanson, a Mormon Elder of Council Bluffs, Iowa, to be held in or near Amboy, Ill., commencing Feb. 26, and continuing eight consecutive week-day evenings, on two propositions, involving the nature of man, and the validity of Mormon revelations. C. C. MARSTON.

Obituary.

STRODE—In Ionia, Ill., Feb. 4, 1873, Mary Strode, aged 79 years, 2 months, and 4 days.

Her sufferings are past and she sleeps in Jesus. Words of comfort by the writer,

M. McCULLOCK.

CHAPMAN—Died in August last, at St. Paul, Minn., Miss Eliza Chapman.

No more faithful, devoted Christian lives than she was—an earnest seeker of truth, a close student. When sixty years of age she commenced the study of Greek, and continued it until she could read her testament in the original. Being a fine French scholar she was engaged the last few years of her life in translating Madam Guion's writings—having some five hundred pages—a most accurate translation. At the age of seventy-three she fell asleep in Jesus, saying, "Not my will but thine be done. For into thy hands I commit my spirit. Glorify thyself."

A. J. M.

NOWLIN—Fell asleep at Dearborn, Michigan, Jan. 21, 1873, after a long and painful illness, Malinda Lighte, widow of the late John Nowlin, in the 71st year of her age.

Mrs. Nowlin was an earnest and devoted Christian, and greatly beloved by all who knew her. Kind hearted to all, of a loving and most generous disposition, she became greatly endeared to a large circle of friends and acquaintances. Her surviving friends feel assured that henceforth there is laid up for her a crown of righteousness which the Lord the righteous Judge will give her when he comes to make up his jewels. Eld. Asher Mathers, of Detroit, preached the funeral sermon. J. H. W.

Notices.

Notice.

At the last annual session of the Hoosic Valley Conference the following brethren, viz., R. H. Bateman, Gloversville, and Wm. A. Durand, Saratoga Springs, N. Y., and Dennis Sears, Savoy, Mass., were set apart to the work of the gospel ministry by the imposition of hands and prayer, and are commended to the faithful in Christ wherever their lot may be cast.
R. MOSHER, H. K. FLAGG, J. WILBUR,
Minis'l Committee of the Hoosick Valley Conf.

Appointments.

ILLINOIS.

New Rutland, Feb. 10-21 and longer as the Lord may direct. C. C. MARSTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Forreston, Feb. 25, 26.
Ackerman, 11 a. m., March 2.
White Rock, 2:30 p. m., same day.
Rochelle, eve., March 2.
Creston, Reed's Hall, March 3-7.
Byron, March 11-15.
Elida, March 16. C. C. MARSTON.

Afton, 11 a. m., and 7 p. m., Feb., 16.
Squaw Grove, in the Methodist church, 11 a. m., Feb. 23
Eagle S. H., Sugar Grove, 2:30 p. m., same day.
Beemerville, 11 a. m., and 7 p. m., March 2.
C. W. SMITH.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.
Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.
Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.
Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.
ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Nov. 17 and once in four weeks. L. H. DAVIS.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

MICHIGAN.

The next Q. M. of the Northern District of Michigan will be held with the church in Hesperia, Friday, Feb. 14, and over Sunday. Let there be a general rally. Bring your tithes and offerings into the store-house and obtain the blessing.
E. B. SCOTT, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a. m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer-meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

The third Q. M. of the Southern District will be held in Rives, Jackson Co., commencing Thursday, Feb. 13, and continue over Lord's Day. A full representation is desired, and we trust that all our preaching brethren will be present. We cordially invite all who can, to come filled with the Spirit, and to work for the salvation of the perishing. Brethren will stop off at Leslie, where teams will be in waiting except on Sunday. C. FOX, Sec'y.

P. S.—All those coming by rail will stop at Leslie, on the Jackson, Lansing, and Saginaw Railroad. Teams will be in waiting on the arrival of all trains from Thursday noon until Saturday noon. Any one wishing to come on Saturday evening train will write to me at Leslie, and a team will be there to meet them.
C. FOX, Sec'y.

I expect the help of Eld. Geo. Wright in a series of meetings with the church in Almont, commencing on Monday eve., Feb. 17, and continuing as long as the wisdom given to us may dictate. We ask to be remembered in the prayers of the whole brotherhood in our efforts. We are seeking the salvation of our fellow-men.
JOHN H. PATON.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT. Pastor.

Elk Corner, Vancamp's Hall, Thursday eve. Feb. 13.
Fremont, Red S. H., eve., Friday, Feb. 14.
GEO. WRIGHT.

The third Q. M. of the Eastern District of the A. C. Conference of Michigan will be held with the A. C. church of Marlette, Sanilac Co., commencing at 2 p. m., Thursday, March 6, and continuing over Sunday.
Brethren come, as far as possible, and come to work. We earnestly hope this church will be prayerfully remembered, and the quarterly gathering will be a great blessing to them. They have a good and comfortable chapel, and we have reason to believe the brethren at Marlette will cordially greet all who may attend.
JOHN H. PATON, Sec'y

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.
Norris S. H., 11 a. m., Feb. 2, and once in four weeks.
Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

La Crosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOB BROWN.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Eagle Lake, Byers S. H., Thursday eve., Feb. 13.
Winnebago Agency, New S. H., Friday eve., Feb. 14.
Medo, Western S. H., Saturday eve., Feb. 15.
Medo, at Br. Bates' house, 2:30 and 7 p. m., Sunday, Feb. 16.
Owatonna, Fitzsimmons S. H., Tuesday and Wednesday eve., 7 o'clock, Feb. 18 and 19.
S. C. WELLCOME.

The third Q. M. for the Southern District of Wisconsin will be held at Montfort, Grant Co., commencing Friday eve., March 14th, and holding over Lord's Day. We hope for a general attendance of the brethren throughout the district, and the preaching brethren in particular are requested to be there. Let all come praying that the blessing of our heavenly Father may rest upon the meeting, and that much good may be done in the name of Jesus.
GEORGE HOWARD.

I will commence a protracted meeting at Big Creek, Sauk Co., Wednesday, March 5. Will the friends of the cause of our coming Savior come and help us by their gifts and prayers?
P. W. HOUGH.

A protracted meeting in Baraboo, Sauk Co., beginning Friday eve., Feb. 28, and holding over Lord's Day. All are invited to attend. Come and help hold up the truth in this place.
E. P. GRAVES.

IOWA.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.
Signed:—T. E. Cook, J. Ingalls, J. Gildersleeve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 2 and 7 p. m.
J. RIDLEY, Pastor.

Q. M. of the First District of the N. W. Missouri and S. W. Iowa Conference will be held at Troublesome Creek, six miles east of Atlantic, Cass Co., Iowa, commencing Friday eve., March 14. Brn. Hubbell and Nokes will be expected to come and help at this meeting. We also expect Eld. Wm. McCulloch. This is a good field, and the truth has a firm hold. Come, brethren, praying and ready for work. WM. MURPHY, Sec'y.

Ronig S. H., near Milford, Feb. 2, and every fourth Sunday.
Waveland, Pottawatamie Co., Feb. 9, and once in four weeks.
Troublesome Creek, Feb. 16, and every fourth Sunday.
Hebing's S. H., Feb. 23.
Let the brethren circulate these appointments fully. WM. MURPHY.

The next Q. M. of the Southern Iowa and North Missouri Conference will be held at Corydon, Wayne Co., Iowa, commencing Feb. 22, and holding over Sabbath. We hope to see all the ministers belonging to this conference and others who can be present at our meeting. We cordially invite all who can to come and labor with us for the good of the cause of Christ. Br. S. K. Gibson is expected to be with us.
L. Z. LOTSPEICH.

Dudley S. H., Vernon Co., commencing Thursday eve., Feb. 17, a protracted meeting with lectures on the prophecies. Br. A. Foster of Sparta, will help. JOB. BROWN.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
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WM. A. & M. L. DURAND.

KANSAS.

The Kansas Advent Christian Mission Association will hold its annual session at Bero, Cherokee Co., Feb. 10. Officers for the ensuing year are to be chosen, and other business of importance transacted. A general attendance is desired. T. BOZLEY, Sec'y.
H. J. MUNSON, Pres't.

MISSOURI AND IOWA.

The second Q. M. in District No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held at Quitman, Nodaway Co., Mo., commencing Friday eve., Feb. 28 and holding over Sunday. Eld. Wm. McCulloch will be with us. A general invitation is given to all who love our Savior and his appearing. Come, brethren, to help us and cheer us with your presence.
JAMES C. SMITH, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.
JOSEPH LUTRELL, Sec'y. 337, St. Joseph St.

Advertisements.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 29. CHICAGO, FEBRUARY 18, 1873. WHOLE NO. 460.

Advent Christian Times.

Contents of This Number.

First Page.

The Judgment at Hand. (fourth article—concluded,) E. C. Bronaugh; Imperfect Sympathies; Spasmodic Interests.

Second Page.

The Long Ago, (poetry); Spiritism in England, W. K.; The Captivity and its End, G. W. Bailey; Napoleon III.

Third Page.

Our Blessed Obligation; Premiums, C. W. S.; Do n't Spoil Your Beauty, Fanny Reynolds; Prayer and Conference Meeting, F. A. DeWolf.

Fourth Page.

Brief Editorials; A Talk about that "Debt"; Horrors of Theology; Uncertainties.

Fifth Page.

Editorial Gleanings; "Present Truth"; Sons and Servants; The Resurrection; Editorial Impersonality; News—At Home, Abroad.

Sixth Page.

A Religion of Faith; Preparation of Trouble; Sowing Seed by the Way; The Man of Charity; From Our English Correspondent; Letter from Thomas Sloan; From an Occasional Correspondent; From California, D. A. R.; From England, R. R.

Seventh Page.

From South Carolina, T. G. B.; Letters from A. A. Fletcher, N. C. Miller, Thomas Porter, A. Trowbridge, and E. K. Tibbetts; Mesmeric Power; On Slang; A Boy's Heroism.

Eighth Page.

Business Department; Obituaries; Notices; Appointments; Marriages; Advertisements.

The Judgment at Hand.

[Concluded.]

I have placed before the reader a few of the reasons why I believe our Lord's coming to be at hand, hoping with God's blessing to be instrumental in awakening you to investigation upon this most momentous subject, if you have not already satisfactorily considered it. Possibly the cause of second Adventists has suffered material injury from the over confident attempts of some of our number to arrive at the time, from a consideration of the various dates given in prophecy, when we are to look for these things to come to pass. The lapse of time has shown that many such writers were in error in their calculations and anticipations. But a careful consideration and comparison of several of those calculations made by more cautious minds has left its impression upon my own mind that such a remarkable approach to agreement amongst so many able chronologists is not without its meaning, and while I accept none of these calculations as probably entirely correct, I hesitate not to confess my conviction that the Lord's coming is at hand, although I know not the day nor the hour thereof. It is far from my purpose to impugn the motives or reflect unkindly upon the teachings of those who honestly differing from me may dispute these conclusions. But I do beseech not only such, but the careless and indifferent, to take heed that they be not deceived and taken unawares by the Master's coming, that they turn not away their ears from the truth unto fables (2 Tim 4: 3, 4), in the shape of fanciful theories of human progress and the triumph of the church over the world, but consider well the import of such Scriptures as 2 Pet. 3: 3, 4; 1 Tim. 4: 1; 2 Tim. 3: 1–6; 2 Pet. 3: 1–3; Jude 18, 19.

The inspired apostles looked only to the day of our Lord's personal return to earth as the day of the church's victory, and that blessed hope now almost entirely lost sight of by her, was to them a chief source of joy and object of anticipation as is evidenced by their frequent recurrence to the subject; as to which see Rom. 8: 17–24; 1 Cor. 1: 7–11; 6: 2; ch. 15; 2 Cor. 4: 14 to 5: 11; Phil. 1: 6; 2: 16; 3: 10–12; Col. 3; 1–5; 1 Thes; 1: 9, 10; 2: 12–19; 3: 13; 4: 13–18; 5: 1–11; 2 Thes. 1: 7–12; 2: 1–9; 3: 5; 1 Tim. 6: 12–19; 2 Tim. 1: 12; Heb. 4: 9–12; 9: 28; 10: 12 13, 37; 11: 39, 40; 12: 22; 13: 14; James 5: 7–9; I Pet. 1: 3–8, 13; 5: 4; 2 Pet. 3; 1 John 2: 28; 3: 2, 3; Jude 14, 15, 24, 25.

Such also was beyond controversy the faith and hope of the primitive church for more than two hundred years after our Savior's ascension to heaven, and it was only as corruptions began to creep in that this doctrine began to be lost sight of. During the long dark night of the Papal reign it lay buried in the hearts of a faithful few, to burst forth again in luminous clearness at the Reformation. About a hundred and fifty years ago Mr. Whitby led off in the modern new departure from the faith and the church alas, has followed to her undoing, until now that the Master stands at the door and knocks she lieth asleep all unconscious of the fact; and instead of proclaiming the day of the Lord's vengeance and the year of his redeemed as at hand, mistaken watchmen on the walls of Zion are soothing her fatal slumber with soft reports of "peace and safety," and delusive songs of a triumph that shall never be realized; proclaiming that she is "rich and increased with goods and has need of nothing;" whereas her Lord has declared that she is "wretched and miserable, and poor, and blind and naked." (Rev. 3: 17.) Oh! that she would heed his counsel and "anoint her eyes with eye-salve that she might see" him approaching, and prepare to receive him. E. C. Bronaugh.

Imperfect Sympathies.

If the world of society and individuals suffers from any cause, it is, from the inability to understand the minds of other persons, and to be understood by them. The "iron rod of persecution," has been forged and used, simply because persecutors have had no power to comprehend the motives and affections of others. The quarrels of lovers, and the alienation of friends, the irritations of personal intercourse, the readiness to receive affront,—all these, and the like, come from the same difficulty. Still more, the hostilities of the races, the prejudices of color, the pride of aristocracy, the envy which the humble feel, these, too, come from imperfect knowledge of other's thoughts and feelings. And international wars, if they originate often in calculations of 'self-interest on the part of rulers and those who aspire to rule—persons who would exempt themselves from all thought of other's interests—international wars are inspired by national acrimonies, which never could be known if American and English, French and German, could all understand how much nearer the tie of humanity is than that of nationality.

One that thinks of his fellows cannot help but muse at times over the individual consciousness they may have in their special vagaries, their follies and vices, their virtues and their greatness. Who would not like, as a mater of philosophical and religious interest, to enter at times upon the consciousness of some other person, if it could be done without intrusion? One might like to know, not by observation' not by information from another's acount, but by sharing in the consciousness of another, what the character was of the train of thought, train of motive, course of affection or passion, that led to a certain evil deed; how far the condition of mind may have been overwhelming; what possibilities of resistance were in operation; whether any sense of justice and right, however disturbed, was in action; how much the sense of wrong and guilt was felt, and how active, too, was the sense of remorse after the commission. We may presume that we should sometimes find a moral stupidity, that took no notice of good and evil, right and wrong, and placed the evil-doer in an analogous position, morally, with an idiot who could not count, and was unable to distinguish food from poison. And still would not one like to visit the consciousness of some of the greatly good,—to know how it is that superior goodness becomes possible to them and is evidently not their rule alone, but their instinct, also,—so that they do good often without being aware of it and cannot endure, or feel themselves entitled to, the praise of it, but are moved onward by some power not consciously their own? Just as the earth carries all of us around every day with its surface, and we never know at all that we are moved. There are many good deeds done, resolutions taken, elevations of character secured, all of which we greatly admire, sure of our own inability to do the like; and we may well wish that we could get a nearer survey of the internal operations of the mind and heart that has been equal to them,—and so near a survey as only consciousness could give.

By such acquaintance with the sentiments and the experiences in general of other persons, we should certainly learn much that would be of inexpressible value concerning our own individual selves. How the sources of sin would be revealed! How moral mistakes would get explained! How we should learn to distinguish in our own past conduct at times the inevitable from the obligatory,—the inevitable evil that belonged to our moral inability from the obligatory good which the imagination saw, the conscience approved, and the will was helpless to attend to! How, too, we should learn perhaps of an immensity of goodness, on the verge of which we forever lived, and which only needed the smallest possible action of faith on our part to make it possible to us, to be acknowledged by us forever as our duty to become forever our peace, and to seem to be forever our necessity!

The power of penetrating to the consciousness of others is given to us in various degrees. Evidently the kindly, the genial, the sympathetic enjoy the possession of it more than the cold, however accurate, however conscientious, these last may be. The leaders and organizers of men possess large degrees of it. And however large an intellectual power a man may possess, great ability for knowledge of history, political measures, relationship of nations to one another, and of subjects and goveroments or administrations, a man, in so far as he is destitute of the power of entering into the minds of others, is destitute of the power to lead them, to persuade them, to organize, or govern them. At least, a man is so destitute gets no willing subjects; he initiates no wise policies; he lays no deep foundations of power. Very different is the stolid admiration that gazes at the mere conqueror of men, from the love that follows the footsteps of the loving, and is the inspiration of fame for many ages.

Without irreverence, we turn to the great Master, and find one source of his power, which keeps alive his name and his authority in this, "he knew what was in man;" knew and felt. His language to the sin-struck woman, "Neither do I condemn thee; go, and sin no more," equals in our apprehension the sublimest that ever fell from human lips. And columns of our paper would n't suffice to enumerate, and dwell briefly upon the instances, where he shows he felt the sorrow and sin of others, and comforted, loved and forgave, because he saw the workings of the sin of the heart within. And ages, we may well believe, will pass away, and men will yet be learning from his divine instructions, how deep the human heart is, and how tender, how much it contains, and how great are its possibilities.—*Christian Register.*

Spasmodic Interests.

Nothing is more unreliable than popularity. Chrysostom, the golden-mouthed, died in banishment. The interest taken by the public is a poor test of the value of anything. The masses live in the present, and look only at the aspects of the moment, and then even they may take a wrong view. That which absorbs the nations may, indeed, be somthing of the higest importance. It may, or may not. But the oracles of the living God are infallible. Those who follow the sure word of prophecy as a light that shineth in a dark place, and who do so earnestly, intelligently, and persistently, cannot be misled by an *ignis fatuus.* The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.

We have been led to make the remarks by the perusal of an article in a late number of the *Signs of Our Times* Amid the general and amazing indifference of Christendom to the promised advent of the Lord, the churches of Great Britain have been, comparatively, more intested in the subject than has been the case in other countries. But it seems that there, too, there has recently been a change, and that in contrast to the previous condition, a spirt of indifference has come over many, and caused them to settle down in the belief that the coming of the Lord has ceased to be "a topic of present interest."

To us this is just what might have been expected. Fearful judgments, without doubt, are impending over Protestantdom, and England especially; the divine plan of procedure is, that judgment begins at the house of the Lord, and falls first upon the less guilty. Politically there is a great agitation in England; the oppressed agricultural laborers in nearly all the counties are on the eve of a general uprising for their rights. The Established church of England, divided into the Ritualistic, Broad church, and Low church parties, seem to be on the brink of disruption; and, wonderful to say, but in the direct line of prophecy, Popery bids fair to regain control of the land. The public papers say but little of these things. A correspondent writes: "Among all other classes there is restlessness everywhere manifest. Workingmen are becoming conscious of the possession of power, and though the masses are hardly enlightened enough to use it aright, there may yet be serious trouble here. The downtrodden and oppressed, feeling so long the yoke, may possibly go to the extreme, when striving to relieve themselves of its galling influence. The religious state of the country is not most encouraging; 'tis true there are great meetings held, large financial reports, &c, but little spirituality. There appears to me to be much coldness, stiffness, and formality. I notice a fearful lack of earnestness. I noticed a statement made by a man lecturing in Arincester sometime since, which read thus: 'Instead of preaching in simplicity and truth, the Ranters are running after the Wesleyans, the Wesleyans after the church, the church after the Pope." These statements occur among miscellaneous topics, and were made with no eye to their bearing on events of which our pages treat.

During recent years England has been specially favored with Advent teaching. She has had a special warning. And now the decline of interest arising out of the fact that the years 1866 and 1868, to which so much undue attention was directed, have passed by, tests whether the expectations of the Lord's nearing return were solidly and patiently based on his word, or arose from a mere ebullition of temporary excitement

We would say to our readers, that one thing is absolutely certain; the coming of the Lord Jesus is nearer than when our Serial was commenced, ten years ago; and if that coming was already in the apostles' days the true pole-star and hope of the church, the true ground of comfort in affliction, and the grand incentive to every Christian duty, how much more so now, after the lapse of eighteen hundred years, and when the signs of the times, which our Head and Master has bidden us discern, indicate in a manner constantly increasing and intensifying, that his *parousia* is near, even at the door!—*Prophetic Times*

A GENERAL denial of the reasonableness of all Christian doctrine—finds a shade of justification in the perversions which have grown into, and crusted over, some forms of popular belief. The pure and altogether reasonable "faith once delivered to the saints" has, unfortunately, become tainted, to a greater or less extent, on almost all points of doctrine, with an unsavory admixture of superstition, as unreasonable as the veriest scoffer alive. "Baptismal regeneration," for example, in all its modifications, from the bare materialism of out-and-out Ritualists to the undefined, half-sceptical "covenant sealing" of the evangelical Puritan, or the miraculous proprieties claimed by some for the eucharistic feast—what a fine basis do these afford for sceptical taunts! The "popular creed," so far as it consists in these and kindred superstitions, invites hostile criticism, because its professors cannot appeal in their defense to the only source of reasonable religious faith, in the Word of God.—*Examiner and Chronicle.*

The Long Ago.

BY BENJ. F. TAYLOR.

Oh, a wonderful stream is the river of time,
As it runs through the realm of tears,
With faultless rhythm and a musical rhyme,
And a broader sweep and a surge sublime,
And blends with the ocean of years.

How the winters are drifting like flakes of snow,
And summers, like buds between,
And the year is the sheaf—so they come and they go,
On the river's breast, with its ebb and its flow,
As it glides in its shadow and sheen.

There's a magical isle up the river of time
Where the softest airs are playing;
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the Junes with the roses are staying.

And the name of the isle is the Long Ago,
And we bury our treasures there;
There are brows of beauty and bosoms of snow,
There are heaps of dust—but we loved them so!
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,
And a part of an infant's prayer;
There's a lute unswept and a harp without strings,
There are broken vows and pieces of rings,
And the garments that she used to wear.

There are hands that waved when the fairy shore
By the mirage is lifted in air;
And we sometimes hear, through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh, remembered for aye be the blessed isle
All the days of life till night—
When the evening comes with its beautiful smile,
And our eyes are closing to slumber awhile,
May that "Greenwood of Soul" be in sight.

—*Sel. by C. R. Stouffer.*

Spiritism in England.

Up to the present we have not heard much of this spasm of Satan. In fact it has been considered of so little importance that no respectable papers have made much of it. It has generally been thought to be some cunning tricks of ledgerdemain. But now it has assumed sufficient size and prominence to receive notice by the public press. The *Times* came out lately with a four column article on the subject. The *Echo* gives the theme one or two columns. The *Rock* makes a leader of it. And altogether we have been made aware of its existence.

The *Times*, on more than one occasion, has published reports of wonderful doings by this last phase of wickedness. And now it calls science to the rescue. It says it cannot deny or discredit the reports given, and it asks an explanation of the phenomena by the scientists of the day. The *Rock* commenting on this says: "We have reached a point when the investigation of the subject, however repulsive in itself, can, in the interests of religion and morality, no longer be safely postponed." It says of science that laughs at it and pooh-poohs it as a take in, surely folly can go no farther than to suppose that 'inner consciousness' can make a table talk or spin, or 'unconscious cerebration sustain Mr. Home in his aerial flights!" Putting aside the idea that these "tricks" are the same with those of an ordinary conjuror, it proceeds:

"To suppose that any mere "trick," with its thousands of practitioners and its millions of dupes, should have escaped detection for thirty years is an idea too preposterous to be seriously entertained. But, apart from jugglery, only two possible modes of accounting for the phenomena have been proposed: they must either be due to some undiscovered force in nature, or be produced by the direct agency of spirits."

Then it interprets the whole as the work of spirits, as follows:—

And here we would gladly let the matter rest, were it not for the conviction that, while *Spiritualism is on all sides making the most alarming progress*, its course can never be checked so long as our pastors and masters shrink from denouncing it is the hateful and accursed thing it really is. Even Mr. Dircks, evidently a shrewd man, has a remark in his letter that points to what we cannot doubt is the true conclusion, "for the spirits," says he, "if spirits they be, are just as likely to be evil as good." Sure we are that it is only by regarding the movement in this light that we shall rise to a true perception of its gravity, or succeed in unraveling its mysteries and complications. And now, addressing ourselves to those who receive in its entirety the teaching of God's holy word, we would ask why we should regard it as a thing incredible that the "unclean spirits" of whom Scripture records such fearful things, should again be busy among us at the present day? No doubt they were exceptionally active and aggressive during the period of our Lord's earthly ministry, in order that his triumph over them might be the more signally displayed. But although, after the establishment of Christianity, those overt manifestations of Satanic agency were for a while suspended, still *prophecy leads us to expect their reappearance before this dispensation shall have run its course.* Suce was the declared opinion of Professor Birks, when, more than thirty years ago, he published his famous book, *The Elements of Sacred Prophecy.* Ten years later Mr. Dallas avowed his conviction that the marvels of mesmerism, clairvoyance, electro-biology, and so forth, were a first instalment of the lying signs and wonders of the last days. These were followed by the loathsome epidemic of table turning and spirit rapping—practices known, indeed, in the days of Tertulian, and referred by that early father to their true source, though welcomed among ourselves as an agreeable pastime, until Mr. Dibdin and others lifted up their warning voices against them. From that time things have gone from bad to worse, until we have reached a pass when, *under the name of "Mediums," the soothsayers and the wizards, and the necromancers of a former age, are again in our midst*, and attended, as of yore, by their familiar spirits. They say, to be sure, that the spirits with which they deal are those of the departed, but Scripture laughs such vain inventions to scorn, clearly asserting, as it does, that the keys of death and *hades* are in the mighty hands of God's own Son. Is it not, therefore, rank blasphemy to suppose that—before the resurrection morning—he shall open the doors of their prison house in order that the spirits of the illustrious dead may serve the greed of a wretched necromancer, and answer questions at so much a head? And yet this is what the mediums tell us the spirits of Shakespeare and Milton, of Luther and Calvin, have already done! We have left ourselves but little space to discuss the literature, or the relations, or—if it be not a profanation to use the term—the religionof Spiritualism. In this department the trail of the serpent is everywhere apparent. Provision is cunningly made for those who, recoiling from Atheism or Materialism, and haunted by misgivings as to their future state, yet obstinately refuse to enter the courts of the living God. And not they alone, but all mankind—sinners and saints alike—are assured of everlasting felicity. Even that fearful scourge of humanity, the first Bonaparte, and those notorious infidels Voltaire and Tom Paine, are represented as already enjoying a good measure of bliss, with the prospect of large accessions yet to come. Such is the easy creed that these seducing spirits offer to *their wretched votaries, now numbering we are told, some twenty millions of our species!*

You will not agree with all the foregoing concerning living spirits in *hades*, but you will see by it what I wish to show you, and that is that Spiritualism is calling for dealing at the hands of English as well as American Christians. W. K.

The Captivity and Its End.

I find a defect in the argument of some in making up the chronology of the world of some two or three years. It is, putting the "first of Cyrus" as the third year after the fall of Babylon, which I think is really the third of Cyrus. I think I have Bible proof that the first of Cyrus is the first year after the fall of Babylon. And them that had escaped from the sword carried he away to Babylon; where they were servants to *him* and his *sons* until the reign of the kingdom of Persia." (2 Chron. 36: 20.) It would be a very singular statement to say that a kingdom reigned without any king on the throne. This must refer to the king of Persia, which was Cyrus. Notice. Their *service* was to last until the reign of the kingdom (king) of Persia. Notice again, that when we reach the end of their service to "him and his sons" we reach the first of Cyrus. Their service to his sons ended when the last of that race was slain at the drunken feast when Babylon fell. Then comes in the first of Cyrus. But some say they "served" Darius two years before the first of Cyrus." But that could not be, as he was not one of the "sons," to whom the service was to be given. We find by Jer. 29: 10, "That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to *return* to this place." What event marked the end of the seventy years when they were to go up? It was not said that service was to be more than seventy years. "And it shall come to pass when seventy years (service) are accomplished, I will punish the king of Babylon." (Jer. 25: 12.) "In that night was Belshazzar the king of the Chaldeans slain." (Dan. 5: 30.) That was his punishment, and that ended the seventy years. When the king of Babylon was punished, the seventy years had ended, for he was to be punished when they were accomplished. Some say the seventy years did not end until two years after the fall of Babylon. If that be so, then Darius must be the king of Babylon. And if so, how could he be for two years after the Babylonian empire had ended. And how, also, was he as the king of Babylon, punished at the end of the seventy years.

Daniel said he understood by books that the Lord would accomplish seventy years in the *desolation* of Jerusalem. The decree of Cyrus in his first year, in permitting the Jews to return to their land, must have ended the desolation of the land. Did their *service* last until that time? It did. In 2 Chron. 36 21 we find that the desolation and sabbatic rest of the land were of equal length; "for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years." We are informed that this service was to be long enough to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths."

Daniel made his supplications to the Lord, and dates that prayer in the first year of Darius. (Dan. 9: 1.) And it was in relation to the city, and sanctuary which was *desolate.* "O Lord, hear; O Lord, forgive. O Lord, hearken and do; *defer not.*" (v. 19.) He must have been looking for a decree for that purpose. Then Gabriel informed him, and said, "At the beginning of thy supplications *the commandment came* forth.... Know therefore and understand, that from the going forth of the commandment." (v. 25.) When did it go forth? "At the beginning of thy supplications." When was that? In the first year of Darius. Now as the commandment was by Cyrus in his first year, it follows that the first of Cyrus and the first of Darius are the same year. Daniel said: "Thy kingdom is *diivded*, and given to the Medes and Persians." So Darius did not get it all. It was divided and given to two parties, Darius and Cyrus. Daniel saw a ram having two horns. That kingdom began and ended with two horns, for the rough goat "smote the ram and brake his two horns." But we are told that Cyrus was the higher horn and he came up last. But Daniel did not see a ram with one horn. History informs us that Cyrus became higher *before* he took Babylon, and that he gave to Cyaxares, his uncle (the Darius of Scripture), after the conquest, the city of Babylon as his portion. If that be so, it shows which was the higher horn.

But the only reason I have ever seen offered why the first of Cyrus was not the year following the fall of Babylon is this, that Cyrus and Darius reigned conjointly those two years, and that it must refer to his reign as sole monarch. But that would make a break, as no date is given ending with the second of Darius, to make up those two years in chronology. But if it can be shown that because he *did* reign with his uncle two years, that therefore he *did not* reign, then it might be shown that his *first* year was *after* he had reigned two years.

G. W. BAILEY.

Napoleon III.

AND THE SECOND ADVENT.

Perhaps no man has ever lived upon whose existence men have staked higher and lost more. Startling the world by his sudden accession to power glorifying his deed by at least outward success, dazzling the eye with surface splendor, winning from France an overwhelming vote of approval and confidence; and then, after years of secret preparation, with all the aids of science and art, no mean military prestige, and the enthusiasm of a nation behind him, he throws himself against the gates of United Germany, meeting instead of the marvelous success of his uncle, which very many had accorded to him in advance, utter rout and ruin; after the whole, he dies an exile like his uncle before him, and with him the star of his "dynasty," for the present at least, has gone down a second time in darkness.

But the heaviest losers in this "game of the emperor," are those enthusiastic, fanatical, though undoubtedly honest men, who have fallen into the error of interpreting prophecy in advance of its fulfillment, and have linked the name or dynasty of Napoleon with the closing scenes of earth's history. With them, he has been indeed the "Man of Destiny," the "Man of Sin," the "Antichrist," who should go on in an uninterrupted career of conquest and victory, till the whole earth should be practically beneath his feet, when, crazed by success, and lured on to final ruin by the powers of darkness, he should claim divine honors; and in his chosen place, Jerusalem the Holy, he should sit as the representative of God on earth, and worshiped by that nation who years ago rejected the true Christ, revered finally by the masses in all nations for his prowess in war, if for naught else, he should lay his hand heavily on all who did not own his sway, and thus become the representative of the Great Apostasy, the flower of earth's rebellion, the veritable antichrist who should rule the nations and waste the heritage of God, until finally destroyed in the great day of wrath by "the sword of his mouth," and "the brightness of his coming."

Such was the "manifest destiny" of this man. And volumes have been written, and thousands of predictions have been made, bearing on this point. His name—Napoleon—in Latin and Greek, has been dissected and reconstructed on mathematical principles into the magic number 666, which was to designate the name of a person or system prominent in Apocalyptic prophecy. His movements have been watched with eagle eye; success has shown his grand *coup d' etat* to be near at hand; failure has only meant a deepening of the plot, rendering success more certain in the end. His Mexican expedition was the commencement of a series of movements which should give him a foothold whence to dictate terms to the New World, where he would forge one link in that chain of fortresses which should enable him to enslave the race. His failure there was only a "change of base,"—a part of that grand, strategic move through which, some fine morning, as in France some years ago, we should find Monsieur standing before our door, *chapeau* in one hand, *chassepot* in the other, begging our pardon for the *necessity* he must impose on us of receiving on our foreheads, and in our hands, the "mark of the beast"—L. N. B., before getting his royal permission to buy, sell, or even *live.*

The treasures of gold were his, whence he could outbid all competitors, because Algeria was garrisoned with French troops. The French fleet was the largest and most formidable in the world. His navy yards, dry docks, arsenals, fortresses, were all unsurpassed. And that standing army, which was all this time sapping the national life, was invincible, armed as it was with those dreaded and mysterious weapons, the *mitrailleuse* and the *chassepot.*

And what he could not do by the arms of France, he would accomplish by an appeal to the democracy of the nations, of which he would make himself the champion and head, only to use it in the end for his own glory and the oppression of the race.

Men have proposed, but, as so often before, God has disposed. Perhaps he, too, had dreams as wild and hopeless as this, though it is doubtful. He has as least acted many times as though he recognized no possibility of failure. And this reckless spirit doubtless aided in his overthrow. But from a hopeless beginning in life, through a career of apparent success, he has at last failed in everything, and flatterers, adherents, and prophets are alike struck dumb. To this there is perhaps no parallel, except "to compare *great* things with small," in the history of Victoria C. Woodhull, as graphically delineated by T. Tilton, where we see her feeble beginning, her towering ambition, her certainty of success, and remember her cell in Ludlow Street Jail at the end. And in both these cases, one hardly knows which to marvel at most, the presumption of the heroes, or the stupidity of the prophets.

But what next? What will our friends do now? Will they acknowledge themselves mistaken, or await in silence some other coming man, or transfer the glory which should have been his, to his "dynasty," and wait for the Prince Imperial to work out the problem? If the last, will there not be need of a change in the time? How can a youth of seventeen be expected to fulfill so wonderful a destiny before the year 1875, or even 1880? Or will they throw up their cards, and let Napoleon and his dynasty disappear from the prophetic drama? No one who has not followed closely the development of the Napoleonic exposition of prophecy, can realize what a stupendous structure has been reared on this foundation. Throwing out the chances for fulfillment in the son, the whole thing is now seen to be a stupendous fraud. *Will those who have given this theory to the world, and labored so hard to make men believe it, have the honor and courage to admit their mistake?* As far as Napoleon III. is concerned, they are unquestionably wrong. Will they admit that much? Having great confidence in the good intentions of some of these men, and viewing them personally only as tried and valued friends, we cannot avoid hoping they will they will take the right course in this matter.

One thing is certain, at any rate; in one instance, at least, Napoleon is now known to have told the truth, despite his reputation for saying the exact opposite of what he meant, when he said to an English deputation that waited on him in Paris, "Tell your friends at home that I am not the Antichrist." This was considered by many at that time as proof positive that he was the Antichrist. Now we know he told the truth.

There is one lesson to be learned from all this, evident to every Christian who does not "make haste"; the danger of being too positive in regard to the plans and purposes of God in earthly affairs. The years of God have no end, and the fleeting days of man's life lie before him as a little point on the mighty cycle of eternity. The waiting and watching for deliverance seems very long to us, but we may see the day when shall wonder at our impatience. Good and wise men, eighteen hundred years ago, waited and watched for "his Son from heaven," and died at their posts; and we are commanded to do the same. It is a long time since then, and we sigh as we think of the anguish and sin that cover this rolling earth; but he to whom a thousand years are as one day, who comprehends at a glance the vista of the (to us) uncertain past, and more uncertain future, before whom all human distinction of past and future disappear in the limitless expanse of unending present, he knows best when and where to "make an end of sin," and "bring in everlasting righteousness."

Doubtless "the day of the Lord hasteth greatly." The stars above that seem so fixed that the eye fails to note the slightest change, are all circling onward with inconceivable velocity to keep their appointed places in the great year of God. But to us they move so slowly, that we grow faint as we try to grasp the time when that mighty cycle shall be completed.

So this work of adjusting the accounts, and settling the difficulties, and closing up the business of the world, is no small matter. Nothing but infinite power and wisdom could ever do it; and were we permitted to view the workings of God's providence from his stand-point, we might see that even the measureless resources and unbounded energies of this infinite Power and Wisdom are all employed in speeding onward the day of the "great assize,"—that day when God shall vindicate his ways before the universe.—*Zion's Herald.*

Our Blessed Obligation.

"How much owest thou unto my Lord!" (Luke 16: 5.)

A question put by a rogue may be put to a righteous man. There is no harm in the words as such. They are capable of application to a good as well as to a bad cause; and as they suit the train of thought into which we wish to lead the minds of our Christian readers at the close of another year, we have no hesitation in adopting them.

It is assumed that we are under obligation, that we know our benefactor, and that we readily acknowledge our responsibility.

The question as to the amount—the "How much?"—is not for us to determine. That must be left to each debtor's self-consciousness. If the principle of integrity be a part of his mental constitution, he will judge righteously. He will think, and reflect, and summon his private secretary, memory, to his aid. He will unroll a long list of mercies, deliverances, special providences, and gracious benefactions. He will think of what he might have been and done but for the long suffering patience and wonderful goodness of his Lord. He will see clearly without the help of a moralist at his elbow, that, so far as his native virtues were concerned, he might have been an outcast from society, a felon, doing slave work in a land of freemen, a blasphemer of the holy name, or a wild scorner of the words which God hath spoken to our fathers by the prophets, and to us by his Son. And he will feel, without enlarging the possible sphere of his reflection, that, but for protection of a wiser head and a stronger arm than his own, he might have been to-day among the dead whose lives were a shame, and whose death was demanded as the penalty of outraged law. The possibilities in the case of any man are limited only by the extent to which human nature can go in the line of iniquity. But let us relieve the dark back ground by brighter tints.

1. We are under obligation. It is out of our power to draw up a catalogue of God's favors. David says as much. "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." (Ps. 11: 5.) "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." (Ps. 139: 17, 18.) But out of the numberless multitude of benefactions, stretching along the whole line of life from birth to the present hour, we may select a few, each of which, let it be remembered, includes many others.

You are a Christian—a disciple, a follower, a friend, a brother of CHRIST! How much owest thou for *that?* Is there any service that human power can render too great, any consecration of which mind is capable too earnest, as a simple acknowledgement of this holy privilege and distinguished honor? Think for a moment of the long antecedent processes of Divine thought and arrangement necessary before you could become a Christian,—processes which had their starting point in God's heart in eternity, and their goal in yours in the day of your regeneration; processes set in motion by the love of the Father, and carried to completion by the love of the Son, that you might become a son to that Father, and a brother to that Son. Think, too, of your condition when that love embraced you, and won you from alienation to reconciliation, from darkness to light, and from the slavery of sin to the freedom of sonship. Obligation! Who has the piercing intellect which can see it all, or the affluence of speech necessary to describe it? As we gaze upon it, it becomes larger and more luminous—grows, expands, brightens—until we are awed by its majesty and and dazzled by its brilliance. We think of a man who is a child of God, a temple of the Holy Spirit, and a co-heir with Christ; of a man who was mortal only, but who is now a partaker of that divine nature which only hath immortality; of a man for whom creation was created, redemption accomplished, and the Holy Spirit sent down when the Redeemer took his place at the right hand of the Father; and of a man whom nothing can hurt, even though he be hunted like a wild beast, persecuted to the death, and burnt at the stake; for the charter of his privileges assures him that *all things* work together for his good, that his life is hid with Christ in God, and that his resurrection to incorruptibility and glory is absolutely certain; we think of such a man as this, and we say, "Yes, he 'owes' MUCH!"

But as there is great diversity in the degrees of light enjoyed by the Christian household, we shall suppose you one of those who are well instructed in the ways of God in consequence of habitually "taking lessons" at the feet of Christ, the great revealer of the Father. We suppose this for the purpose of adding another figure to the sum of your debt. If a man has only just as much holy light as is sufficient to show him the way of the cross, his obligation is great; but when the Lord entrusts a disciple with truths that shed sunbeams on many things which, to the vast majority of believers in Christ, are clothed in darkness, it must be obvious that his indebtedness is wonderfully enhanced. As is midday to dawn, so is his light to that of his brother; and it is simply absurd to say that their responsibilities are equal. If you have received ten pounds, to bring the interest of five is not an honest way of dealing with our Lord's money. If you have light sufficient to enable you to detect, and, of course, reject, the heathenism, the corrupt tradition, and the false philosophy which have been through successive ages incorporated with the pure, living, sublime, Godlike truths of revelation, then you owe more than refined gold or costly gems can represent.

II. We know our benefactor. "What a source of thankfulness!" Yes, truly; but this is not the point just yet. What does the fact mean? This: that his character is wonderfully glorious in all that is admirable, loveable, pure, trustworthy, and beneficent; that, in consequence of that character, it is just as natural to him to become the benefactor of the needy as it is for the sun to shine; and that the ineffable majesty of the giver invests all his gifts with an unspeakable *relative* value in addition to their intrinsic worth. Relative value is something well understood by men. Let us give an illustration. It will be but a poor twinkling light, but it will reveal the thought. You have three gems in your casket of equal intrinsic value. The first you bought with your own money, and it represents the sum you paid for it. The second is the gift of a friend, and it represents, in addition to its actual worth in gold, that genuine friendship which gold cannot buy. The third is the gift of your sovereign, and it represents the high honor with which royalty condescended to invest you. Which of these three precious stones would you part with first, if the pressure of necessity demanded the sacrifice? You would not hesitate. That which your own earnings purchased would go for something better than itself—bread. If the necessity recurs, and there seems to be no other way of escape, you will take up the gift of a friend, and, with a sigh of regret, part with it. But the third must not, cannot, under any circumstances, be sold. Why? It is the gift of the highest personage in the State, the august ruler of the realm.

But what comparison is there between the noblest potentate in the world and your divine benefactor? Literally, *none!* "O God, who is like unto thee?" (Ps. 86: 10.) "Among the gods there is none like unto thee, O Lord." (Ps. 76: 8.) "Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?" (Ps. 89: 6.) And not only is the giver incomparably superior to all other rulers; the gift he has bestowed upon you is, in itself, immeasurably more valuable than all the gold and gems of the world. You could not buy it with money; your dearest earthly friend could not give it; and royalty, so far from having it to bestow, needs it as a free gift from God as much as the poorest among men."

III. We acknowledge our responsibility. When the steward called the land owner's debtors, he said to the first, "How much owest thou unto my lord?" The prompt answer was, "An hundred measures of oil." Now here is the principle from which the grateful Christian serves his Lord—an honest recognition of responsibility. If we have not that as a living impulse, our service will be intermittent and sluggish. We have received much of heaven's most precious treasures: to prove our gratitude by telling others of the giver and the gift should be our unceasing effort. "Freely ye have received," is an indisputable doctrine; "freely give," is its corresponding precept. "Ye are bought with a price," is a divine truth; "therefore glorify God in your body, and in your spirit, which are God's is the evangelical command to which it gives birth. And who but the recipients of the "unspeakable gift" can do, or are expected to do, the things here required? Of ungodly men the Lord expects no holy obedience. Neither God nor may gathers grapes of thorns or figs of thistles. But the Christian is under law to Christ—the law of redemption, of thankfulness, of love, of union, of life—and to him he looks for fruits of righteousness to the glory of God the Father. If the ransomed from a great and bitter captivity fail to honor the ransomer, how are those still in bondage to hear of his mighty deeds? If men who know God in Christ do not clear his supremely beautiful character from the charges brought against it through the incorporation of pagan cruelty with the message of divine compassion, when will the churches be delivered from the fearful dogma of eternal evil? If the sons of God are not benevolent, how is it to be known that their Father is good? If they are not loving, who is to prove that he is Love! If they are not pure, how are others to conclude that he is holy? and if they are in darkness respecting the grace that has come and the glory that is coming, who shall assure the world that he is light?

The truth is, that the gospel was intended to make us like God. It rescues that it may transform. The Redeemer is also the model, for he is the image of the invisible God. It will not do, therefore, to acknowledge responsibility with the lip, and deny it with the life; for the life is the true exponent of the character, nay, the life *is* the character. Here is the proof, if proof be asked: "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. 2: 6, 7.) "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 10.) "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." (Eph. 5: 8.)

In a word, those who know the Lord are his witnesses. They are called to bear witness respecting him, not by doctrine merely, but by deeds. The world is quick at understanding deeds. It is a poor theologian, but a good logician. Let us therefore give our Master some interest for his money before he returns to settle with us. Let us live to him as we live by him, and scatter the good seed of the kingdom broadcast. Some of it will fall on rocks, and some among thorns. Let it! What have we to do with that? There is abundance of it! Keep scattering! Some of it *will* fall on good ground, and bring fruit to perfection. The Holy Spirit will see to that. Nothing can exempt us from the holy duty. We ought to speak more to our friends, neighbors, and acquaintances about the King and the kingdom; for the privilege of doing so is great, the time to do it in is short, the world is hastening to a pre-ordained crisis, and the church stands in need of light on the perils of the last days and the glory that is coming. The Lord help us all to lay ourselves and our services at his feet, for O! our debt to HIM *is very* GREAT.—*Rainbow.*

Premiums.

Our Editor somewhat ironically intimates he may yet have to "offer premiums" for subscribers. Will he be kind enough to let the following have a place in the TIMES 'just this once.' If it does not cure this disease of those of his readers who may have it, then I'll send him another dose for their benefit. But the TIMES needs money. Then open your hearts and open your pockets,—unlock the money boxes and GIVE, GIVE. AND IT SHALL BE GIVEN UNTO YOU. Do you believe the words of your Master, the Christ of God? DO YOU BELIEVE IN GIVING.

Now is the your time to give while the money is needed. Not wait unlil the Lord comes, and on reckoning with his stewards, find that you (Steward-reader) have hid your Lord's money away, pretending to return it to him at his coming. That is not the purpose he gave you the money for. He wants you to USE IT IN HIS SERVICE, and gain interest of an eternal *per centum* on it. Now is a good chance to lend your money on the Lord's, usury plan. But here is the dose; take it all at once, and let it work a cure of the lusting after premiums.

C. W. S.

PREMIUMS TO SUBSCRIBERS.

If one of our readers happen to reach the age of Methuselah, or even half that number of years, and thinks of taking a wife, he will doubtless be able to furnish his house at a trifling cost, by availing himself of the liberality of periodical publishers. By subscribing for the *Family Philosopher* he will obtain a commodious cook-stove; a year's tolerance (paid for in advance) of the *Prophylactic Prognosticator* will be rewarded by the gift of a black walnut bedstead; and the subscription price of the *Epizootic Essayist* will be returned to him an hundred fold in the shape of a set of parlor furniture. We thus vaticinate, assuming that the "premiums" business will maintain the same rate of growth through the next cetury or two as in the last half-dozen years. On reflection, we find our expectations too modest; if, at the present time, a "premium" is given nominally twice as valuable as the periodical which it accompanies, our descendants, two generations hence, may reasonably count upon a corner lot, or a thousand dollar bond, as an appropriate "inducement to subscribers."

This "premium" business is being, to use an inelegant phrase, "run into the ground." Thousands of periodicals are alluring subscribers by the promise of what seems to be three or four times their money's worth. They virtually say, as a fond mother says to her sick child, "If you will take this unpleasant medicine (our periodical) we will give you something nice (a premium). "They virtually confess that intrinsically their periodicals do not deserve support. Now no reasonable objection can be made to the principle of offering "inducements" to subscribers; it is the practice, as now prevailing, that we find fault with. A chromo which costs the publisher twenty cents, is imposed upon the subscriber as "a joy forever," worth three to five dollars; the latter is requested to believe that he is receiving twice or three times as much as he gives, and is really induced to part with his money by false representations. If the publisher would frankly say, "This chromo, which we distribute to our subscribers, costs us only twenty cents per copy, because we buy it in immense numbers, but its market value is three or five dollars," they would relieve themselves from the suspicion of unfair dealing, and enable their subscribers to enter upon the transaction fully informed.—*Literary World.*

Don't Spoil Your Beauty.

A beautiful countenance without Christianity amounts to nothing in my eyes; but a cheerful pleasant countenance lit up with Christianity looks very beautiful to me in the most homely face God ever made. And lately I have been wondering at the influence for good which cheerful Christians have had over me all my life, which constrains me to recommend a cheerful Christianity.

When seven years of age I embroidered in the center of a Sampler this beautiful verse:

"'Tis religion that can give
Sweetest pleasure while we live;
'Tis religion must supply
Solid comfort when we die."

I was only impressed with the truth of this verse by the happy countenance of a dear old lady which always shone like a sunbeam when she came to our house. Mother once asked her where she lived now? Her answer, with an expression of great joy, was, "Lord bless you child, I live *next door to the Lord!*" Ah, yes! That was the grand secret. And I have often thought she might have truthfully said, I live in the same house with the Lord. It is a true saying that we get more like the people we live with.

Some years ago I remember several prayer meetings being entirely spoilt in the estimation of a great many people on account of the gloomy appearance of the pastor who would come in, dump himself down into his seat, hang his head, and nervously stroke and pull his long beard during the meeting. It was not customary for him to do so, which made us feel all the worse. But the society were greatly involved in debt for their ornamental building and we were afraid that his mind was off in Doubting Castle bound by anxiety concerning the payment of that debt.

In a very warm discussion which took place where I was present lately I saw several Cain-like expressions pass over the countenance of a dear brother whom I had looked upon for some years as one of God's lovely ones; and as he laid his fist heavily upon the table in trying to gain his point, I felt very sorry and thought if he could only see himself in the glass, and know how soon he "Spoilt his beauty," I am sure he would have gone out and wept bitterly for dishonoring Christ in such a manner. If we cannot convince people of the truth with kind, loving words, be sure we cannot hammer it into them. Hammering only makes Christianity repulsive and unlovely.

A short time ago I was at a business meeting connected with one of the city missions, and in the very countenance of the sister who presided over over the meeting one could plainly read that her faith and humble dependence in God would overcome all the difficulties she would meet with in her mission. As I left that meeting I felt to carry with me some of that sweet Christian spirit which she manifested.

We are books, dear brethren, in large letters which can be read without glasses. O! for more of the love of Jesus in our hearts which will enable us to cultivate a cheerful Christian spirit.

"Nothing on earth do I desire
But thy pure love within my breast;
This, only this, will I require,
And freely give up all the rest."

FANNY REYNOLDS.

Prayer and Conference Meeting.

In going to prayer-meeting we should bear in mind the object of going there.

1. We should go praying; asking God to go with us, to fill us with his love, to bless us that we may feel his loving influence.

2. We should be "on time." If meeting is appointed a two o'clock, is our duty to be there at two o'clock. And not only on time to go, but on time in doing our duty while there. In looking over God's record we find that he was always on time in everything. When God said unto Noah, "Yet seven days and I will cause it to rain upon the earth forty days and forty nights" it was done just as he had said. And it is so every time that God says "I will do" so and so. The thing is done *when* he says it shall be. And if we love God and are followers of Jesus, and take him for our example, we should be always at our post. Never let our seat in the prayer-meeting be found vacant, but always be found in it at the time of the meeting.

The prayer-meeting is a place appointed for worship. Will we neglect that place for the purpose of doing this thing or that? Why, my dear brother and sister, that is where we get our strength: this makes us strong in the Lord.

Let us who are looking for Jesus attend to our earthly worship in such a way that we may know that God is pleased with us. Let us have our work so arranged that we can leave it, and leave the *care* of it at home, and then we can go praying, with the mind clear, ready to receive the blessing the meeting affords.

Jesus is soon coming to reward all men; and to those whom he finds to be lovers of God more than of the world will he give a crown of righteousness and an entrance into his glorious kingdom.

F. A. DEWOLF.

Advent Christian Times.

CHICAGO, TUESDAY, February 18, 1873.

ONE of our Chicago dailies in a recent issue put forth this remarkably incongruous expression: It says: 'Dr. Rauch presented the weekly *mortality* report. It showed that one hundred and seventy-one had put on *immortality*, being an increase of thirty-six over the preceding week.' And to make the incongruity still more incongruous the entire paragraph was headed '*dead*.' Persons who have 'put on immortality' are reckoned *dead*!"

IT is not only too true, as is charged by a late writer that 'we enjoy having a new name to admire and laud, and after a litle while we enjoy equally its depreciation and denunciation. We all seem willing to lift a person to a certain hight, and we relish seeing him there as long as we can delude ourselves with the notion that we aided to put him in the position. Hearing others extol him, we grow envious and cynical; fall to piercing with arrows of the tongue, and are delighted when he is down, never to rise again.'

DR. TRUE remarked concerning his opinion of the end of the wicked—'I believe that I have the right to qualify the dogma of eternal punishment as much as any other Methodist preacher or writer, most of whom have during my own day departed from Mr. Wesley's view of the endless literal fire torments of the damned, besides projecting their intermediate state into the eternal.'—And can any one denounce that reasoning as heretical? Has one no right to an opinion out of the popular current?

A FRIEND in Shelbyville, Ill., calls our attention to an obituary of a little child, published in a local paper of that town by a Christian minister, as follows:

> The little sufferer lingered through a four months sickness of infantile consumption, but patient hands tended him through the weary hours, and bore him lovingly down into the dark, still land of death. The mother with three other children have already gone before to the better land where: "safe from temptation, safe from sin's pollution," she may train up her children in the school of the Redeemer.

—The 'Better Land' is a 'dark still land' where spirit-parents teach spirit-children, in 'the great school of the Redeemer.' Ought not such inconsistencies to set the people to thinking?

J. B. OWEN, an able church of England minister, when once approached by some zealous partizan of "The Fathers" who would have their writings placed on a level or nearly so with the Bible, "The Fathers!" he exclaimed, "good men some of them, but misty; neither doth their testimony agree. Then they were such copious writers that a file of their works, placed side by side, would reach more than half way down the street! So that it would take the wealth of a Crœsus to buy them, the patience of Job to read them, and the wisdom of Solomon to interpret them, and the life of a Methuselah to get through them!" Nor had he greater respect for the living fathers of the ecclesia: "Won't do, won't do," he was heard muttering, as he listened one morning in evident distress to a sermon in his own diocesan; and that self-same evening, when it was his turn to preach, he coolly took the bishop's text, and, without a word of personal allusion, quietly overturned all the positions, and refuted all the arguments of his right reverend chief'

A TALK ABOUT THAT "DEBT."

Since issuing THE TIMES for January 28, in which we called the attention of our friends to the critical condition of our affairs, we have had somewhat to cheer us and strengthen our faith, which, again, on the other hand, has been sorely tried. At times we have felt that we could take the whole burden alone to the Lord and lay the case before him with that faith which

"Laughs at impossibilities,
And cries, It shall be done."

Again, as the winds and waves of circumstances and the elements interested have seemed to us boisterous, we confess to feeling something of Peter's doubts when his faith was tried by the storm upon Galilee, and we have to refer the matter back again to the Great Master whom we serve, saying: "Not our will, but thine, O Lord, be done."

We have looked the question squarely in the face, and are ready to meet the issue manfully. If it is God's will that THE TIMES should take a "new departure," in the sense of occupying higher ground, upon a broader basis, and with more liberal facilities than ever before, we look for him to stir up his people to furnish the means necessary to remove the weights that have so long encumbered us, and so set us free. If, on the other hand, THE TIMES has failed in its mission, been a cumberer of the ground, barren and unfruitful, and is fit only to be cut down, or made over into some other hands or forms, this, too, will be manifested in due time, and we shall cheerfully submit to the rulings of Providence. Meanwhile we are hopeful.

Among the letters received the past week is one from a liberal friend of the paper and the Association from their origin. He writes:

A MOVEMENT IN THE RIGHT DIRECTION.

Dear Brother:—I have witnessed for several weeks, with great satisfaction, the growing interest in the support of our paper and Publishing Association. I confess that my own heart has been more deeply enlisted than ever in its behalf. I seem to have awaked up as from a sleep to see and feel the great importance of our weekly paper. Why, what should we do without it, in this great West? I, for one, would feel lost without its weekly visits. And I am willing now, more than ever, to do my part to help sustain it, with the tract interest.

You truly remark that it is "the few" who have done most of the burden-bearing, where the many should help, and make the load light. I am still willing to help with only the few, but wish to act intelligently. Do I understand that if the call by Brother Johnson is fully met, and one thousand persons (or their equivalent) contribute an average of five dollars each, it will place the Association upon a self-sustaining basis, so that hereafter we shall not be called upon to contribute to pay its debts?

This is an important thought, partly for myself, and even more so to others, to whom it will give courage, and they will become "cheerful givers" if they can know that their gifts will effectually set the Association "upon its feet." Such a prospect cannot but give us all heart in the matter, and invite a general rally to do up the work. Please give us information on this point.

We are glad this question has been squarely put. Something over a year ago we set on foot a movement to pay up our debt. It was interrupted by our removal; yet in a few months we had paid over five hundred dollars of obligations which were drawing interest. Our removal, with its attendant expenses, settling in a new place, fitting up new offices, with other circumstances, compelled us to abandon the scheme for paying up the debt, while at the same time our liabilities were considerably increased.

But we have no hesitation in assuring our patrons that the sum of five thousand dollars would, beyond question, at least so far as human foresight extends, place us "on our feet," as our correspondent expresses it, and beyond the necessity of such appeals as we now feel compelled to make. None of us can foresee the future; but with our debts paid and sufficient cash in hand to enable us to take advatage of the markets in purchasing material of various kinds at *cash* prices, with the blessing of God, there would be no such thing as failure.

WHAT HAS BEEN DONE.

Before giving our readers any further correspondence on this subject we will give them some idea of what has been already done this year. Brother Johnson proposed to be one of one thousand to pay five dollars each to enable our Western Association to pay all its outstanding obligations. There have been received for this purpose:

L. C. Collins,	$50.00	I. Boddy,	$ 5.00
J. W. Graham,	40.00	Sundry friends in s'ms fr 25c to $4	54.00
J. Cochrane, (Scotland)	21.00	'Worcester'	10.00
J. Templeton	5.00	'Chicago'	5.00
S. Nye,	25.00	J. W. Johnson,	5.00
F. W. Haskell,	5.00	D. Q. Kent,	8.00
A. Y. Rice,	5.00	A. E. Rathbun,	5.00
J. W. Hodgson,	5.00	C. M. Shepard,	10.00

This makes a total of $298.60 at the date of our last issue. Since then we have received the following:

'New York,'	$100.00	M. M. Maxwell,	1.00
R. H. Evans,	5.00	J. A. Churchill,	1.00
G. W. Place,	5.00	J. G. Junk,	2.25
J. Spanton,	5.00	F. Van Velzer,	1.00
S. Doolittle,	5.00	W. E. Hathaway,	2.00
'New Haven,'	25.00	C. M. Shepard,	10.00
A Friend,	.30	C. Crawshaw.	2.00

We have also a pledge of five hundred dollars, to be given to the Association provided the full amount of five thousand dollars proposed by Br. Johnson is raised. It will thus be seen that nearly one-fifth of the sum asked for is already subscribed or paid in—not, to be sure, exactly in the manner proposed by Br. Johnson; but we presume he did not mean to exclude those who could not give five dollars, but whose offerings must be in smaller sums down to twenty-five cents; and still less to prevent any who feel inclined to give ten, twenty-five, fifty, one hundred, five hundred, or a thousand dollars, from doing so. Every cheerful giver is heartily welcome, be his gift large or small.

A Minnesota brother writes: "Times are not very easy; but you must have money or the work cannot go on. One dollar will start another; and I send mine with one more given me by a good sister to use in the Lord's cause. I trust the appeal made will meet a general response."

A Nebraska brother, who has never failed to help us in time of need, promptly responds as one of the one thousand, and characteristically assures us he is ready to do more when that sum is raised.

A friend in New York sends us a draft for one hundred dollars, and says, after forbidding the use of his name in connection with his generous gift:

> "I am only sorry that the amount cannot be thousand instead of one hundred. I have for a long time been deprived of the privilege of aiding any in the work going on, and it has ever been a sore trial to me. For some reason God has apparently hedged up the way. But I have tried to suffer it quietly if not patiently. And God knows that I have tried in all to say, "Thy will be done." If in his mercy to me he gives the means hereafter, his and our cause will hear of it if others do not. But if God otherwise directs, then I will quietly remain in seclusion.
>
> I do wish God would put it into the hearts of those to whom he has intrusted means, to come forward and clear this establishment of debt and place it in free working order. But he knows best. He doeth and will do all things well. God uphold you in his mercy and grace, is ever my prayer.

Thousands are now seated over against the treasury, watching with varied emotions the gifts thrown in. Some are hopeful, others despondent. Some are waiting to see what will be done, others prefer to offer first their own gift, and then watch the movement. With us it is an anxious hour. We await the manifestation of the will of God in the action of his people.

HORRORS OF THEOLOGY.

At different times we have published extracts from the horrible Romanist tract called "The Sight of Hell," by Rev. J. Furniss—fit name for the author of such diabolical ideas. At the time we supposed that nothing equally disgusting had been issued from the modern Protestant press. But lately our attention has been called to an article in Vol. 18, No. 1 of the *Living Christian*, (Free Methodist Organ), by a person who claimed to have just received the blessing of sanctification, which equals in horror (though its notions are not so grotesque) the vaticinations of the Roman priest. After detailing how she was frightened into the love of God, (for she says she did not yield until, in her vision, the flames of hell "touched her feet,") she relates a vision of heaven—a "large square room," with angels with snowy wings," "*all singing*" and "playing on harps," etc., etc. Then she descended to hell, which she describes as follows:

> There were millions of people weeping, and wailing, and gnashing their teeth, in the lake of fire and brimstone. There were a great many souls in heaven, but they were few compared to the vast number that were groaning in hell. Everything was dark and gloomy. The fires did not light up the darkness, as earthly fires do. Neither did they look like earthly flames. There was as much contrast between them, as there is between natural fire, and water. They were of a dull, dingy, red color, and thick with brimstone, which looked yellow, and the smoke which ascended from them was blue and black. The flames were of enormous size, and the whole scene was hideous and frightful, beyond description. I saw all classes of individuals there except Christians. Among them, I saw backsliders, sinners, dancers, fiddlers, blacksmiths, grocers, merchants, cold-hearted professors of religion, and preachers. On every one's forehead was written, in large, black, capital letters, what he was on earth. The letters were so large that they reached from the hair down to the eyebrows. On backsliders it was written, BACKSLIDER, on sinners it was written SINNER, etc. Every one was encircled in flames, and there was a look of pain and anguish on every face. There were places like aisles in a church, and the devil was in spirit in every aisle, compelling them to do whatever was their business upon earth. The air was thick with flames, and the spirit of the devil. There I saw a merchant measuring off yards of goods. He had no customers, but that made no difference; he had to keep at work as fast, and as hard as he could; and such a look of distress was stamped upon his features, while the horrid flames encircled him, and upon his forehead was written, MERCHANT. He had stood behind the counter, until he was so tired he could hardly stand up; but he could never stop. There he must remain in that awful torment forever. I saw the grocer, weighing out groceries; and he, too, had the mark upon his forehead, and was enveloped in flames. And then I saw preachers, preaching and talking as fast and as loud as possible. But pen cannot describe the anguish they were in. They had made a lie of their profession while on earth, and now they were reaping their reward. Blacksmiths were pounding hot iron, and they were in flames, themselves. And there were the dancers, dancing in the flames of hell.—They had danced, and danced, until they were all tired and worn out; but he could never stop. There they were, and there they must remain to all eternity, in terrible sufferings. There were the fiddlers, all seated on a long, black bench, playing on large, black violins, each one encircled with flames. All classes looked tired, and were writhing in extreme agony.
>
> Some of the people were in more torment than others. They were all judged according to the deeds done in the body. There was one class that was in greater torment than any of the others. They were so enveloped in flames that I could see only part of them. Sometimes I could see their heads, sometimes their arms, and sometimes their limbs. I was not permitted to know what class they were. Perhaps they were Infidels, or Spiritualists, or something of that sort. But whatever they were, they were writhing in the utmost agony.

—She afterwards relates a supplementary visit to heaven, and closes with the following assertion:

"And here my vision instantly passed away, and I came back to earthly scenes again. *And I knew that I was sanctified; for my soul would not have been pure and spotless, if I were only in a justified state.*"

—We leave these notions of justification, sanctification and the future punishment, without comment.

UNCERTAINTIES.

Some attention is being directed to the time of the beginning of the Jewish war. It is painful to see the difference between the statements of different historians, and the consequent uncertainty.

Eld. L. T. Cunningham, in the *Crisis*, in answer to Eld. J. S. White, gives the reckoning of Dion Cassius, as below. I put the statements of Josephus opposite:

	Dio.	Josephus.
August's' r'n	43 yrs 11 ms 4 d.	43 y. 6 m. 2 d. Ant. 18:2:2
Tiberius' "	22 " 7 "	22 y. 5 m. 3 d. Ant. 18:6:10
C. Calig's "	3 " 10 "	3 y. 8 m. Ant. 19:2:5
Claudius' "	13 "	13 y. 8 m. 20 d. Ant. 20:8:1
	81y. 4m. 4d.	81y. 5m. 25d.

In the first three reigns above, Dio is three months in excess of Josephus, but the last almost makes up for this. Not one statement agrees with the others of the same reign. Both, as I understand, compute the reign of Augustus from the battle of Actium; and that is fixed by an eclipse as the 2nd Sep. B. C. 31. The death of Augustus is also fixed by an eclipse, as Aug. 19, A. D. 14. So from the battle to his death is 44 years, *minus* 14 days. Both are in error, or reckon from some event after the battle.

Adding Tiberius' reign to the established date of the death of Augustus, brings us to March 23, A. D. 37, according to Dio. Josephus reaches only 22 Jan. Hales says he died March 16, 37. In *War*, 2: 9, 5, Josephus makes his reign a month longer. (Whiston's, Edinburg, 1828.)

From Dio's end of Tiberius, his period for Caius comes to 23 Jan. 41. From Hales' date, Jan. 16. 41. Josephus, from his own date, his own length of reign, Sep. 22, 40. Hales' date is 16 Nov. 40.

Next is Claudius. Dio gives him only 13 years; this added to his previous reigns, from the death of Augustus, comes to 23 Jan. A. D. 54. From Actium, all the reigns as given by him, 6 Jan. 54; as given by Josephus, 27 Dec. 53. Josephus, corrected by the date of the death of Augustus, and taking his period (13 y. 8 m. 20 d.) of the reign, 12 June 54. Dio says he died Oct. 13, while his own date from Actium brings 6 Jan. If we might add 17 days to his account at the death of Augustus, which the date of the eclipse requires, and 8 m. 20 d., to this reign, from Josephus, we would have exactly 13 Oct. 54, for the date of his death. We certainly cannot go *back* to a previous Oct. when Josephus gives him 8 months and 20 days *longer* reign.

Then it is probable that Nero's reign began on 13 Oct. A. D. 54. If that was his first year his twelfth would begin on Oct. 13, 65, and end Oct. 13, 66. The Jewish war began in the twelfth of Nero, second of Florus, seventeenth of Agrippa, in the month answering to our May and June. (Jos. Ant. 20: 11: 1; War 2:14: 4.) It must have been May—June, A. D., 66, even if his reign began as early as June 12, Josephus' date corrected as above.

Jerusalem was taken in A. D. 70. This is said to be fixed by an eclipse at Rome the year before. The sacrifice ceased the middle of July, the city was taken in the beginning of September. The temple was burnt the beginning of August; and from about that time 7 years and 5 months reach back 4 years before the beginning of the war. (War, 6: 5: 3.) May—June, 66, is thus the date of the beginning of the war, both by the story of the man who cried, "Wo! wo!! to Jerusalem," for 7 years and 5 months, and began 4 years before the war began, and was himself slain towards the end of the siege; and by the sacrifice ceasing "in the midst of the week," or 7 years' war, which ended by the taking of Masada, about the beginning of April. (War, 7:9: 1,) A. D. 73. (Usher.)

Again, the title of Book XX. of *Jos. Antiquities* says it contains "the interval of 22 years, from Fadus, the Procurator to Florus."

We think he means to *include* the government of Florus till it ceased by the beginning of the war, from what he says in the last chapter.

Fadus was appointed after the death of Agrippa, who reigned three years after Claudius succeeded to the empire. (Ant. 19:8 [illegible] was thus appointed in [illegible] llus, which was 44, as his [illegible] 'The interval of 22 years" added to 44 gives A. D. 66 for the beginning of the war.

So far as I see, the *probabilities* are all in favor of A. D. 66, yet there *is* some uncertainty arising from the conflicting statements of authors. But we find *nothing* in favor of A. D. 65 as the commencement of the Jewish war. Eld. C's article, before referred to, starts with an arithmetical error, 13 for 14, and is in reality an argument for A. D. 66. However, Eld. Grant's "computation" arrives at the same result as Eld. C's erroneous one; but as the elements of it are not given, we cannot be sure but he has some greater light on those times. We think we may say the true date of the war, and, consequently, of the 2300 days, is to some extent an uncertainty. A. A.

EDITORIAL GLEANINGS.

Brn. Smart and Cumins are having an interesting meeting at Grant, Mich Four have been baptised, and seven united with the church.——The proposed debate at Medora, Ill. has fallen through. No representative man among the Baptists could be found to meet Br Whitmore.——Br. J. Ridley has just spent a week with the Elk Creek church with good results. All are encouraged, and prejudi[illegible]eated away from some hearts.——[illegible] A. Cargile of Alabama (Baptist [illegible]ried for heresy the last week in th[illegible]. Of course the heresy is "the way [illegible]ll heresy," but which we advocate as truth.——Br H. G. McCullock is moving to Afton Center, Ill., and will serve the church there this year. His P. O. address will be still, DeKalb, Ill.——Brn. J. F. Adair and S. Baldwin have been holding meetings in Decatur, Iowa, resulting in the organization of a church with thirty-seven members, mostly heads of families. The answers to prayer were marked and convincing. Br. Adair is an effective worker, as his lists of new subscribers show——We are informed by good authority that Free Methodist minister of St. Louis, Mo. has adopted Advent views of the state of the dead, the inheritance, future punishment, etc. There are indications that he will be served as one minister in New York proposed to treat Dr. True. In ancient days they called it 'casting out of the synagogue.'——Br. Wm. A. Fenn has been laboring in Norwalk, O. We only hear that the results are good.

"Present Truth."

OR "MEAT IN DUE SEASON."

This is a little work on prophecy and chronology by Br. Jonas Wendell of Edenboro, Pa, setting forth the end of this age, this present year—1873.

A Br. in New Jersey has put in our hand *seven hundred and fifty* of this pamphlet for distribution, and requests us to say, that if any have not the means to pay postage or expressage on what they can prudently use, he will pay it for them, *i. e.* they will be sent free.

If the demand for these warrant it, he will gladly provide for a thousand copies more.

Send your orders to this office.

Sons and Servants.

[From "Solomon's Temple Spiritualized," By John Bunyan.]

As the trees were to be felled and stones to be digged, so there were for that matter select workmen appointed.

These were not of the sons of Jacob nor of the house Israel; they were the servants of Hiram, King of Tyre, and the Gibeonites; namely, their children that made a league with Joshua in the day that God gave the land of Canaan to his people. (Josh. 9: 22, 23; 1 Kings 5: ; 2 Chron. 2: 28.)

And these were types of our Gospel ministers, who are the men appointed by Jesus Christ to make sinners, by their preaching, meet for the house of God. Wherefore, as he was famous of old who was strong to lift up his axe upon the thick boughs, to square wood for the building of the temple, so a minister of the Gospel now is also famous if much used by Christ for the converting of sinners to himself, that he may build him a temple with them. (Ps. 7: 4, 5, 6; Rom. 16; 7.)

But why, some may say, do you make so homely a comparison? I answer, because I believe it is true; for it is grace not gifts that makes us sons of God. Gifts make a minister; and as a minister one is but a servant to hew wood and draw water for the house of my God. Yea Paul, though a son, yet counted himself not a son, but a servant, purely as he was a minister—a servant of God, a servant of Christ, a servant of the church, and your servant for Jesus' sake. (Tit. 1: 1; Rom. 1: 1: 2 Cor. 4; 5.)

A man then is a son as he is begotten and born of God to himself, and a servant as he is gifted for work in the house of his Father; and though it is truth the servant may be a son, yet he is not a son because he is a servant. Nor doth it follow that beause all sons may be servants, therefore all servants are sons; no, all the servants of God are not sons; and therefore when the time shall come he that is only a servant here shall certainly be put out of the house, even out of that house himself did help to build. "The servant abideth not in the house of the Lord forever;" the servant, that is, he that is only so.

So, then, as a son thou art an Israelite; as a servant, a Gibeonite. The consideration of this made Paul start; he knew that gifts made him not a son. (1 Cor. 12: 28—31; and 13: 1, 2.)

The sum, then, is, a man may be a servant, as he is employed by Christ in his house for the good of others; and a son as he is a partaker of the grace of adoption: but all servants are not sons; and let this be for a caution and a call to ministers to do all acts of service for God and his house with reverence and godly fear; and with all humility let us desire to be partakers ourselves of that grace we preach to others. (1 Cor 9: 25.)—*Sel. by A. Armour.*

The Resurrection.

In our investigation of this subject thus far we have confined our observations to the principal words used by the sacred writers, and from them have drawn the conclusion that the New Testament teaches the doctrine of the reanimation of our bodies in their essential identity. We say nothing as to any particular *theory* of such a resurrection, limiting ourselves to the simple question of a corporeal resurrection. We now proceed to some of the compound words used, and we anticipate a similar result to that reached in our previous investigations. The inquiry still is, what changes do the sacred writers predicate of the dead, of our dead bodies, in the hereafter, and that with special reference to what is known as the resurrection of the dead? We think it will not be disputed that the *raising up* of Christ has almost invariable reference to his resurrection, or the reanimation and standing up of his dead body. The only exceptions are such (Acts 3: 22. Rom. 15: 12.) as can be easily distinguished. The exceptions here noted are in the use *anisteemi*, while in that of *egeiro* the reference to Christ's physical resurection is, if anything, more clear and invariable yet. Besides in *egeiro* we have such expressions as these: "The dead are *raised up*" (Matt. 11: 5), with reference the literal, miraculous raising of the dead bodies; "The bodies of the saints which slept *arose*" (Ibid 27: 52), a phenomenon that was witnessed after Christ had suffered on the cross; "As touching the dead, that they rise" (Mark 12: 26,) and many similar ones. Now if any of the apostles should use *egeiro* to predicate a change in Christ's dead body in such a way as to show that he unmistakably meant what we call the resurrection of Chist; and if then without pausing he should predicate a similar change by the use of the *same* word, of men in general, or of saints in particular, would we not err in understanding the last predicate differently from the first? There seems no reasonable doubt. But this is what Paul does when he says (1Cor. 6: 14,) "And God hath both *raised up* the Lord, and will also *raise up* us by his power." The only difference in the words is that the first is simply *egeiro*, as Christ's body was *not in* the earth, and could not be raised *out of*, but only *up*; while the second is *exegeiro*, our bodies being after death *in* the the earth, and so require a raising up *out of*. We have then, in this use of a compound word, in the connection in which it stands, a striking proof of the resurrection of the body.

We now turn to another class of words simple and compound, which the apostles use to express a change which is to pass upon dead men. "The dead" is an expression that can rarely be misunderstood in the New Testament. The passages in which it does not refer to what in present common use is meant by it are so rare as not to at first suggest themselves. "Let the dead bury the dead," is the only palpable exception; in perhaps every other instance the reference is to men in a state after physical death. Now when it is said "the dead" shall be raised up, it can only mean what is meant when it is said of Christ, who was dead, and of "the dead," that he was raised up, or made alive. "Raising up," and "making alive," when the reference is to "the dead," are mutually equivalent. But is it ever said that the dead are made alive? So we understand the sacred writer. It is said (John 5: 21) that the Father raiseth up and quickeneth (maketh alive) the dead. And Paul, as Meyer well says, gives as the solemn charecteristic of the omnipotent God the phrase, The-Maker-alive-of-the-dead. (Rom. 4: 17.) The apostle, with profound penetration, sees the wonder-working power of Jehovah, which raises the dead to life, forshadowed already in the promise of Isaac. Hence further on (Ibid. 8: 11) he says He that raised up Christ from the dead shall also *make alive* your mortal bodies. The use of *mortal* and especially *also* (or better *even*) fully justifies the reference here to physical death. Even those commentators, (Calvin, Stuart, De Wette, *et al*,) which think the first reference is to something which takes place here, are also of the opinion that the words indicate the commencement of a work which will only be completed at the time of the literal resurrection.

Once more: We have several times taken occasion to show that *the dead* in opposition to the *resurrected* are emphatically the *prostrate*, *recumbent* ones; they are lying down, the living are standing up. Hence the words used to express the reviving of a dead man are such as we have had under consideration, which nearly all mean simply a *standing up* or *getting* or *rising up*. If, therefore, it is ever said of "the dead," in the New Testament, that they *stand* or *stand up* it is the same as to say they were raised, resurrected. In the Revelation of St John "the dead" are said to "stand before God," and to be given up by the sea, death and hell. The unrevived physically dead are nowhere regarded as standing. It is a virtual contradiction according to oriental conceptions to so regard them. And it is a position that at least cannot be successfully disputed, that our word *die* or *dead*, the Greek *nekros* (dead,) and words in other languages come from radical obsoletes that mean to become prostrate, to fall down, etc. So we have regarded "the dead" all through these articles; and so those must regard them who have respect to the power of correlative words.

The argument as thus presented is somewhat new in form, and is, we think, calculated to meet the vague objections which are at times thrown out against the doctrine of a literal resurrection. It might be developed to much greater length. We might especially refer to such texts as declare directly that a change shall be effected in "these vile bodies," but forbear. Should, however, our position be called in question we are prepared to answer objections, which we can in the main anticipate as likely to be made.—*Church Advocate.*

Editorial Impersonality.

It is not well for a public journal that its chief strength consists in the circumstance that one man, however able and eminent he be, is the power by which it is supported. This is seen in the case of the New York *Tribune*, as it has been in many preceding instances. The cases are numerous where the decline and final death of a paper resulted from the withdrawal or decease of an eminent editor. A celebrated name may for a time be of immense advantage, and so its withdrawal may be attended with untoward results. Multitudes of readers probably supposed Mr. Greeley wrote most of the articles which appeared as what was termed "editorial;" whereas had his pen been withdrawn for a month or more—as it occasionally was—they would have discerned no difference. So much for a great reputation.

Hence it follows that newspaper property should not depend, for permanent value upon any one man. In England they practice differently from us. People there neither know or care or care to know by whom a newspaper is conducted. It is all anonymous work, certainly so in journals of firm standing and ability. Here it is not uncommon, especially in the country, to print the name of the editor in a conspicuous place every week; as though it were a matter of any public concern who writes for the paper, provided, always, it be well conducted. The columns of such papers as the *Tribune*, *Herald*, *Times*, and *Evening Post*, are filled every day by the labor of several writers, and so of journals in other great cities. Probably the *Tribune* will have on its staff as able writers as money can procure, and perhaps, the paper be well sustained by the public; but the decease of Mr. Greeley will inevitably, for a time affect it. But New York is a great city, the *Tribune* has a national reputation, and in all probability will hold on its way and be a power in the land. The fact that fifty shares were sold a few days since for half a million dollars shows that there is too much property at stake to be lightly regarded by the share-holders, and that the very best talent will be employed the establishment affords.—*Concord (N H) Daily Monitor.*

The Times.

AT HOME.

" " " The literary critic of the Boston *Globe* says he has "sometimes thought that, to a few clergymen, the desire to get into the newspapers during life was almost as strong as the desire to get into heaven after death."

" " " The latest developments concerning J. T. Curry's movements would indicate that he is more knavish than insane in his claim to be 'the Elijah' that was to come. His Georgian colony is now broken up and he himself is in jail.

" " " Latest advices from the fruit regions of Michigan and Southern Illinois leave no doubt that the recent extreme cold weather has killed nearly all the peach buds. Our prospect for peaches the present year is very discouraging. Some varieties of grapes are reported to have been also killed.

" " " The dispatches published the morning of Feb. 10, tell the stories of six murders that had been committed in various parts of the country within the preceding forty-eight hours. The deplorable fact is that crime of all kinds is unprecedentedly prevalent at the present time, with no obvious hope of abatement.

" " " The profits on Ames' contracts for building the Union Pacific Railroad, as divided, were $29,854,960, and on the Davis contract, $7,802,135, or over $37,000,000, which were stolen. The government subsidy was $27,000,000, which, it will be seen, was wholly appropriated by the Credit Mobilier ring.

" " " The American Missionary Association state that their receipts for the last three months of 1872 were less by $9,281.66 than for the corresponding time the year previous, and there is danger that their work among the Freedmen may be crippled on account of the lack of funds.

" " " The Chicago *Interior* was started three years ago with a capital of $50,000, which was sunk during the first year. Last summer it was transferred to Rev. B. W. Dwight, LL. D., on the simple condition that he would assume the payment of the debts, which amounted to $10,000. But he found the load too heavy for him, and the paper has now been transferred to Cyrus McCormick.

" " " The criminal condition of New York, and the popular alarm thereat, may be understood by the appearance in Friday's *Tribune*, of that city, of the following paragraph, printed at the head of the column and in double leaded type: "Three new murders since one o'clock yesterday afternoon! A jealous husband wreaking his vengeance on his wife, a hot-headed boy killing his playmate after a childish quarrel, and a laborer brutally assaulting another in Hoboken—such is the startling array of crime for the last twelve hours. Where is all this to end?" Within forty-eight hours after this was published, there were two additional murders in the vicinity of New York.

" " " The *Missionary Herald* states that the field of Christian missions in what is distinctively known as the heathen world embraces a population of 700,000,000. Of these seven-eighths are attached to one or other of the three great systems—Mohammedanism, Hindooism and Buddhism. The first as yet relatively untouched, still pushes its proselytism in Africa, and everywhere stands as a barrier to the Christian faith. In India even university graduates celebrate the degraded rites of Hindooism. And Buddhism, with its 300,000,000 votaries, has hardly been touched by Christian influences. The *Herald* draws the conclusion that there is great deal of hard work to be done yet.

" " " It is time that this farce of investigations and trials should cease. We would even say that it would be almost advisable in the interest of public decency, to say no more about them. Not but that it is well to unveil infamy and punish crime; but as infamy is not punished when it is discovered, and as crime raises its head higher according as it is exposed; justice is only a mockery, the laws a dead letter, the courts a *theater bouffe*, and public punishment a mistification. If we had only one example made! But no, not one! No more in Washington than in New York. It has been sufficiently proved that members of Congress have sold their votes and committed perjury, and still there is no perspective of punishment.—*Courrier des Etas Unis.*

" " " Gloucester, Mass., is a dealer in fish, and has a clergyman, Rev. Mr. Emerson, who understands the fish business. On a recent occasion he preached a sermon to the fish dealers, in the course of which he said: "How happens it that herrings caught on the coast of Maine become Labrador herrings on touching the hands of some Gloucester dealers? How does it happen, too, that Bank codfish, worth $5 per quintal, become transformed—changed in the twinkling of an eye—to George's fish, worth fifty cents more? Can any one here tell me how these wonderful transformations take place?" It is not related that any of the fish-dealers answered this practical question, but the question does not lose its force nevertheless, and suggests a very valuable hint to other ministers in the matter of plain preaching. Would it not be well for some of our city ministers to institute some inquiries with regard to business, as for instance: how No. 2 barley becomes No. 1; how Jersey cider becomes sparkling Mumm and Dry Sillery; how turnip becomes horse-radish and turmeric becomes mustard; how smelts become sardines; how brass becomes gold, and oak leaves become tobacco? There are plenty of men in every congregation who are competent to explain these and numerous other transformations of articles of raiment, food, and drink, and a little plain preaching on these practical business matters might do as much good as long and turgid discourses on doctrinal theology, which does not concern any one in this world, or the next either. —*Tribune.*

ABROAD.

" " " A late census gives Brazil 10,000,000 of inhabitants.

" " " The *Levant Herald* shows that Russia has a large navy in the Caspian sea—some fifty vessels.

" " " The Emperor William of Germany fosters in the officers of his army that feeling of honor which insists upon dueling between conflicting persons. It is stated that he compelled several officers of a Polish regiment to resign for having agreed not to fight duels with each other in any case.

" " " "Corners" are institutions known even in Persia, but the descendant of Mohammed now ruling that country has a way of breaking them at once novel and effective. He cuts off the heads of the leading operators and gives away the commodity they would have sold at too high a profit.

" " " Spain has turned another leaf of her political history. Her Italian born king, Amadeus, found the cares and perplexities of his new realm were but poorly compensated by the honors it afforded. He has abdicated, unconditionally, and returned to Italy, while Spain has been declared a republic. Whether there is sufficient virtue and intelligence in the people of that destracted country to permanently maintain republican institutions, there is large room to doubt. What with priestcraft, and the ignorance and superstition born of Papal domination, we can hardly hope for Spain a different political future from that typified in the Mexican and South American republics: confusion, anarchy, and rapidly succeeding revolutions.

" " " Among other innovations which the Emperor of Japan has made, in assimilating the customs of that country to those of Europe, is one with reference to the days of the year. According to an Imperial order, recently issued, the 1st of January, 1873, was made the first day of the first month of the 2533d year from the accession of the first Mikado. A holiday is also to be kept on every seventh instead of every fifth day, and the division of the day hereafter will simply be twenty-four hours, instead of twelve stated periods of two hours each. The 25th of December (Christmas), is to be held sacred to the memory of Zimmu Tenno, the first Emperor of Japan.

" " " The London *Times* of January 25 says: "Except for the purpose of holding Persia within her grasp or invading Afghanistan, Russia can have no motive in overrunning the vast steppes of Southern Khiva or exploring the passes of Badakshan. Now, inasmuch as neither of these results could be attempted without the certainty of a rupture with Great Britain, it is both politic and straightforward to point this out amicably and in good time. Among the indications of the Queen's speech to Parliament is that the Anglo Russian question will be settled without bloodshed. The object in view is to fix the boundary line of the northern frontier of Afghanistan, so that the question may be definitely disposed of for some time to come. The Queen announces that correspondence looking at such a settlement has already passed between the two Governments, and it will be the universal hope that amicable adjustment will be the result.

" " " All the nations of Europe have now either withdrawn their support from the church or rid themselves of the dynasties which were in most intimaterelations with the Pontiff. Ferdinand, of Naples, Isabella, of Spain, and Louis Napoleon are driven from their thrones or dead. The Dukes of Parma, Modena, and Tuscany are swept away. Austria has gone back on all her concessions. And Rome is now the seat of Goverment of the House of Savoy. Kaiser Wilhelm and Bismark have expelled the Jesuits. In Italy the deepest hatred prevails between the Church and the State. Victor Emmanuel, it is true, desires to be relieved from the sentence of excommunication, and he wants the Pope to accept the *do tation* voted by the Italian Chambers. But public opinion has secularized the revenues of the church, and it has extinguished monastic houses.

The Italian Senate has recently forbid theologic instruction in the public schools. This action of the Senate is notable for the reason that it proves that Catholicism is no longer the ruling power in its old stronghold. Contrast this state of things with the educational condition of Catholic Italy twenty years ago, and what a change!—*Baptist Weekly.*

" " " A new phrase of the Eastern question is likely to arise, growing out of the recent announcement of the Sultan of Turkey that, during his absence at the Vienna Exposition, he will leave Youssouf Izeddin Effendi at Constantinople, and, before starting will proclaim him heir to the Turkish throne. The law which has regulated the succession to the Turkish crown for the last 500 years, has been that the crown passes to the eldest male of the Imperial family whose father was on the throne at the time of his birth. The present Sultan, Abdul Aziz, ascended the throne June 25, 1861, on the death of his brother, Abdul Medjid, although the latter left seven sons. The present Sultan has four sons, the eldest of whom, Youssouf Izeddin, was born Oct. 9, 1857, and consequently, under the operation of the law, was not on the throne. The people declared that the lawful heir is Maured Effendi, elder son of Abdul Medjid, who was born while his father was on the throne, Sept. 21, 1840. This view of the case is also taken by the old Mohammedan party, who claim that any other interpretation would be a violation of the Koran. The proposed action of the sovereign is based upon a scehme set on foot by the Court party to introduce the European plan of succession, and make his eldest son the heir. The question is creating great excitement in Turkey, and may yet seriously affect European diplomacy with regard to the Eastern difficulty, especially as there is a well-grounded fear at Constantinople that if the Sultan carries out his proposition, the princes of Servia and Roumania, the Khedive of Egypt, and the Bey of Tunis may seize the opportunity to declare themselves independent, rather than acknowledge a Sultan unlawfully placed upon the throne.—*Chi. Tribune.*

The Christian Life.

A Religion of Faith.

Not many miles from Boston, in a conferrence meeting, one evning, a pastor remarked to his people, "You may imaine that one who has an emotional nature like mine, believes in a religion of feeling. No; I believe in a religion of faith;" and then in his usual clear, childlike, simple way, he proceded to unfold and develop the idea.

A religion of faith! How many professing Christians *posses* it? There is a religion of feeling, of work, of idea, of action; but of simple faith,—a "taking God at his word," and *resting* therein and thereupon, how many possess it? Yet it is the great lack and need of the church to-day. It is for want of this that she is crippled in her energies, that she is blind, and lame and halting, that she does not move forward steadily. Muller, Dr. Cullis and others have done a good work in this direction, viz., strengthening the faith of God's people, and showing them the sin of unbelief.

Is not the pastor's thought worthy of consideration? Will not God be glorified, his son honored and souls saved by cultivating more simply a *religion of faith?* Such a religion is not mere assent to the truth, but such a belief as works by love, and has an outgoing, not only of rest, peace and joy, but of holy living and good works.

Preparation for Trouble.

Surgeons regard the life of the body as thrown into the greatest peril by wounds received upon a full stomach. So misfortune is most likely to work with evil effect against the life of the soul in the case of those who, when the stroke falls, are found pampering themselves with worldly affections and worldly indulgences. The soldier suffers physical injury with least risk, fasting; the Christian with least risk encounters temporal reverse, having kept back his feet from pleasure, in all questionable forms for the sake of virtue, in many lawful forms for the sake of abstinence—the great safeguard of virtue. Let us detach our *hearts* more and more from the things of this world—let us undo link after link of the *habits* which, with no special choice of our own, throw us, as it were, into their arms. If we quaff less from this fountain, we shall be less tempted to impatience, rebellion, and selfish, carnal grieving, should bitterness mingle with its waters, or drouth cut them off. Making God, in a higher degree, our portion and our joy, even while worldly things are in our hands, we shall diminish beforehand the power of the blow that strikes them from us, to overwhelm the soul with sorrow or betray it into sin.

Sowing Seed By The Way.

One morning as I was coming into New York on the Hudson River Railroad, I was attracted by the conversation of two gentlemen on the seat immediately behind me. At length one said to the other, "There are three things which all men desire, wealth, happiness, and long life."

Turning to them I said pleasantly:

"Gentlemen, I possess those three things."

They seemed a little surprised, and looked inquiringly at each other and then at me. Encouraged by their looks I proceeded:

"As to the first, I am one of the wealthiest persons in the world, for I have Christ and having him, I possess "all things." As to the second, I have found the secret of constant happiness, for "I have learned in whatsoever state I am, therewith to be content," and as to the third, no one can live longer than I, for I have everlasting life in Christ my Savior.

They did not seem disposed to question what I said. But I could not fail to feel grateful that I possessed what all men need and are seeking, wealth, happiness, and long life. Reader have you got them?

"The Man of Charity."

Giles Tillman, one of the martyrs of Brussels, may truly be spoken of as "the The Man of Charity." Though possessed of a private fortune, he adopted the trade of a cutler, in order to gratify his love for work and his desire to do good. Every farthing he could spare he gave to the poor. He kept a baker, a shoemaker, a tailor, and an apothecary purposely to assist him in his ministrations among the needy. His house was always open to strangers and to the sick; he even visited persons ill of the plague, and while tending their bodies, he did not neglect to make known to them the Word of God. During a famine he sold a property by auction, and employed the proceeds in maintaining a large number of persons who would otherwise have been starved. But the curate of the church of La Chapelle denounced Giles as a heretic, and he was thrown into prison. He was condemned to death, but there was great danger of the people, by whom he was enthusiastically beloved, taking up arms to prevent his execution. It was therefore decided that it should take place at an early hour in the morning. On seeing the preparation for his martyrdom, the intrepid man exclaimed, "Why do you collect such a needless quantity of fuel for burning me? Have compassion on the poor, who are dying of cold, and send some of this wood to *them*." After having offered up a prayer, he took off his shoes, and besought them that *they*, too, might be given to some poor man. Then they set fire to the wood; he was burnt to death, and his ashes were cast into the river. But it is written in the Word of God, *He who loseth his life for my sake, shall find it;* and again, "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"

Correspondence.

From Our English Correspondent.

The servant of the Lord Jesus Christ does not find it the easiest thing in the world to till the soil of the human heart. This intelligent "earth," which God commands to hear his Word, we are constantly finding to be closed against the reception of the truth. So is it in England. While some, and very few, are willing to listen to the Word of the Lord, others close their eyes and ears, and call for their favorite ministers who will preach them dreams out of their own hearts and visions of their own heads, and pamper their love of ease, pleasure, and carnality.

I think you know the society who call themselves the *Evangelical Alliance.* Well, according to their annual custom they issued their prayer syllabus for the second week in January, and desired Christians of all denominations to join them in petition. Of course, they are so very orthodox that if only a breeze of heterodoxy (so called) should have blown on one, he is not permitted to join them. Last week the denominations of the town met together, according to the will of man, to pray for what this Alliance directed. Everything was very decorous and pious. What was said was probably said sincerely; but oh, the darkness! The consummate ignorance of Christians, so called, is truly heart-painful, But on whom does the responsibility rest? In a great measure on the ministers, who, if they taught them out of the Word of the Lord, would lead them into a better, nobler course of action. But not altogether on the ministers, on the people, also, who are so foolish as to be led by the blind.

My heart has ached of late for the world's prospect, and the dealing they will receive at the hands of Christ. I go sorrowing for their condition. I wish I might be the means of saving some, but I fear that they are so huddled together in fancy and dream that truth has become distasteful.

I attended one of the prayer meetings—the one for the world's conversion. I can scarcely say how I felt. I know I was confused, ashamed, and pained. I really felt like praying God to give them a new mind.

Of course, I had no opportunity to speak, or I should have spoken the Word of the Lord in their midst. But Saturday evening I hired a boy to give away a number of bills, reading as follows:

"To-morrow evening, (Sunday), at half-past six, W. Kellaway, minister of the gospel of God, will, at Chalker's Reading Room, Maiden Street, Weymouth, show from the Word of the Lord that all the prayers of last evening for the conversion of the whole world were offered in ignorance and opposition of God's plainly revealed plan, and were thus an insult to him and an utter uselessness and waste of breath. And if any minister of the so called gospel is able to defend it by the Word of the Lord, for the good of the religious public he will meet that minister in any way and on any platform he may propose. The fact is the Lord Jesus is coming from heaven in flaming fire taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ. And the Lord is even now at hand. Sinners ought, therefore, to repent and believe the gospel. But give a heathen's courtesy (as Agrippa to Paul), and come and hear for yourselves.

As I was helped so I laid the matter before those who attended, and, I trust not without some benefit. I asked how the world could be converted by the preachers of the gospel when each one of them *practically* ignored its sufficiency, and resorted to such scenes as had lately been enacted among us; the Congregational minister calling a *Conversazione;* the Baptist giving a dramatic rendering of Pilgrim's Progress; the Free Methodists holding a concert, and giving a lecture on "The House that Jack Built;" and last week, even while the prayer meetings were on, some of them absenting themselves to attend a mayor's dinner, where wine was drunk 'round, and they toasted each other and complimented each other amid conviviality and jocularity. I only desire that some one of them will come forward and take ground on his side, then I know the people will flock to hear, and they will hear the truth.

Pray for the English laborers, and send us a word of encouragement occasionally, to cheer us in our work for God and men.

From Thos. Sloan, County Grey, Ont.

The reading of THE TIMES and other publications, such as "Whitmore," "Faith of St. Paul," "Hades and Sheol," have created an inquiry into the truth, so that our Presbyterian brethren have admitted that the views of Adventists of the nature of man, his destiny and state in death accord with Scriptural doctrine. This has caused some little excitement in our midst, and a sermon in opposition has been called for, to reduce the heresy. This led to a proposition for a discussion, and the following correspondence was one of the results—not perhaps especially interesting, but it serves to show that there is some interest here, and the *animus* of the opposition.

THE CORRESPONDENCE.

EDITOR ADVERTISER.—I notice in your last issue, a letter signed "Lover of Truth," in which I am challenged to public discussion without knowing who is the challenging party. Allow me to say that I have neither "begged the question nor made assertions" which I am not prepared to prove. And although I am not disposed to notice every anonymous scribbler who rushes into print, hiding himself behind some fictitious name, or stoop to debate the subject with every man who wants to *ally himself* with the *brute creation*, yet I am prepared, (D. V.) to meet any respectable opponent and discuss the doctrine of the "Immortality of the Soul" in opposition to the "Soul Sleeping Theory," at any time and place that may be agreed upon, the Book of God to be the standard of appeal.

I am yours for the truth.

JAMES SCOTT.

Owen Sound, Dec. 31st, 1872.

EDITOR ADVERTISER.—Mr. Scott having preached "The Immortality of the Soul, in opposition to the Soul Sleeping theory" (as per advertisment), I challenged him to debate the question with one who held "the soul sleeping theory, and proves his position." Mr. Scott accepted the challenge, consenting to debate if the challenger proved to be *respectable.* Not waiting to write another letter for publication, I conferred with Mr. Scott, and told him I was the 'scribbler' who wrote the challenge, and asked him if I was respectable enough. Mr. Scott politely informed me that I was not respectable enough to debate with him! and that no other person in Owen Sound holding the soul sleeping theory was respectable enough either. I at once saw through the whole thing, and my wonder at Mr. Scott's boldness in taking up the challenge ceased. I write this to let those who saw the letters, see how the matter stood. I will not say anything about the lofty and bombastic style of Mr. Scott's letter the public, I think know Mr. Scott's attainments, or rather lack of attainments, as well as I do, so I will say nothing except in regard to my 'wishing to ally myself to the brute creation.' Mr. Scott here begs the question and I will prove it. Mr. S. cannot know my intentions but thinks that I wish to ally myself, &c., because I do not believe that the soul is immortal. Mr. Scott is shutting his eyes to the fact that the communion tables of many of the churches teaching the immortality of the soul are open to the drunkard and the profane, and those who *do* ally themselves to the brute creation, and if Mr. Scott wishes to know more I can tell him I have a hope which the Bible tells me purifies. It is the blessed hope of the coming of Jesus Christ; for we know that when he shall appear we shall be like him for we shall see him as he is." Let me say further that Mr. Scott had better let other people alone, and not 'advertise' sermons against those who are able to 'prove all things' that they believe, or let Mr. Scott prove his theory that 'thou shalt not surely die.'

I remain, Dear Sir, yours in the truth.

DAVID SPENSER.

From an Occasional Correspondent.

By the way, I am not a little surprised to see how some of our orthodox friends squirm at the doctrine of Christ's second advent, though I must not omit to mention how many gladly and fully receive it. During the week of prayer, at a union meeting in one church, the subject was the kingdom of heaven, spiritual, *invisible*, already reigning on the earth. I took occasion to speak of the earnest work of the early Christians, and the reason of the difference between them and us. Their position Paul gives us, (1 Thes. 1: 9, 10) "How ye turned to God from idols, to serve the living and true God, and to *wait for* his Son from heaven." A Christian lady told me how startled she was when she heard me advance Second Advent views! But after a short conversation she allowed that there might be more truth about them than she had thought.

Last Sabbath Rev. Dr. Bacon preached in our vacant pulpit from 1 Pet. 1: 13, "Hope to the end (or properly, perfectly,) for the grace that is to be brought unto you at the revelation of Jesus Christ." He rendered it for us—"the grace that *has been brought* unto you," etc. When I reached home I went for my Greek Testament the first thing—the present participle is used—*being brought*—it is then, unquestionably, the grace being brought unto you—hope for that. The realization, the hope, the coming of Jesus, is future. Did the reverend doctor so dread the doctrine of that coming that he could venture so unwarrantably to change the apostle's language? And the majority of his hearers would unquestionably accept that false rendering.

In the afternoon I attended a meeting of the Radical Club, who advertised that they would discuss "Who and What was Jesus"—free dicussion permitted to all. I thought I knew something of *him*, and ought to help them to an understanding of the truth. I found some seventy present. A long written dissertation, and then the leader made lengthy remarks. After awhile I arose to address them. I told them, notwithstanding our different beliefs, we all stood on one common platform. They appeared pleased to learn what that was—we were all mortal—death was before us all, inevitable, and the question would come up, What after that? Revelation alone could tell us, and that they threw aside, or mangled it to suit their views. If we throw that aside there is nothing definite before us, a horror of a thick darkness. I wanted some thing to stand on. They could not throw aside the facts of history. The Jewish ceremonial taught one great lesson; it could not have grown out of man's proud heart, for it was directly opposed to that. And so the burden of proof was on those who denied it came from God. That lesson is, man is a sinner, and needs an atonement. The sinner brought his lamb to the door of the tabernacle, laying his hand upon its head, it was killed in his stead. 'Life for life' was the lesson taught. We need an atoning sacrifice. I had yet to see the man who could stand up before God and say he had not sinned. And Jesus was the Lamb of God. "God is love," we were told. Did we not learn this fact from this sacrifice? Look around on God's dealings—the distress, the desolation coming on so many. Think of infinite holiness, beauty, justice of God. How could I know he was also merciful? If we reject this manifestation of God, these offers of mercy, this sigh of the Crucified, he would reject us. But I may not further enlarge.

The leader said they wanted discussion and did n't want to be "exhorted nor to be considered as upon the anxious seat."

But one thought struck me I had not noticed before. These men, professing not entirely to reject the Bible, manage this way. What they like in the Bible they quote as reliable, what they do n't like they simply throw away as false. The orthodox, though we would not class them together, yet virtually do the same thing; what they like they quote as reliable, what they do n't like they do not professedly throw away, but they *explain it away.* "It is figurative, it does n't mean what it says," etc.

I observed, also, that our infidel friends had a way of misrepresenting what facts of Scripture they did allow. In one point I took occasion to correct and to flatly contradict the leader. He did not reply to that for *I held my Bible in my hand.*

I could not but notice how much stronger I felt in this contest with infidelity in that I had learned to interpret the Bible literally. I felt that now it is consistent and harmonious with itself, so that I had no fear but that I could see through their sophistries. May God bring his church rightly to understand his revealed Word in the future contest. I fear she must wage with infidelity.

From California.

To the Advent church in perilous times:

I hope the church will be apprised of the dangers we are in, in the last days. The love of gain; the love of praise; the love of great "*I*," the love of popularity; the love of a great name before men, these sins must be watched close, or the devil will get the advantage of us. We can be Adventists in profession and have all these sins trailing after us, and finally shut us out of the kingdom of God.

Paul tells us that he counted *all things* but loss for the excellency of Christ Jesus his Lord. The churches tell me, that if I will leave the doctrines out, I can come in and labor with them. But then where is the cross of Christ? Out of doors with the doctrine I left behind. Shall I treat Jesus Christ and his truth in this way? *Never* by the grace of God. Yet we can preach holiness and sanctification as much as we please in the churches, and no opposition to it, and no cross to bear either.

Martin Luther might have preached holiness and sanctification in the old Romish church, and all would have passed off without any persecution. But when he came to touch on the "man of sin," then the Devil was roused and "such a man is not fit to live," was the cry. And so might Paul and Peter have said: We must preach holiness to our brethren and get them prepared to receive the despised man of Calvary and his resurrection from the dead.

The doctrine of holiness and sanctification has always been truth, and ever will be, world without end. And now shall we leave the great cardinal doctrines of Christ's speedy coming, and the great doctrine of immortality through Christ alone, and preach holiness to please a backslidden orthodox church, and call this "meat in due season," and "the great headlight?" *I say, No.* It is only one way to keep a great truth smothered up and so "that day come upon us unawares."

The truth is as much despised in this ungodly world to-day, as it ever was; and the only way to prove it is to stand up like men of God and preach it, and live it too, and then we feel the power of the cross which always goes with truth. The only way to have a good healthy religion is to stand by the truth. That is why the apostles had such power with God. They stood in fore-front of the battle and preached that Jesus was the Christ.

What was the present truth in Luther's day. It was justification by faith in Jesus Christ. Not in confession to the Pope or priest, nor to any of their heathen dogmas; but all done through Christ. What was the present truth in the days of John Wesley? No conformity to the world, no countenancing sin in any way, but strict holiness to God. Happy would it have been for that people had they continued in that way. They would have been prepared to receive this great additional light which is darkness to them now. Israel of old, when Jesus Christ came into the world, were so badly backslidden that their cry was, "Away with him—he is not fit to live!"

So with this second advent message, the cry is, Away with it, we will not have it in our churches! Now shall I go into the churches and preach something to please them, and leave the great doctrines of Christ's speedy coming, and immortality, out? God forbid! Let us, like faithful embassadors of our Lord, preach the truth and take the cross with it. If we shun the cross we shall lose the kingdom.

We have a number of prosperous churches on this coast. They are sound in the faith and also in the doctrine of the Bible. In order for the church to shun the perils and dangers of these last days, they must understand the doctrine of the Bible which is as a light that shines in a dark place. Let the church arise and put on the whole armor of God. D. D. REED.

Santa Clara, Cal.

From England.

The material differences of opinion that prevail throughout Christendom as to the mysterious state of the dead, have led numerous persons to ignore the actual consequences attached to that highly important question, namely, "What shall it profit a man if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" (Mat. 8:36, 37), few persons perceiving that *the soul* is liable to destruction equally with the body, (Mat. 10:28.) Neither do they consider the magnitude of such divine punishment, which far transcends the irreparable loss of the possessions of "the world."

The original structure of man consists of body, soul, and spirit, *or*, as may be rendered, corporeal, spiritual, and mental. The soul, rather life, which constitutes the active part of the entire man, being more immediately derived from God the Father, who "inspired [breathed] into man an active soul," (Wisd. 15: 11), which, at the time of man's dissolution, "returns unto God who gave it," (Eccl. 12:7), an evidence that it is the only constituent part of the entire man that is preserved at his death. It may be here also necessary to remark that the Hebrew and Greek words *nephesh* and *psuche*, translated "soul" in the Scriptures, are sometimes used to denote the entire person, as "all the souls (persons) that came out of Egypt," (Gen. 46: 26.) At other times the spirit, or rather, mind, "Why art thou cast down (grieved) O my *soul?*" (Ps. 42: 5, 6.) And likewise the actual life, "In the hand of the Lord is the *soul* of every living thing." (Job 12: 10.) But heathen philosophy and papal abomination have, from ancient times, turned the principle of life to profitable account, by impressing into the minds of their votaries that, in the beginning, God created man with *two* distinct natures, namely, the soul, as an inner, etherial, conscious man, existing within the body, an outer and grosser conscious man; the former being gifted with superior mental powers, when disunited from the latter, which, if credible, would make it appear that the creation of the body was an act of supererogation.

By this vain delusion, however, pagan mythology and papal abomination have leagued together to erect a huge shrine of cannonized immortal souls or spirits, whereat they worship the Virgin Mary, invoke a host of etherial immortal saints, mutter prayers for the dead, and forge parchment indulgences, and, alas! no marvel that vaunted Protestantism, tainted with such filthy superstitions, has utterly marred its divine mission to proclaim "the gospel or glad tidings of the kingdom of God for a witness to all nations." Away, then, with such deformities of human life. The fiction of "immortal souls," can be none other than Satan's device to ignore "the resurrection," and erect a city and temple for mammon, which, ere long, like "a great millstone cast into the sea, shall sink to be found no more at all." (Rev. 18: 21; Jer. 51: 64)

Henceforth my Christian brother, "by evil report and good report," be it your sacred privilege, as a true minister of the gospel, to proclaim those glad tidings of the kingdom, whereby "life (eternal) and immortality were brought to light," (2 Tim. 1:10), and the faithful Christian believer, "delivered from the power of darkness," (Col. 1; 14), declare the plain testimony of the Scriptures, that "immortality, eternal life," is inapplicable to any constituent part of frail and fallen man, and that heavenly "gift" will be bestowed at "the resurrection of the just," upon those only who are "born of God," even "the children of God," for "if they are Christ's then are they Abraham's seed, and joint heirs with Christ of the divinely-promised, everlasting possession," or "pleasant land." Then, verily then, shall this mortal or corruptible body put on immortality or incorruption, and through no other means whatever than the "finished" work of our Savior, Jesus Christ, who, when he "ascended up on high led captivity captive, brought out the prisoners from the prison," (Is. 42: 7; 61:1), and received gifts (the Holy Spirit) for men, yea, for the rebellious, also, that the Lord God might dwell among them. (Ps. 68:18; Eph. 4:8, 9; Rev. 21: 3, 4.)

Earnestly contend against those abominable heresies of an inherent immortality of the soul (life) of man, also, any *intermediate* state of existence after death, clearly understanding that "God is not a God of the dead but of the living, for all live unto him," (Luke 20: 38), even as the stricken monarch exclaimed, "The living, the living he shall praise thee as I do this day." (Is. 38:19.) Verily we now see each fellow-man as "through a glass, darkly," (obscurely), and we now know each fellow man in part, only, but then, when this mortal shall put on immortality, we shall not only clearly behold each other, and understand with marvelous knowledge the righteous and equable dealings of God the Father towards all mankind, during their appointed pilgrimage, but confess, to his praise and glory, that "his mercy endureth forever."

Therefore, let those delusions, Spiritism, eternal torments, purgatory, immortal souls, and its pantheon of deified saints, be evermore accounted as some pestilential vapor, and so shall the verity of the Christian religion be duly maintained, and surely, your everlasting reward shall be "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yours very faithfully, in the "blessed hope" of immortality, R. ROBERTSON.

Bermondsey, London, England.

From South Carolina.

One of our new churches is now ready to preach in, and the other will be in a few months. Glory to God! The truth is spreading in all directions. I am pressed to go to North Carolina to try and "strengthen the things that remain" in that section. Also in Florida. I expect to be in Jacksonville in that State, by the will of the Lord, the first Sabbath in next month. Surely the signs of the times indicate the speedy and triumphant advent of the Christ, the Messiah, to wind up this apostate and cursed Gentile domination, in the last, final, and everlasting destruction of all his enemies. Then God's great world will never be tainted again with evil of any kind, but all will be peace, and love, and joy, and life and immortality forevermore. O roll on ye suns! Fly swift ye years, and let that everlasting Sabbath dawn on these realms of wo and sin, when the saints from all ages and nations shall meet to join the everlasting Easter song—shall meet to part no more forever. Jesus will soon be here to make all things new. Amen!

PEYTON G. BOWMAN.

From A. A. Fletcher, Nebraska.

Six years ago this month I united with the Congregationalist church. Then I was a resident of Illinois. My object in so doing was not popularity, but being convinced of my sins, I felt there was no other hope for me but to seek God, beg for mercy and implore his blessings to rest on me and mine. I confess I found him a help even in the time of trouble. We had the privilege of attending worship each Sabbath and held prayermeetings Thursday evening in the church. I enjoyed the fellowship of my brethren as we held sweet counsel with the Father.

In the spring of 1869 I parted with friends in and out of the church and set out for Nebraska, hoping to find a more favorable country for the oppressed in this world's goods. I took the benefit of the homestead law and launched out on the prairie with a kind companion and a loving little son of two summers whom I placed great hopes upon as a comfort for the present, and a help in coming years. Time sped happily along until the fall of 1871, when one night our dear boy lay in our house a cold lifeless little form, and as we consigned him away to mother earth, I felt this to be the last time I should ever behold him. But thanks be to God that giveth us the victory through Christ, I have a hope of seeing that same sweet little face once more; and I feel that I cannot praise his name enough for removing the scales of tradition and false philosophy from my eyes.

Oh! that the world might take the Scriptures in their true light and understand what God meant when he declared they were for us and our children. I am endeavoring to throw a little light on this all important subject and invite my neighbors to come and hear from the word of God. But many are opposed to Christ, and hang their faith on man. I am branded as a traitor for preaching the views, and they have declared war against the Advent faith. But I am not satisfied with defensive warfare, but shall drive the battle into their camp, as they have not the defence, which is the word of God.

From N. C. Miller, Missouri.

Dear brethren in Southern Iowa: I have watched the space in THE TIMES giving notice of Conferences etc., very closely, hoping to get my eye on one for our bounds, but, as something seems to prevent one, and as I fear an appointment might be deferred too long to accomplish the desired end, I venture to make a call myself, hoping you will pardon my forwardness.

I want to see a tent in the field with one or two good soldiers to use it efficiently, and there are other matters that we ought to attend to immediately. Now I believe with a whole heart that we have a very few months to do our Advent work, or finish our mission as Adventists. Therefore call on the churches to hasten to the work. Without fail let the churches in Southern Iowa and at Brookfield, Mo., appoint delegates that they are sure will come, and confer with each other, at the McKinley S. H. eight miles east of Unionville, Putnam Co., Mo., March 14. I wish without fail to see Brn. Gibson, Baldwin, Philip, Harrison and Denslow there and then. Just see! five preachers, and myself and Br. McKinley thrown in! I have been laid by since December with my feet badly frozen, and Ican't wear my boots yet. I thought to do much preaching this winter, but have done very little on account of my feet. Remember the 14th of March.

From Thomas Porter

"'Seventy-two" is gone; passed away from us, leaving many sad reflections, mingled with a host of good ones. Some of our dear earnest laboring brethren and sisters are no more, only in remembrance and "in their works which do follow them." They are sleeping now, "resting from their labors." But blessed be God, through Jesus Christ our Redeemer, they will come forth from the graves in the resurrection of the just to an inheritance incorruptible and that fadeth not away.

Brethren and sisters the new year must undoubtedly bring new and greater responsibilities for us. Will we meet them like good soldiers of Christ, or let them go unheeded? God help us to do with all our might whatever our hands find to do. Our efforts at Volga are being put forth in greater union and consolidation for the prosperity of the church here and at large than ever before. We are looking for Br. Field in a short time to hold a series of meetings when, no doubt, the grain ready to be harvested, will be gathered into the garner. The words "Volga church" or "Advent church at Volga" are in nearly every mouth for twenty or thirty miles around. "What are they doing?" "What do they teach?" are the questions frequently asked. We desire to show them what we are doing and what we are teaching, and there is a prospect that other churches will grow up in this vicinity.

From Alaric Trowbrigge, Bristol, N. Y.

I received those pamphlets and three papers Saturday. So far as I have read them they are very interesting, and I hope they may instruct me in the subjects of which they treat, about which I have long desired to learn; for I am a little in the dark on the unconsciousness of the soul in death. I had an idea that the soul is conscious after death, but was reserved in darkness until the day of judgment, not being permitted to know or to have any more knowledge after death only to retain its identity; the wicked having no hope of going to heaven; but the righteous were in a place where they enjoyed peace and happiness; but I now see it in a different light. I am fully persuaded that all sleep until the resurrection. I feel that I am at rest on that, to me great and important subject.

I have no one to converse with on our faith hence I esteem your publications as of great value. I have been a disbeliever in endless torment for thirty years, and though I am in my sixty-fourth year, I have not yet heard an Advent sermon. Thus, you see, I have had a poor chance for information; all I get is from your paper, THE TIMES. I would like to have more of your publications if I were able; but I do not expect to remain on the earth many years. I will try to be content with my lot, endeavoring to do my Master's will.

From E. K. Tibbetts, Hamilton Co., O.

For several years THE TIMES has been a weekly visitor at our house, and I can say in sincerity that it is truly welcome: but such was not always the case. I did not see as I do now. It was some time before I could embrace the truth as it is shown to us through THE TIMES by our able brethren. Now all things are plain. "All things are new." It is a great satisfaction to know we have the truth, for we are informed that it "makes us free." To-day I sent several tracts and a copy of our good paper to a young man who is inquiring for something on which to ground his faith. He has been drifting about in his mind for several years; has been a skeptic, and inclines to the Darwinian theory. But, by the blessing of the Lord, I hope he is seeking in the right channel now. He was an inmate of our family for several weeks, and I tried to do my duty by him in kindly showing him what I thought to be the true ground. I hope the Lord will bless the seed sown. I am very sorry that I am situated so far from the church at Volga, Ind., of which I am a member. It has made great progress during the last two years. All their meetings seem to be blessed with glorious results.

Miscellaneous.

British Politics.

The speeches of Derby, Richmond, Salisbury, Ripon, and other Tory leaders in the House of Lords, as well as those of Disraeli and Horsman in the Commons, unmistakably betray the existence of a powerful undercurrent in England which may not be without its influence on British politics. There can be no doubt, as we indicated yesterday in our article on the opening of Parliament, that a large portion of the educated and thinking classes of England feel extremely mortified at what they consider a double defeat. They view the Alabama arbitration as an excuse for a surrender, and the San Juan award as a fraud under the mask of a judicial verdict. The former has hurt their self-esteem; the latter has injured their material interests. It is said that the national sentiment has been partly reconciled to the Alabama arbitration on the ground of commercial interests, and neighborly love. The merchants and traders feared a decline of the shipping interest and a future war, while the Quakers and dissenters were dismayed by the prospect of a fratricidal struggle. But in the San Juan award pride, self esteem, material interests—all that the Briton hold most dear—seem to them to have been outraged.

As far as the masses of the English people are concerned their patriotism has something capricious about it. In ordinary times it is latent; but by an appeal to the prejudices of certain classes it may be fanned into a white heat. Such was the case in 1823 when the people believed that the Czar, not content with being a despot at home, aspired to tyrannize over other countries. On the same principle Garibaldi could have received thousands of recruits in England if he had called on the masses to join him in a crusade against the Pope and the priests. But this trait partakes more of a class feeling than patriotism. Were the British Government to engage in a war whose object was either misapprehended or not understood by the bulk of the nation the army would secure very few recruits. It might even meet with violent opposition. These considerations should be borne in mind when we criticise the policy which England pursues in questions involving foreign complications and wars. That a profound dissatisfaction prevails among the intelligent and higher classes over the results of British self-abnegation cannot be doubted. Here and there a few prominent men may attempt to defend the pacific disposition of the Liberal Ministry. It is not long since a distinguished scholar wrote an essay to prove that the present position of England (twice as populous and thrice as wealthy as at the close of 1815) resembled that of Athens when she was exhausted by the Peloponnesian wars. But despite these extravagancies the middle and upper classes behold with profound sorrow and displeasure the loss of their country's prestige in Europe. Were an eloquent agitator to arise and recall the old spirit of the nation to life his words would inspire an enthusiasm of which England now appears to be utterly incapable.

A distinguished Whig politician, who has continually and faithfully supported the Gladstone Ministry, lately stated his opinion of it. As his views are those of a large number of intelligent Englishmen, without distinction of party, we quote the substance of them. Mr. Gladstone, says our old Whig, is not the man to govern England. He is a stupendous mistake. Gifted with an unusually fluent rhetoric and rare financial abilities, he is deluded by the idea that Providence has selected him to raise England to the position of a civitas dei. He has no conception of the ordinary feelings which govern men and shape the policy of nations. He considers it a part of his mission to preach to the rest of the world, to give it good precepts, just as if this world consisted of pure barbarians. He labors under the impression that he needs but to enunciate a principle and to embody it into a political action to have it admired and copied by the whole of Europe. He hates war. He deems it infamous and unchristian. Hence he infers that by adopting an unconditional peace programme the entire world must become equally peaceably inclined. The consequence is that England has lost all the influence she once enjoyed over Europe. And yet there are thousands among all classes of the population, except the very lowest, who mourn this humiliation sincerely and deeply. The most fervid and immediate bursts of enthusiasm evoked by a modern speech was recently called forth by the exclamation of a second-rate orator: "Oh! for only one hour of our Chatham." The whole audience was electrified, and rose to cheer for several minutes.

Though the party in favor of a vigorous foreign policy may now be in a minority in England there are many indications that it is rapidly gaining adherents. How soon it will become a majority available for the Tories depends on the earnestness and eloquence of its leaders. But, excepting in the pulpit, these two qualities are extremely rare on the other side, and even in the pulpit they do not appear to be very successful.—*Inter-Ocean.*

ASTOUNDING MESMERIC POWER.—A curious case of mesmerism is recorded by the civil surgeon of Hoshungabad. A young woman named Nunnee, aged 24, was married some twelve years ago; she, however, did not go to her husband's house for two years afterward. After staying with him for eight days she suddenly became insensible, and remained so for two or three days. She was taken back to her mother and soon got well. Then follows a very remarkable history. During the next four or five years she never entered her husband's house without falling insensible and remaining so. He was very kind and attentive to her; she liked him, but whenever he came into her presence, she fell at once into this state. This went on until she became emaciated and exhausted, and at last her parents applied to the court for separate maintenance for her. While she was in court the husband entered, and she instantly became insensible and was carried to the hospital, where the case was carefully attended to by Dr. Cullen, in March, last year. While in this state her pulse was regular, breathing soft, her body pliant, but she could eat nothing. Experiments were carefully made to see if there was no trick about it. While she was in bed her husband was muffled up and made to walk through the ward. She said she felt he was near her, and she was by no means well, but had not seen him anywhere about. Next day this experiment was repeated, and she actually became insensible as before. When the husband left the place she recovered. The experiment as to the influence of the husband's presence was tried in all sorts of ways. He was made to pass behind her, and to be near her in a separate ward, but this had no effect; but whenever he was brought to look on her face, though muffled up, or disguised as a policeman, as a sepoy, and so forth, she was at once influenced. The experiments continued for about a month, and the conclusion was that the husband unconsciously mesmerized her. The court came to the conclusion that it was impossible that she could live with him, and a separate allowance was ordered. The husband was asked to try if he could not remove the effect, seeing that he had the power to cause it; but he was frightened at the idea of having the power, and could not control it in any way.—*Homeward Mail, India.*

Our Young Folks.

Jesus.

Suffering Savior,
With thorn crown,
Bruised and bleeding,
Sinking down.

Heavy laden,
Weary worn,
Fainting, dying,
Crushed and torn.

Gentle Savior,
This for me,
So unworthy,—
All for me?

Holy Jesus,
Pure and mild,
I would ever
Be thy child.

On Slang.

Rev. Dr. Hall was sitting in his study one pleasant August afternoon, his thoughts intent upon his Sunday sermon, and his mind withdrawn from earthly cares, when his train of thought was rudely interrupted, and his attention distracted from his theme by the following conversation:

"Oh, Nellie, where are you—you'd ought to have been there—just the stunningest fellow."

Then a sound of running feet, and pretty soon he heard his daughter exclaim:

"Is that you, Maggie?"

"Yes, come down quick, I's got something to tell you."

"I'll be there in half a jiffy."

Then a door opened and shut, and in a few minutes,

"What do you think, as I was coming over here, there was just the stunningest fellow, right in front of me. Just as I got opposite the new church, my music-roll slipped, and every paper in it fell out on the sidewalk."

"Gracious! I should have been dumbfounded."

"And so I was, but it was so ridiculous that I almost died a laughing."

"Well, that fellow, do you think, stopped turned round and helped me to pick them up. I was all hunkey-dory then. He walked as far as here with me, and I thanked him of course, etc., etc. 'You know how 'tis yourself.'"

The good doctor scratched his head. Could that be his Nellie, whom he thought so lady-like? He opened the door, softly, a little crack, thinking, no doubt, that he had the right to play the part of a listener to so strangely mixed a conversation, and in his own house.

Very soon it was continued, this time his daughter commencing the conversation:

"There, how's that for high?"

"Oh, isn't that sweet, how much was it?"

"Only five dollars; cheap enough."

"Yes, indeed; but you said you were going to have pink, this is blue."

"Never mind, its all the same in Dutch."

The doctor peeped in to see what they were talking about—and Miss Nellie was exhibiting her new bonnet to the admiring gaze of her friend."

"It's raging hot here."

"Well I don't know as I can make it any cooler," said Nellie, looking round, "I 'spose father'd kill me if I'd opened a door." Her father requested the the day before to keep the doors closed.

"I guess its time for me to absquatulate," said Maggie, rising.

"Don't tear yourself away. Are you going to the lecture, to-night?"

"Yes, I had a staving old time last Tuesday night."

"George Sanders said he should go home with you to-night."

"Did he? He'd better spell able first."

"That's so. If there's anything I hate 'tis the boys bothering round; they ought to be put in a barrel and fed through the bung-hole until they are old enough to behave."

"I must bid you a fond adieu now, I've got thousands of errands to do."

"Well, good-bye."

"Oh, the dickens, I've left my parasol."

"Here it is."

"Now, good-bye, be sure and come to-night."

"Yes, good-bye."

Then the door closed, and Nellie went up stairs.

The doctor was surprised, but not too much so think of a plan that would be likely to cure the unfortunate habit into which his daughter had fallen. The plan was discussed with the young lady's mother, and adopted. The time for tea had arrived, and when all were fairly seated at the table, Mrs. Hall said, "My dear sir, will you have some tea?"

"In half a jiffy, Madam."

Nellie looked up, but her father took no notice.

"Really, this cake is quite stunning," went on the doctor as solemn as a judge. Just then his napkin fell to the floor. "Gracious, I'm con-dumbfounded," ejaculated the doctor, getting it a little wrong. Nellie gazed at her father in perfect amazement.

"My dear, this sauce is staving. Where did you buy it?"

"I made it," said his wife coolly.

"Oh, well, its all the same in German."

Nellie dropped her knife and fork.

"You must give me some money for the butcher to-morrow," said Mrs. Hall.

"You'll have to spell 'ability' first," growled the doctor savagely.

Then suddenly taking out his handkerchief, he gave his nose a tremendous blow. "There," said he, "how's that for high?"

"I know how 'tis myself," meekly replied his wife. This capped the climax. The knowledge that her father must have heard the afternoon conversation was too much for Nellie. She burst into tears and left the room. The sage doctor nodded wisely to his wife and when she got out of hearing, exclaimed, "There, wife, I guess we shall hear no more slang phrases from her."

The doctor was right, for Nellie was cured.

A Boy's Heroism.

"Oh, dear," sighed John Allen, as he closed the Sabbath School library book, "how I wish I had a chance to do something heroic! I am sick and tired of this humdrum life out here in the woods. Nothing to do but to drive the cows away in the morning, and drive them back at night—chop down trees and cut them up for fire-wood, plough, harrow, sow, hoe, and so on to the end. If something only would happen once in a while."

"When you have lived to be as old as I am," said his grandfather, a white headed man on the verge of the grave, "you will learn that there is heroism in every day life that is quite as sublime as those rare acts which are heralded from one end of the country to the other."

"Yes, I suppose you are right, grandpa—of course, you are; but I would like to do one of those rare acts myself. It would seem to make a great man of me; and I know it would make me very happy, too."

He took down his old straw hat as he spoke, and started off to the woods to hunt up the cows.

He found all but one, a favorite heifer which belonged entirely to himself, and which he was calculating would some day bring him a nice sum of money toward finishing his education. So, after driving the rest of the cows into the barn-yard, he went back to search for the missing animal.

As he was crossing the railway track he stopped suddenly and turned pale. Some wretch had had removed several rails, and, of course, unless the engineer could be warned in season, the express train, which would be along in half an hour, would be dashed to utter ruin.

John's heart seemed for a moment to stop beating, while his head grew dizzy. Only for a moment. The safety of hundreds, their salvation from a fearful death, depended upon him alone, for there was no time to call upon others for assistance.

With wonderful rapidity he at once gathered together a pile of brushwood, tossed it on the track, and set fire to it, which was an easy thing for him to do, as he had matches in his vest-pocket, and the light material was as tinder. Then he watched it, so carefully, so steadily, gathering more and more, and heaping them on, and keeping the flames high and bright.

As he heard at last the shrill whistle of the engine, his heart seemed to stop beating, and his head was so dizzy that he hardly realized that he was awake; it seemed some awful dream—a nightmare, indeed, which bound him with a spell.

By a wild effort he broke from the agony which embraced him, and starting ahead of the fire, ran boldly along the track, waving his hat and shouting at the top of his voice.

There was a careful engineer on the train; one who realized the precious value of the human beings confided to his care; and so, on the alert for accidents, he caught the glimpse of John's fire as soon as he turned the distant curve, and the short, sharp whistle nerved every brakeman to do his duty with electric rapidity. The train came to a dead stop a few rods from the scene of the miscreant's work; the passengers rushed to ascertain the cause of the sudden detention; and you may guess, little ones, how their faces whitened when they saw from what a terrible accident they had been saved. You may guess, too, their gratitude to God, and also to the young lad who, under him, had been their savior from such a sudden and fearful death.

"Let us pray," said a white-headed minister, who was one of the crowd, and instantly men, women, and children kneeled on the rough grass of that wild forest, and joined with him in thanks to the All-father and to the humble instrument of the blessed deed.

"What would you like best of all, my boy?" said he afterward, as, with the hundreds of others, he went up to John, and took the boy's hands and thanked him personally.

"To go to school, sir," was the prompt reply.

"And go you shall," said the aged man; and instantly he went about with uncovered head among the crowd, holding his hat and saying only, "The boy would like best of all to go to school."

And how many, many crisp banknotes and bright eagles found their way into the preacher's hat! Enough to educate him, too; for that was the darling wish of his heart.

"Was n't it lucky!" said he the next day to his grandfather, as he rehearsed for the fourteenth time what he meant to do hereafter; "was n't it lucky that 'Little Brin' strayed away? else I should n't have gone back—else—" he shut his eyes and turned white; the reverse of the scene was too terrible to think of.

"It was not luck, my son," said old Mr. Allen, solemnly; "not luck, but your opportunity; one given by God to test your heroism. Such do not often come, my boy; once only, perhaps, in a life-time; but opportunities to do good come every day, and in many of them there is a heroism which, in the sight of God, is as sublime as that of yours last evening; or is it harder, my son, to do a little act of kindness to a sinful boy or man, than to save the lives of hundreds?"—*Guiding Star.*

Advent Christian Times.

CHICAGO, TUESDAY, February 18, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS. { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

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THE WESTERN RURAL. To any one paying us $3.50, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. [tf

Whitmore's Immortality.

We desire to correspond with any friends who have a supply of this work on hand, and will spare us a few copies. Will any such please write and let us know how many they can let us have.

To Correspondents.

J. STINSON. Once before you thought you had renewed your subscription for the last time. We hope you may again be happily disappointed. FOWLER'S MILLS. We do not wonder that none of the papers publish your communications. You wrote to us two different communications on the same sheet, so intermingled that it took more time to make it out than ten letters should have done. Correspondents should pay some attention to the requests of editors. You do not even give your P. O. address. We have referred the matter of the *Christian* to H. L. H. The tract we have not. M. H. NORTON. Don't be anxious about the paper. It shall come as long as we have means to send it to the poor. Better have the fire here than hereafter. It is sad to see home burned up. But the Lord will provide. Trust him. A. SIPE. "Hold on, hold in, hold out." There are better times ahead—in the new world, if not in this. As for the paper, it shall come until you get "on your feet" again.. J. T. ONGLEY. No. We have only a few copies left.... L. KERR. Received the one dollar for M. F. B., and passed it to her credit. .S. W. BIRD. We have a department for that very purpose, called "The Editor's Drawer." Most of the questions sent require an answer too lengthy for such a department.. .S. DOOLITTLE. A friend had paid for M. F. B. for six months, so we applied one dollar to another paper to a destitute reader.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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A K Stone
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The "Times" to Ministers.

We send THE TIMES to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

Notice.

At the last annual session of the Hoosic Valley Conference the following brethren, viz., R. H. Bateman, Gloversville, and Wm. A. Durand, Saratoga Springs, N. Y., and Dennis Sears, Savoy, Mass., were set apart to the work of the gospel ministry by the imposition of hands and prayer, and are commended to the faithful in Christ wherever their lot may be cast.

R. MOSHER, H. K. FLAGG, J. WILBUR,
Minis'l Committee of the Hoosick Valley Conf.

Appointments.

ILLINOIS.

New Rutland, Feb. 10-21 and longer as the Lord may direct. C. C. MARSTON.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Forreston, Feb. 25, 26.
Ackerman, 11 a. m., March 2.
White Rock, 2:30 p. m., same day.
Rochelle, eve., March 2.
Creston, Reed's Hall, March 3-7.
Byron, March 11-15.
Elida, March 16. C. C. MARSTON.

Squaw Grove, in the Methodist church, 11 a. m., Feb. 23.
Eagle S. H., Sugar Grove, 2.30 p. m., same day.
Beemerville, 11 a. m., and 7 p. m., March 2.
C. W. SMITH.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.
Prayer meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.
Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.
Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.
ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.
Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

The third Q. M. of the Eastern District of the A. C. Conference of Michigan will be held with the A. C. church of Marlette, Sanilac Co., commencing at 2 p. m., Thursday, March 6, and continuing over Sunday.
Brethren come, as far as possible, and come to work. We earnestly hope this church will be prayerfully remembered, and the quarterly gathering will be a great blessing to them. They have a good and comfortable chapel, and we have reason to believe the brethren at Marlette will cordially greet all who may attend.
JOHN H. PATON, Sec'y

I expect the help of Eld. Geo. Wright in a series of meetings with the church in Almont, commencing on Monday eve., Feb. 17, and continuing as long as the wisdom given to us may dictate. We ask to be remembered in the prayers of the whole brotherhood in our efforts. We are seeking the salvation of our fellow-men.
JOHN H. PATON.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.
Norris S. H., 11 a. m., Feb. 2, and once in four weeks.
Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

LaCrosse, corner of Main and Sixth Streets, Dec. 1, and once in two weeks. JOS. BROWN.

Dudley S. H., Vernon Co., commencing Thursday eve., Feb. 17, a protracted meeting with lectures on the prophecies. Br. A. Foster of Sparta, will help. JOS. BROWN.

MINNESOTA.

The first Q. M. of the St. Paul District will be held with the Minneapolis church, commencing Friday eve., Feb. 21, and over Sunday. A general invitation to all living in the district to attend.
The second Q. M. of the same district to be held with the West St. Paul church, at the S. H., near Br. Libbey's, commencing Friday, Feb. 28, and over Sunday. A full attendance is expected.
The first Q. M. of the Ottawa District will be held with the church at the Agency, commencing Friday eve., March 7, and over Sunday. Shall expect a full attendance of all the friends in the vicinity.
Second Quarterly Meeting for the same district will be held at Garden City, commencing Friday eve., March 14, and over Sunday. A full attendance is expected. G. W. MILLER, Evangelist.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The third Q. M. for the Southern District of Wisconsin will be held at Montfort, Grant Co., commencing Friday eve., March 14th, and holding over Lord's Day. We hope for a general attendance of the brethren throughout the district, and the preaching brethren in particular are requested to be there. Let all come praying that the blessing of our heavenly Father may rest upon the meeting, and that much good may be done in the name of Jesus.
GEORGE HOWARD.

I will commence a protracted meeting at Big Creek, Sauk Co., Wednesday, March 5. Will the friends of the cause of our coming Savior come and help us by their gifts and prayers?
P. W. HOUGH.

A protracted meeting in Baraboo, Sauk Co., beginning Friday eve., Feb. 28, and holding over Lord's Day. All are invited to attend. Come and help hold up the truth in this place.
E. P. GRAVES.

IOWA.

I will commence a protracted meeting in Cascade, Wednesday eve., Feb. 19. Will those who love the cause of truth and perishing men, rally to the meeting. J. RIDLEY.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.
Signed:—T. E. Cook, J. Ingalls, J. Gildersleeve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 2 and 7 p. m.
J. RIDLEY, Pastor.

Q. M. of the First District of the N. W. Missouri and S. W. Iowa Conference will be held at Troublesome Creek, six miles east of Atlantic, Cass Co., Iowa, commencing Friday eve., March 14. Brn. Hubbell and Nokes will be expected to come and help at this meeting. We also expect Eld. Wm. McCulloch. This is a good field, and the truth has a firm hold. Come, brethren, praying and ready for work. WM. MURPHY, Sec'y.

Romig S. H., near Milford, Feb. 2, and every fourth Sunday.
Waveland, Pottawatamie Co., Feb. 9, and once in four weeks.
Troublesome Creek, Feb. 16, and every fourth Sunday.
Hebing's S. H., Feb. 23.
Let the brethren circulate these appointments fully. WM. MURPHY.

The next Q. M. of the Southern Iowa and North Missouri Conference will be held at Corydon, Wayne Co., Iowa, commencing Feb. 22, and holding over Sabbath. We hope to see all the ministers belonging to this conference and others who can be present at our meeting. We cordially invite all who can to come and labor with us for the good of the cause of Christ. Br. S. K. Gibson is expected to be with us.
L. Z. LOTSPEICH.

MISSOURI AND IOWA.

The second Q. M. in District No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held at Quitman, Nodaway Co., Mo., commencing Friday eve., Feb. 28 and holding over Sunday. Eld. Wm. McCulloch will be with us. A general invitation is given to all who love our Savior and his appearing. Come, brethren, to help us and cheer us with your presence.
JAMES C. SMITH, Sec'y.

MISSOURI.

There will be a special meeting of the Southern Iowa and Northern Missouri Conference at McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., March 14 and onward.
N. C. MILLER.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

The Western District New York Conference will hold its second quarterly session in the Old Congregational Church, in Le Roy, commencing Thursday eve., March 6, 1873, continuing over the following Sunday. A general attendance is desired. The church here is in its infancy, and we hope the meeting may do them good in the name of the Lord. We hope all will come for the one object. Can we not see some there from the other districts? A. P. MOORE, Sec'y.

PENNSYLVANIA.

The next Q. M. of the Advent Christian Conference of Northern Penn. and Southern N. Y., will be held in the Wesleyan church, at Westfield, Tioga Co., Pa., commencing Friday eve., March 7, to continue over the following Sunday.
A. H. BRIGGS, Sec'y.

Warrensville, Lycoming Co., Feb. 23.
Quaker Hill, eve., Feb. 23.
Canton, Bradford Co., eve., 26.
Union, 3 miles from Canton, Feb. 27, March 1.
Segur S. H., Armenia Mountain, a. m., March 2.
Chase's Mills, Tioga Co., eve., and attend to baptism and Lord's Supper.
Sylvania, Bradford Co., March 3-5.
East Troy, March 6-7.
South Creek, Sunday, March 9, and attend to baptism. JOHN T. ONGLEY.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 207, St. Joseph St.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

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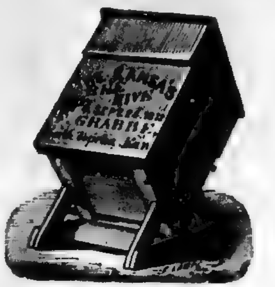

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Advent Christian Times

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 30. CHICAGO, FEBRUARY 25, 1873. WHOLE NO. 461.

Advent Christian Times.

Contents of This Number.

First Page.
Mission Work, T. F. Sargent; Helps by the Way, A. M. B. G.; The Prisoner's Prediction, A. Armour; Some Christians will Never Die, J. D. Carey.

Second Page.
To-day, (poetry); Our "seance" with Foster, J. B. Graves.

Third Page.
The Resurrection; The First Bereavement; The Bible Class.

Fourth Page.
Brief Editorials; What Our Friends Say; About Your "Piece"; Editor's Drawer.

Fifth Page.
The Battle of Armageddon; Personal, Wm. McCulloch; Inner Man, O. D. Gibson; Another Uncertainty, A. Armour; The Signals; Jesuit Morality; News.

Sixth Page.
Christian Life; Growth in Grace; How Shall I Become a Christian; The Kohinoor Recut; Correspondence; From Our English Correspondent; Letters from John R. McConnell, A. Farrow, J. L. Chadwick, C. C. Marston, Stevenson, Ala.; Brief Extracts; The Nearing End, an Argument to Prove it.

Seventh Page.
Compelled; Miscellany; Our Young Folks; Conference Minutes.

Eighth Page.
Business Department; Obituaries; Notices; Appointments; Marriages; Advertisements.

Mission Work.

As I read the religious journals of the West, the organs of different denominations, I am impressed that that section of country is a great field for missionary work, and there is a great call for more laborers. The colporteurs are doing a noble work, and their reports are interesting and suggestive. This carrying the Bible and tracts from house to house with a few words of exhortation, often is more effectual than many sermons.

When I think of the great harvest field and the efforts now put forth to save mankind, the open doors for the missionaries where not long since heathenism and Romanism barred the entrance, when I read of the blessed work in Italy, even at Rome, in Spain, Japan, Mexico, and other places, I ask myself the question, Are all the "jots and tittles fulfilled" that must be before Jesus comes, so that we can look for his coming even this year? Can it be that the gospel is not yet to enlighten those nations? Think of it; the entire policy of the governing powers of Japan changed in a day,—a policy pursued with inflexible rigidity for twenty-five hundred years, and the very opposite policy adopted. It is unparalleled in history.

In the past it has been called the "sealed kingdom," now it is open to the commerce of the world, and the Christian religion tolerated, and its ambassadors invited to the courts of Japan to teach the principles of the gospel and civilization. Spain, for more than three hundred years, the most inaccessible, the most persecuting of the Catholic nations, is now free for the missionary to teach and preach Jesus. Other nations, countries, cities and towns are waiting and calling for the gospel; the West and the South are giving the Macedonian cry! Never were so many millions accessible to missionary labor as now; never pleas so urgent, never such facilities for printing and circulating religious truths as now.

I rejoice to hear and know the Bible is circulated, and that the missionary can go with it to teach even all nations. None of us should be for sect or party in this great work; but all should unitedly labor that the people everywhere may be enlightened and saved by believing on Jesus. Repentance and salvation is the primary work; other kindred topics have their place in the school of Christ as we progress. For years I enjoyed salvation through Christ, not knowing the errors of doctrine I held, having been taught by tradition. Now I rejoice in light and truth concerning the soon-coming kingdom of Christ. How glad I am that I had learned of Jesus before; for I was in a path which has grown brighter and brighter and brighter! How beautiful is the plan of redemption! How tangible is the hope of the Christian!

The great call for mission work is very suggestive. Every Christian should inquire, What am I doing? What can I do? What is my gift and calling? Where is my work in the vineyard? The command is, "Go, work!"

The call of the Western Association for aid to prosecute their work in a section which has been and is the greatest field for home missions, should be responded to without delay. It is important and imperative that the great leading truths connected with Jesus' soon coming, and doctrines concerning the kingdom of God should be promulgated with wisdom, zeal, and power.

The combined effort of every Advent brother and sister is in demand in some way to help. I say sisters, for their labors have told in the West, and, as one brother says, "Come West, and you sisters will need no separate Association or paper, for our conferences, churches, paper and Association are open for your labor." (And it is now so East, with but few exceptions.)

I remember the article that appeared a while ago, by Br. Munger, asking for a little more "gravy;" and I am thinking that the sisters might make and serve that which perhaps might make the "meat" more palatable and savory as we read our weekly journals.

I am glad to know the Adventists as a people have always countenanced the labor of women in the church. At the National Convention of Adventists, a resolution was passed in favor of their teaching and preaching. I have thought daily of Br. and Sr. Mansfield's mission effort, now in its infancy, and hope and pray it may be a work prospered in their hands. It looks like a timely effort, and may it not lack for sympathy and aid. The effort to stay the tide of sin, and save a people from evil and crime by carrying the gospel in its humanity and Christianity to those starving for it, is a work should interest all devout hearts. May God bless every missionary effort, and multiply the laborers for such fields.

T. F. Sargent.

Concord, N. H.

Helps by the Way.

The Word of the Lord is the Christian's daily nourishment, and, if he is indeed the Lord's, he will "desire the sincere milk of the Word that he may grow thereby." (1 Pet. 2: 2.) The Bible is God's Word, written by men who "spake as they were moved by the Holy Spirit." Receive that Book, then, "not as the word of man, but as it is in truth, the Word of God." (1 Thes. 2: 13.) Yes, that Book which, perhaps, you have often looked upon as little better than a task-book—that Book is the Word of God. It contains all that an inquirer after religious truth need know. Here are the "words of eternal life." Here is spiritual food that can feed, bless, and save you. The Bible is the guide-post, as it were, to point poor wanderers to the kingdom. It is the compass which shows us, as we pass over the troubled waves of life, how we may reach the wished-for haven. It makes known God's will to man. In prayer we speak, as it were, to him; but here, in the Bible, he speaks to us.

What a blessing is it that God has given us a Book which lays open to us his will concerning us! Here is something genuine and substantial to depend upon. We can go to our Bible and read: "Thus saith the Lord;" "It is written." There are no "perhapses" in this holy volume: it speaks to us with authority.

No doubt you have often heard that in damp and marshy places it is not uncommon in the night to observe a certain bright appearance in the air which has sometimes been mistaken for a lantern or a light from a house. Many a lonely traveler, who has lost his way, has seen this light in the distance. A momentary feeling of joy has come across him, for he has thought within himself: "Surely there is some welcome habitation there in which I may find a shelter." He has followed the light only to get farther from the right road. It has led him into fresh danger, till at last he discovers that he has been following a will-o'-the-wisp, which deceived him.

And is it not thus that Satan sometimes endeavors to mislead us? He tempts us to follow other light than the true one. He is ever trying to draw us into the wrong road. God has given us a sure guide, if we will only follow it. "Thy Word, (says David), is a lamp unto my feet, and a light unto my path." (119:105.)

Before we go any further I would advise you to ask God's pardon (as I have done) for all your heedless, profitless reading of his Word. Ask him to forgive the great sin of an unheeded Bible, and henceforth make up your mind to take his Word as you companion and the guide of all your steps as you journey on to the kingdom.

Spurgeon says, "If you come to the Holy Scriptures with growth in grace and with aspirations for yet higher attainments, the Book grows with you. It is ever beyond you, and cheerily cries, Higher yet; Excelsior! Many books in my library are now behind and beneath me; I read them years ago with considerable pleasure; I have read them since with disappointment; I shall never read them again, for they are of no service to me. They were good, in their way, once, and so were the clothes I wore when I was ten years old, but I have outgrown them. I know more than these books know, and I know wherein they are faulty. No body ever outgrows Scripture; the book widens and deepens with one's years. It is true, it can not really grow, for it is perfect, but it does so to our apprehension. The deeper you dig in Scripture the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy and says 'I understand the gospel.' I have grasped all of the Bible. Wait a bit: and when his soul grows, and knows more of Christ, he will confess: 'Thy commandment is exceeding broad.' *I* have only begun to understand it!"

A. M. B. G.

The Prisoner's Prediction.

When Josephus, the Jewish warrior, was taken captive by the Romans, Vespasian was the Roman commander-in chief, and his son Titus the acting general. Hearing that he was to be sent to the Emperor, Nero, Josephus asked a private interview, and thus addressed Vespasian:

"Thou, O Vespasian, thinkest no more than that thou hast taken Josephus himself captive; but I came to thee as a messenger of greater tidings ....Dost thou send me to Nero? For why? Are Nero's successors till they come to thee still alive? Thou, O Vespasian, art Cæsar and Emperor, thou, and this thy son. Bind me now still faster, and keep me for thyself, for thou, Cæsar, art not only lord over me, but over the land and the sea, and all mankind; and certainly I deserve to be kept punished, if I rashly affirm anything of God."

This prophecy has been explained as being based on a prophetic dream, or some remains of the prophetic power of the high priests by the Urim and Thummim, Josephus being of the family of the high priests. But as he himself mentions no dream, or divine revelation; and has told us that the breast plate of the high priest left off shining two hundred years before, the explanation is not satisfactory. Neither is the theory of probability sufficient, for in history we learn that three persons were proclaimed Emperor, and attempted to reign after Nero's death, and before Vespasian; and it appears that Vespasian himself had not, up to this, thought of being Emperor. Nor can we think that Josephus hazarded this prediction on a mere chance. He dared not mock the Romans; if his prediction failed, crucifixion was the least he could expect. He must have had a very good ground for his prophecy made in such circumstances. If it was neither a dream, nor a guess, what could it be? I think the ground of his prediction was Bible prophecy.

Josephus believed "that the city should then be taken; and the sanctuary burnt by right of war, when a sedition should invade the Jews, and their own hands should pollute the temple of God." And "when somebody shall begin the slaughter of his own countrymen." This "oracle" seems an interpretation of Dan. 9: 27, "For the overspreading of abominations he shall make it desolate." Josephus saw the "abominations," the seditions and the 'slaughter of countrymen.' He knew the time was come, and the man was there. And he knew also that the leader of the invaders must be a prince, and that before Jerusalem was taken, for God had so written, "The people of the prince that shall come shall destroy the city and the sanctuary." (Dan. 9: 26.) So it must be, and so it was. Vespasian was Emperor, and Titus prince, before he began the siege of Jerusalem; and one of "the people of the prince"—a Roman soldier—set fire to the holy house, although Titus was very anxious to save it; and when he, in person, ordered the soldiers to quench the flames, they only set it on fire the more.

Josephus affirmed his prediction was "of God." And so it was, and given centuries before by Daniel. Josephus only claimed to be "a messenger."

A. Armour.

Some Christians Will Never Die.

"And whosoever liveth and believeth in me shall never die." (John 11: 26.)

This beautiful passage of God's revealed will has been wrested from its true position, and quoted to prove that *all* believers have inherent immortality, because Jesus said they "shall never die." But mark! Jesus did not say all believers should never die, but a certain class—"He that liveth." When Martha was lamenting the death of her brother, Jesus said to her, "Thy brother shall rise again." Then Martha replied, "I know he will rise in the resurrection of the last day." She did not console herself, neither did Jesus encourage the thought that her brother was then alive in some other world. Like any other true Christian, she looked by the eye of faith down the stream of time to "the *last* days"—the resurrection, when her brother would live again. She had not been with our Lord Jesus so long not to understand his doctrine of the resurrection. Hence her answer. Jesus then informed her that he was the resurrection and the life, and to convince her and all others who would believe that such was the fact, that he had the power to raise the dead at the appointed time, this was his special mission there at that time; for he told his disciples when he started—"Our friend Lazarus sleepeth, and I go to wake him out of sleep."

Jesus said then to Martha: "And whosoever believeth in me, though he were dead, yet shall he live again." When Lord?

Why, at the time you were speaking about—at the resurrection in the last day—at the "appointed time;" at the time I said, "I will raise him up." Jesus did not say this in so many words, but his meaning is just as plain as though he had done so.

Jesus had now described one class of believers—those who would not be alive when the time comes to raise the dead in Christ. He then speaks of another class of believers—a class that would not be dead at that time, but a class who "live." "And whosoever liveth and believeth in me *shall never die*:" and as before he referred to the time when the dead should live again. And this agrees with Paul, when he says: "We shall not all sleep, but we shall all be changed in a moment—in the twinkling of an eye, at the last trump." And *this* is the class Jesus said should "never die." No, they will not have to die; they will be "changed" without dying. There are thousands and tens of thousands living to-day who will *never die*. Thousands now "live" who will never see death, but will be changed in a moment when Jesus comes, which cannot be a far off event.

Yes, dear weary Christian, whoever you may be, "lift up your head, for your redemption draweth nigh." It is at the doors; there can be no doubt. We do not know the day nor hour, neither do we want to know what God has not seen proper to reveal; but we know as surely as summer follows the budding of the fig tree, that the advent of Jesus will follow the signs we have seen.

J. D. Carey

Scripture and the apostolic fathers teach "Eternal Life only in Christ"; so taught many of the reformers, and leading Christian philosophers of England.

To-Day.

BY LUELLA CLARK.

To-day, while the sun shines,
Work with a will—
To-day all your duties
With patience fulfill.

To-day, while the birds sing,
Harbor no care—
Call life a good gift,
Call the world fair.

To day love the goodness
That's better than gold—
And the truth seek, whose value
Can never be told.

To-day hold the kindness
That thinks evil never—
He who kindly to-day is,
Is kindly forever.

Live, to-day, in the beauty
Of earth, sky, and sea;
For beauty fails never
To you or to me.

To-day, then, love goodness,
And beauty and truth,
The crown of your living,
The grace of your youth

To-day scatter brightness
Wherever you go,
Gladness comes with the giving,
Waves grow as the flow.

To-day is the summit
Of duty and life,
The path of endeavor,
The arena of strife.

To-day is ours only
Work, work while you may,
There is no to-morrow,
But only to-day.

Our "Seance" With Foster, the Noted Test-Spiritist of New York.

This man, for many years past, the most noted and standard "Test-Spiritist" of the North—who, we suppose, has converted more intellectual persons to Spiritism than any other professor of the system—visited our city last week, and gave private *seances* to select companies at the Overton hotel. Simon Magus could not have caused a greater sensation in Samaria, than did Mr. Foster in this city. Could they have gained an audience, we believe that thousands instead of hundreds would have visited him, and a large proportion of them have acknowledged him "the great power of God"—truly, a real mediator between the living and the dead.

We are solicited, by Dr. S. Watson (the "Christian Spiritualist," and author of "The Clock Struck One"), to visit Mr. Foster for a test interview—to expose Spiritism in the person of its most prominent "test medium," or to acknowledge its reality. We learned that it was expected, by a portion of this community, at least, that we would consent to an interview, and put Mr. Foster to a fair test.

At half-past three o'clock on Sunday last we were introduced to the party gathered in his private room in the hotel. There were five ladies and one gentleman around an oblong table when we entered. He made room for an additional chair, and we joined the party for observation and experiment.

Each person wrote questions upon slips of paper, and, folding them, passed them up to Mr. Foster, who drew them through his fingers several times, and sometimes pressed them to his forehead, and then threw them into a pile before him. In this pile there would be scores of folded slips. The "*seer*" would diligently study his pile, and often, when not conversing, shade his eyes with both hands until touched or impressed by some "spirit" who came to give an answer to some one of the questions before him. This answer Mr. Foster would give verbally, or in writing, and pick out from the mass the folded slip containing the question, and return it. Though he seldom failed to select the right slip containing the question he assayed to answer, he several times failed to present the slip or address to the person in the circle who propounded the question!

The room must have been over-crowded with spirits that evening, for each questioner had several departed friends and relatives present—all of whom they inquired after, and many more; not one seemed missing, and each spirit "so happy to communicate!"

The departed ones, one and all, invariably reported themselves "very happy," loving dearly their living friends; and professed to be watching over and ministering unto them, and foretelling their future blissful meeting.

This test demonstrated that Spiritism rests upon the doctrine of the universal salvation of all, irrespective of the moral character possessed in the flesh! In further proof of this a gentleman obtained a communication, through Mr. Foster, from a friend who lived wickedly and died a *swearer*, who, when asked how he was getting along, replied: "I am having a h—ll of a good time of it." When asked if it was as bad as "Camp Douglass," replied: "Oh! a d—d sight better." Mr. Foster apologized for the language, but it was only the spirit's style! Yes that spirit was very happy!

I went prepared for a *crucial* test, believing Mr. Foster to be a *seer* and *clairvoyant*, as well as a powerfully developed *mesmeric medium*. The first *test* with me was: could all the spirits Mr. Foster could summon from the "vasty deep" enable him to answer one question the answer of which was unknown to me?

I presented to him questions prepared for me by my wife, Dr. George Snyder (my father-in-law), also by Col. Mathews and Major Burleson—questions which I had neither seen nor heard read (*except one*), but questions which the spirits professing to be communicating with him knew as well as they ever knew their own names—*e. g.*, when and where did you die? Where was your father, etc. Not one of all these questions was answered, nor did he, during the whole sitting, answer one question the answer of which was unknown to me.

This test demonstrated one fact: that Mr. Foster was not in communication with any of my departed friends.

The first professed communication from spirits I received was this: Mr. Foster, picking up a slip I had handed him, threw it back to me saying: "The spirits say, 'Tell Mrs. Graves that they know nothing about the ten dollars she lost on Christmas day.'" This startled the company, and he asked me if it had any meaning. I answered that Mrs. Graves had informed us that on Christmas day she had taken a ten dollar bill to pay her cook; but, meantime company came in, and she received them with the money in her hand, and that was the last she ever saw of it, though upon their leaving, she searched the room diligently; and, like the woman in the parable, my wife was anxious to find it, and had asked the question. This was the one she told me she had in the list, and this Mr. Foster, as a "*seer*" (*which he professed to be*), read from the paper, though folded,. I opened the slip he handed me and read thus: "Mrs. J. R. Graves wishes to know where the ten dollar bill is that so mysteriously disappeared on Christmas morning?" No spirit was needed in all this.

Now came the second test: could we control, by our single power of will, his mind, and influence the answer he gave us? We had instructed Col. Mathews and Major Burleson how to aid us in this test, having prepared questions and agreed upon incorrect answers which we were to will the medium to give us. This test required great control over the mind and power of *abstraction* and *concentration* on the part of the experimenter to succeed. But these gentlemen were refused admittance with us by Mr. Foster, and we were left to enter the mental contest, single handed and alone, with this mesmeric gladiator.

He soon announced that our first wife was present, and very happy to be allowed the privilege of informing us how much she appreciated our fond love and constant kindness toward her while in the flesh; that she now, more than in life, appreciated it; that she loved us; had for the long years watched over us, and would to the end; and that our meeting would be blissful, etc. We failed to obtain from her any description of her person, or word, by which we could recognize the spirit as that of our first wife, save that she stated that she died in child-bed.

It is presumable that a thought of her was unconsciously upon our mind, and he read it, as any mesmeric medium could have done.

After some five minutes I was informed that my mother was present. I abstracted my mind, so far as possible, from her, and fixed it upon some thing else; and he gave me no description of her—not even the usual "I am very happy," and "ever with you," and "we shall meet again," etc.

I said: "If it is my mother, will she give me her maiden name?" He replied, "Yes." Some minutes passed and no reply. I again called his attention to the fact that my mother could not, or had not, given me her name. Giving me a card with the alphabet printed in capital letters upon it, he said, "She says if you will touch the first letter of her name she will sensibly impress you." I commenced touching each letter, and with a great effort to abstract my mind from my mother. I repeatedly touched the letter L, but felt no touch upon my person or impress upon my *mind*, though he imperatively ordered the spirit to impress or touch me. This seemed to him an unexpected failure. He told me to write down several names on a slip of paper, with her name among them, and she would designate her name. I remarked, "Your spirits are very *capricious!*" He asked what I meant. I replied, "I simply meant they are *capricious*. Why will not my mother tell you her real name, or write it for me?" I prepared the slip as he requested, which he took and tore off each name, and rolled it up in a little pellet, and then addressing the "spirit," requested her to pick out her name. Taking up a little ball, he said: Is this it? be quite sure. If it is your name, rap three times on the table by your son." I heard three dull raps, but seemed not to recognize them. He said: "Lay your ear against the table." I did so, and heard three touches, not unlike he could have produced by touching the table with his pencil. I said: "I hear touches, but they may be produced by yourself—you know wood is an excellent conductor of sound. Let me hear them distinct and clear, as though made upon the table directly under my ear." He ordered the spirit, very positively, to do so, but no rap came. He then threw the pellet to me, I opened it, and found it was the slip on which I had written "Lous!" This, the "spirit" said, was my mother's maiden name! She was named after Timothy's grandmother—Lois. She never wrote her name "Lous;" but I had fixed my mind upon this—the name of no one—to be given me for her name, and it was given! Let Spiritists give a satisfactory explanation of this. I can do so.

I then asked Mr. Foster if he could influence my father to write his name in full, and a *fac simile* of the hand he wrote in the flesh.

Mr. Foster answered affirmatively. My father dying when I was but a few weeks old, I never saw but one or two specimens of his writing, and the chirography was not at all familiar to me, but I knew I had one of his letters at home. It was for this very reason that I called for his *fac simile*. Mr. Foster prepared a slip of paper, and, putting a pencil upon it, held it, with one hand, under the table, while I *thought only of my mother's maiden name!* He drew forth the paper and it had but one name upon it—"Louis!" —the name and handwriting of neither parent in fact, but something like my mother's maiden name in *sound!*

Let Spiritists account for this if they can. Those acquainted with the laws of mesmerism can do so satisfactorily.

This was all the spirits wished, or Mr. Foster could communicate, about my parents; and it was evident they were not present, for if my father had forgotten the name he was called by in the form, my mother could certainly have told him, for Mr. Foster said she was present.

After some time, Mr. Foster, attending to the questions asked by others, said: "I am *impressed*; a beautiful spirit form stands beside me, with a halo round her head, and a sweet placid look. She is also Mrs. Graves, but not like the former spirit. Am I mistaken: have y[illegible]u two wives in the spirit [illegible] in the form?" I answer[illegible]o." He then said: "Mr[illegible]py to speak to you, and [illegible] known to you. You. Dr. [illegible]ves, ha[illegible]e peculiar characteristics [illegible]vorable to the spirits; I mean, noth[illegible]g repulsive about you to them, but [illegible]er attractive. You are rather *impressive*." He meant we had great power to impress him and the spirits, or were very susceptible to being impressed, we do not know which, but think the tests prove the former to have been his meaning.

I wrote on a slip: "If it is my wife communicating, will she answer me the questions following?" I did not know the correct answer, and *thought of none*, and RECEIVED NONE! I urged Mr. Foster to influence an answer, saying: "If Mrs. Graves is indeed present, and can talk and write, and wishes to convince me that it is her spirit, why will she not answer questions she knows as well as she knows her own name?" Mr. Foster was somewhat confused. I asked if she would write her own name, in the hand she wrote in life, so that I might recognize it as hers? Mr. Foster answered that she would. He placed the pencil on a piece of paper, against the under-side of the table. We saw the end of the pencil move in a moment. He held it up. "Lue S. Graves," (it looked as if it might have been written by Horace Greely), was written backward and bottom upward.

Mr. Foster asked if I was satisfied. I replied:

"If it is my wife, Mr. Foster, she can write her name, if she can write at all, so it can be read, and her chirography recognized by me."

"She says she will write through me." Mr. Foster wrote on the slip "*Lou* S. Graves," in an open, *running hand*.

He asked me if I was now satisfied. I replied, "It is not my wife's handwriting." He essayed it once more, and the result was "Lou S. Graves," in a small, cramped hand.

My wife's name was Lo[illegible] Jane. I sometimes wrote her nam[illegible]u Snider Graves. This, of course, wa[illegible] fixed thought, though I had no im[illegible]sion of her handwriting on my mind. She never so wrote her name. But here it was written in three different "hands," and *spelled* in *different* ways, and not her *proper* name once, nor once as *she* was accustomed to write it!

Let Spiritists satisfactorily account for this according to Spiritism. I can by the well known laws of mesmerism. Mr. Foster appeared dissatisfied, and turned his attention to others for some time. Some seemed pleased, especially those nearest and *next* to him. They were ladies, and ever and anon he grasped their hands, or laid his hand upon an arm or a shoulder. A mesmerizer would have done just so. One time when he seemed to have lost his power over the circle, he requested all to sit up closer to the table, and place their hands upon it—and a mesmerizer would have done just so. It was evident to me that he read their thoughts as a medium can do.

I had by this time become quite self-possessed. Dr. Watson remarked: "I wish you would convert my friend Dr. Graves, for he is an honest man and an honest inquirer."

"I don't try to convert any one, I only communicate what is given me," said Mr. Foster.

THE PINK WRITING.—Having heard of this manifestation, I asked Mr. Foster if he could give me the name of the wife professing to be conversing with me in pink letters on his hand. He readily consented, and held up the back of his hand to the light, and requested me to look. In the course of ten or fifteen seconds I could distinguish the letters "L. S. G.," in pink, upon it. They remained but a few seconds, and vanished out.

I am not prepared, at this time, to satisfactorily account for this appearance, nor would I have been able to account for what is effected by Mr. Foster and others by the gift of "*seering*," or *clairvoyance*, and *mesmerism*, unless I had some knoweledge of them. I have two very sufficient reasons for not believing it the work of the spirits of the departed:

1. What their spirits could not effect on my spirit or upon my body when in their bodies, their disembodied spirits can not effect. The death change does not produce any radical change upon the spirit, it affects the body only. It certainly does not improve their chirography, or orthography, or scholarship in any way, as Spiritism abundantly testifies!

2. If it was indeed a spirit, and the spirit of my wife, who traced those letters, why did she not write her own initials, and why the fanciful ones I had in my mind? It is simply absurd to suppose it was her spirit.

Why suppose it a spirit at all, good or bad? Who of us know but that Mr. Foster could, by the peculiar condition of his mind and body, cause them to appear by the force of his own will? Or why not suppose that he had the power to cause them to *appear* so written to our minds? A mesmerizer can cause his subject to hear or see anything he may see fit to picture up in his own imagination. This is a well known fact in mesmerism, and I have myself proved it to be true. With me it is not a speculation. But I have no knowledge of a medium producing such effects on the operator. It may have been, and may *be* done; and, if so, this effect is accounted for. I regarded Mr. Foster as the medium, and myself acting upon him, but he may have gained more or less control over my mind.

Spiritists are now granting that it is by means of mesmerism, etc., that spirits communicate with us. If so, why do they not tell the truth, if good spirits? And why can they not tell what *they* know, even if *we* do not know it? This plea is altogether too thin for practical use.

After some little time, Mr. Foster looked towards me, and said, "Mary Graves is here, and says she is a distant relative." I asked: "Will she tell me *when* and *where* she died?" No answer. I did not know, and Mr. Foster could not tell! This was crushing, and he evidently felt it.

He remarked: "I think I have given you proof of life after death, and of spirit influence—the writing under the table and upon my arm, etc." I replied: "I do not question either. I believe we live after this life, and I believe in the influence of spirits, and perhaps spirits have operated here; but the question is, what spirits are they? Are they the spirits of our departed friends? You have thus far demonstrated to me that those professing to be mine are not mine." "How so?" "You say they are here, standing by you, and that they can, and wish to, communicate with me, and convince me that they are here, and yet they can not answer the simplest question I ask—can not even tell me when or where, in what year or State they died!"

After some time he again looked towards me, and said: "George Snider. Have you no relative by that name?" "Yes, sir; what does *he* wish?" "To speak to you." "Is his name *Dr.* Geo. Snider?" "Yes, sir; that's his name—Dr. George Snider." "Will he tell me *where* he died?" A long silence, but Mr. Foster busily engaged answering others. Finally: "Mr. Foster, you keep the doctor waiting a long time; he is an impatient spirit unless greatly changed since last I saw him. Permit him to answer my question." He says you must write down several places, and the correct one among them, and he will indicate *it*." I did, so and folded the slips and handed them to Mr. Foster, who soon returned "Memphis." I called the special attention of the gentleman sitting by my side to the answer, when Mr. Foster anxiously asked me if it was correct. I informed him that Dr. George Snider had dined with me an hour since, and if this was indeed his spirit, he had died within the last hour. The company was only momentarily stunned, but each eagerly urged him to obtain answers to their questions.

Mr. Foster had no more communications for me during the rest of sitting! This "*seance*" was as decidedly unsatisfactory to my friend (Dr. Watson) as it was satisfactory to myself. It fully confirmed me in the positions I have presented, that much which passes for communion with spirits is only *mesmerism* aided by *animal magnetism* and *clairvoyance*.

If these were indeed the spirits of my friends, as Mr. Foster claimed, could they not have given him their *real* names? Would my father, whose name was Zuinglius Calvin, have given the maiden name of my mother for his own, and misspelled it at that? Who will believe it that is not given up to be deceived? He said he could and would write his name as he wrote it in life, and utterly failed to do so.

Why could not my mother give me her maiden name if she was indeed my mother? Why could she not write it? And why not rap upon my head or shoulder, as Mr. Foster requested her, as well as upon the table?

Why could not my wife, in the whole interview, in any way communicate to Mr. Foster or myself *her own name? Why could she not tell the year she died?*

How was Mr. Foster impressed that Dr. George Snider was dead, and wished to converse with me? How was it that he asserted that he died in Memphis, when he was smoking his cigar in my sitting-room?

We can only suggest here how Mr. Foster answered as he did, and always correctly when his questioners themselves knew the right answers.

Mesmerism is that singular power by which the medium is enabled to read every impression upon, and every thought that passes through the mind of any one with whom he is put in *en rapport*, or mesmeric connection. There is no doubt of this, for I have produced the state in others, and know what I say by experiment. Mr. Foster is a powerful medium, and by means of the circle, puts himself in mesmeric connection with every one at the table. He can, therefore, read their minds, tell the question they wish to ask, and give the answer they expect—were thinking about at the time; but he cannot answer questions the answers of which are unknown to the questioner. While I had prepared no question concerning my first wife, I cannot say that no *thought* of her, or the striking manner of her death, had passed through my mind while at the table, listening, as I was, to descriptions of the death of the friends in the circle around me. The message was so unexpected I was, at first, startled, and thought that possibly Dr. Watson, or some one else, had informed Mr. Foster that I had lost two wives, etc.; but a moment's reflection convinced me how it might have been. Mr. Foster, by the aid of all his spirits, revealed nothing to me that was not upon my own mind; and when my spirit impressed his, and dictated to him an answer or communication, he may have thought it was the spirit of Dr. Snider indeed. Why not?

If my theory is true, a man of self-will and *positive elements* of character, can obtain from Mr. Foster, or any other medium, just such answers and communications as he wills him to give. Let this test be tried; and when one cannot do this *alone*, let the circle be made up of those who are agreed upon the answers to certain questions, and it matters not one whit whether the spirit be catechised by the spirit of a dead friend or a dead *flea*, the answers will be those determined upon by the circle. Strange as this may seem, we advise its trial, and solicit a report of the results. If not true, why did Mr. Foster answer me as he did?

A writer asks, through the *Avalanche* (who must have been the gentleman at my left, whom *I took to be one of the editors of that paper*, since Dr. Watson denies the *nom de plume*), "how Mr. Foster could tell of my wife's losing the ten dollars on Christmas day in her own parlor?" Very easily done, if Mr. Foster possesses the power he confessed to us—*i. e.*, that he was a *seer* (we said *clairvoyant*). A *seer* can read as well with his eyes shut as open, read writing through a thousand folds, read a book or paper held at the back of his head. The eyeless fish in the Mammoth cave are doubtless "seers." This is a rare and wonderful gift, possessed by but few, but certainly possessed. Our standard books on mental science admit it and treat of it. Mansfield, of New York, possesses it, remarkably developed. Letters have been sent him from the South, finely written, closely folded, put in an envelope and then quilted thoroughly, sealed with many seals, and sent to him, and he has returned the letter unopened, but every question it contained correctly stated, if not answered. Call it clairvoyance or *seer*-ing, Mr. Mansfield is constantly doing it, and those who do not believe, let them try him, sending along with the quilted and sealed letter the necessary X or half X. Mr. Foster told me that he was a "seer;" then, of course, he read my wife's question, written on the folded slip, and could say the spirits (within him) could not tell what became of it. "Investigator," in the *Avalanche* of the 14th, if ignorant of these known facts, is admirably qualified to be gulled by any lecturing or seancing Spiritists of this city, which Francis Train pronounced the "very paradise for gullers."

As it is not expected that the mass of readers are conversant with these facts, and to put them on their guard against those who exercise the gift, and attribute it to "spirits," I will quote a few paragraphs from standard authors. Sir Wm. Hamilton remarks:

However astonishing, it is now proved, beyond all rational doubt, that, in certain abnormal states of the nervous organism, perceptions are possible through other than the ordinary channels of the senses. (Hamilton's Reid, p. 246, note 2, Edinburgh edition).

Dr. Wayland says:

This subject has attracted considerable attention, both in this country and in Europe....It has been, I believe, proved beyond dispute, that patients under this influence have submitted to the most distressing operations without consciousness of pain; that other persons have cognized events at a great distance, and have related them correctly at the time; and that persons totally blind, when in the state of mesmeric consciousness, have enjoyed for the time the power of perceiving external objects......This subject seems to me well worthy of the most searching and candid investigation. The facts seem to indicate some more general laws of mental cognition than have yet been discovered. The matter is by no means deserving of ridicule, but demands the attention of the most philosophical inquirers.

Dr. Wayland gives the following facts stated in a letter to him by J. M. Brooke, of the United States Navy. Owing to its interest I give it in full:

WASHINGTON, Oct. 27, 1851.

SIR:—It affords me pleasure to comply with your request, made through my brother William, relative to some experiments performed on board of the U. S. steamer Princeton, in the latter part of the year 1847; she being then on a cruise in the Mediterranean. Nathaniel Bishop, the subject of the experiments, was a mulatto, about twenty-six years of age, in good health, but of an excitable disposition. The first experiment was of the magnetic or mesmeric sleep, which overpowered him in thirty minutes from the commencement of passes made in the ordinary way, accompanied with a steadfast gaze and effort of will that he should sleep.

In this state he was insensible to all voices but mine, unless I directed or willed him to hear others; he was also insensible to such amount of pain as one might inflict without injury, that is, what would have been pain to another. He would obey my directions to whistle, dance, or sing. When aroused from this sleep he had no recollection of what occurred while in it. That such an influence could be exerted, I was already aware, having previously witnessed satisfactory experiments. Of clairvoyance I had never been convinced; indeed, considered it nothing more than a sort of dreaming produced by the will of the operator. I became aware of its truth rather through accident than design.

It happened one day that some one of my brother officers asked a question which the others could not answer. Bishop, who had been a few moments before in a mesmeric sleep, gave the desired information, speaking with confidence and apparent accuracy. As the information related to something which it seemed almost impossible to know without seeing, we were very much surprised. It struck me that he might be clairvoyant; and I at once asked him to tell me the time by a watch kept in the binnacle, on the spar or upper deck, we being on the berth or lower deck. He answered correctly, as I found upon looking at the watch, allowing eight or nine seconds for time occupied in getting on deck. I then asked him many questions with regard to subjects at a distance, which he answered, and, as far as I could ascertain, correctly.

For example, one evening, while at anchor in the port of Genoa, the captain was on shore. I asked Bishop, in the presence of several officers, where the captain then was. He replied, "At the opera, with Mr. Lester, the consul." "What does he say?" I inquired. Bishop appeared to listen, and in a moment replied, "The captain tells Mr. Lester that he was much pleased with the port of Xavia; that the authorities treated him with much consideration."

Upon this, one of the officers laughed, and said that when the captain returned he would ask him. He did so; saying, "Captain, we have been listening to your conversation on shore." "Very well," remarked the captain, "What did I say?" expecting some jest. The officer then repeated what the captain said of Xavia and its authorities. "Ah," said the captain, "who was at the opera? I did not see any of the officers there." The lieutenant then explained the matter. The captain confirmed its truth, and seemed very much surprised, as there had been no other communication with the shore during the evening. I may remark that we had touched at several ports between Xavia and Genoa.

On another occasion, an officer being on shore, I directed Bishop to examine his pockets; he made several motions with his hands, as if actually drawing something from the officer's pockets, saying, "Here is a handkerchief, and here a box—what a curious thing! full of little white sticks with blue ends. What are they, Mr. Brooke?" I replied, "Perhaps they are matches." "So they are!" he exclaimed. My companions, expecting the officer mentioned, went on deck, and meeting him at the gangway, asked, "What have you in your pockets?" "Nothing," he replied. "But have you not a box of matches!" "O, yes!" said he. "How did you know it? I bought them just before I came on board." The matches were peculiar, made of white wax with blue ends.

The surgeons of the Princeton ridiculed these experiments, upon which I requested one of them (Farquharson) to test for himself, which he consented to do. With some care he placed Bishop and myself in one corner of the apartment, and then took a position some ten feet distant, concealing between his hands a watch, the long second hand of which traversed the dial. He first asked for a description of the watch. To which Bishop replied, "'Tis a funny watch, the second-hand jumps."

The doctor then asked him to tell the minute and second, which he did; directly afterwards exclaiming, "The second-hand has stopped!" which was the case, Dr. F. having stopped it. "Well," said the doctor, "to what second does it point, and to what hour; and what minute is it now?" Bishop answered correctly, adding, "'Tis going again." He then told twice in succession the minute and second.

The doctor was convinced, saying that it was contrary to reason, but he must believe. I then proposed that the doctor should mark time; and directed Bishop to look in his mother's house in Lancaster, Pa. (where he had never been), for a clock; he said there was one there, and told the time by it; one of the officers calculated the difference in time for the longitudes of Lancaster and Genoa, and the clock was found to agree within five minutes of the watch time.

Several persons being still unconvinced, I proposed that the captain should select a letter from the files in his cabin, and put it on the cabin table; and that Bishop should read it without leaving an apartment on the deck below the cabin, and some distance forward of it. Upon this the captain sent for me, and, telling me that all the discipline in the service would be destroyed, ordered me to discontinue the practice. As Bishop retained his power of clairvoyance, I often amused myself in sending him to the United States, and, although I cannot assert that he always told the truth, I believe that in many instances he did so, as I have surprised persons when relating to them for confirmation such experiments in clairvoyance as concerned actions unknown, as they supposed, to any one but themselves.

As it was in my power to control Bishop in his wanderings, I usually limited his powers of observation, and meddled only so far in the affairs of my neighbors as might be honorable.

The power which I acquired by putting him to sleep, remained after he woke, and was increased by its exercise. If not exerted for several days it decreased, sometimes rendering it necessary to repeat the passes and again put him to sleep. While awake and under my influence, I made many experiments, such as arresting his arm when raising food to his mouth, or fixing him motionless in the attitude of drinking. On one occasion I willed that he should continue pouring tea into a cup already full, which he did, notwithstanding the exclamations of those who were scalded in the operation. These influences were exerted without a word or change of position on my part. He remembered or forgot what he saw when clairvoyant, as I willed, of which I satisfied myself by experiment.

All his senses were under control, so completely, indeed, that had I willed him to stop breathing I believe that he would. You may wish to know something more with regard to my experience; if so, I shall be happy to inform you. I am, sir, respectfully, your obedient servant, J. M. BROOKE.

It will no longer appear supramundane that Foster, Mansfield and all their class of mesmerists and clairvoyants can perform the feats they do in reading the minds of their questioners, or the contents of folded slips or quilted letters. Leaving the idea of spirit communion out of the matter, an hour spent experimenting with Foster or Mansfield would be profitable to those prepared by previous study to investigate the subject of mesmerism and clairvoyance; but how few of those who visit Mr. Foster would give a nickel to understand either subject. But fives and fifties are as free as water to have an infidel mesmerist tell them there is no future endless punishment; tell them the Bible is not true, and Christ no more the Son of God than he himself is! J. R. GRAVES.

FACTS ADMITTED, BUT NOT ACCOUNTED FOR.

Our statements of facts have now been before the public for one week, and not one of them has been questioned by Mr. Foster or either of the two other gentlemen in the room. They are, of course, admitted. Why does not some Spiritist come forward and explain those manifestations by the principles of Spiritism, if it has any fixed principles? or why does not every heretofore professed believer in it frankly give it up as successfully exploded, and confess the fact indubitably established that the great test medium of America is practising mesmerism and clairvoyance upon the people for Spiritism? If any man or woman in America can get communications from the spirits of the dead, no Spiritist doubts that Mr. Foster can. If he ever did do it, did he not at the Overton Hotel test? But he did not do it then and there. We demonstrated to every one that he did not. Who will now say that he *ever* did? If Foster never did, Mansfield never did, and no one living ever did. We believe that the devil and his angels have aided, and will again aid, their mediums to perform wonders so great that, if it were possible, they would deceive the elect; but we do not believe in necromancy—communion with the spirits of the dead.—*The Memphis Baptist.*

The Resurection.

Christian men should not be "Children of the mist." They should know what they are looking for, and be able to declare the ground of their confidence. That which is our greatest concern should be our greatest certainty. In relation to the future life, that certainty may be gained; for "in the fullness of time" there came One into the world who was able to say, "I am the resurrection and the life." This was as the sound of a trumpet in the night, which no mortal could have sounded; it was a voice full of authority and full of power. The words have gone down to the deepest foundations of human nature, and among the noblest of men are treasured as a life within the life.

Philosophers had long been discussing in vain the immortality of the soul. Their words were beautiful, but evanescent. Like palaces and castles in the western sky, they were imposing, but without endurance. They were but theories. Of all who had gone down into the sepulcher, not one had returned to speak of what lay beyond it.

God teaches by facts. The resurrection of Christ was a great fact. The narrative given in Scripture of that marvelous event carries with it all the severe simplicity of truth. Ages before a voice had gone forth through the prophet Isaiah, "O death, I will be thy destruction;" and now the word was accomplished. *He* rose, and death was conquered. No tongues of men or angels could have given reality to the future life. It was needful that immortality should be made *visible* in the glorious resurrection of the second Adam, the Lord from heaven." Peter speaks of this as the sure ground of certainty,—"Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." It is as if he had said, "Our former hope we buried in the Master's grave. But now we have one which cannot die, because it is grounded in life; it is a hope which will grow brighter until our inheritance be revealed."

We are not formed to be satisfied with the present. We have all *prophetic impulses* after a better order of things, serene and enduring. "Hope springs eternal in the human breast," and we still keep looking forward to a happier economy. This fact alone would seem to indicate the possible destinies of humanity.—*Sunday Morning.*

The First Bereavement

I was turning in my mind, last evening, thoughts of my early experience, and there came up particularly a train of memories connected with early sorrows—the loss of my children. I remember as well to-night as I did at the time the night my oldest-born son died. I remember well the hope and the fear, and I remember the victory of submission. It was the first sorrow. I remember the spirit of prayer that seemed to fill the whole hemisphere, as I went down to the city, for the life of my child. I think if ever one came near throwing his soul out of his body, I did that night. It was a double sorrow, because I had given him up first and then taken him back again. It was in March, and there came a great storm, like that we have been passing through, and the whole ground was covered, and we went down to the graveyard with little Georgie, and waded through the snow. I got out of the carriage and took the little child in my arms, wading knee-deep beside the grave, and saw Winter down at the very bottom of it. We lowered the coffin in, and I saw the snow-flakes follow it, and then the earth hid it from me. If I should live a thousand years I could not help shivering every time I think of it. It seemed to me then as if I had not only lost my child, but had buried him in eternal snows. It was very hard for faith or imagination to break through the physical aspect of things and find a brighter feeling; but from that day to this I do not suppose there has ever been a snow-storm that first or last did not come back to my thought that picture and that experience. There has never been a winter or a snow-storm that had not a soul in it of memory. I date from that time a deep and enduring sympathy with suffering sorrow, so I do not know but it was a kind of ordination, or laying on of God's hands; at any rate, not an ordinary ordination; but, on the whole I can say I think it was better for me that I should have lost that oldest child; the happiness I should have had from him would not have been, on the whole, equal to the benefit I have derived from that first great sorrow of life.—*H. W. Beecher.*

Nobody is more like an honest man than a thorough rogue.

The Bible Class.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, of things on earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father!" (Phil. 2:9 11.)

Professor Stuart says that the words, "things in heaven, earth, and under the earth" is a common periphrasis of the Hebrew and New Testament writers, for the universe.

Dr. George Campbell says these words "include the WHOLE RATIONAL CREATION."

Albert Barnes says, "The whole universe shall confess that he is Lord. The meaning is that they shall all acknowledge him as universal Lord; all bow to his sovereign will; all be subject to his control; all recognize him as divine."

Dr. Lange says, it "comprises the entire realm of worshiping creatures."

It being settled that this passage is universal in its application, it inevitably follows that either the Universalist or the Destructionist theology is the true one; there is room for no other view but one of these. Confession of Christ "to the glory of God" can not refer to a forced acknowledgment of his power by millions of souls in torment; hence, when the prediction is fulfilled, all intelligent beings that have been unreconciled to God, will have become either restored or extinct. The following authorities sustain the view that the confession referred to is "spiritual worship:"

Dr. A. Clarke: "By confessing him to be Lord, we may understand that worship that all intelligent creatures are called to pay to God."

Dr. Barnes: "All shall bow to his sovereign will; all be subject to his control; all recognize him as divine."

Professor Stuart: "What can be meant by things in heaven bowing the knee to Jesus, if spiritual worship be not meant?" Of Rev. 5:13, in which it is said that the intelligent creation was heard to praise God, he writes: "If this be not spiritual worship, and Christ be not the object of it here, I am unable to produce a case where worship can be called spiritual or divine."

Dr. Lange: "It means the eloquent homage breaking forth from the heart and confessing itself to him."

BEZA renders 1 Cor. 15:45, 'Factus est prior homo Adamus *animalvivens*,' i.e., 'The first man Adam was made a *living animal*.' This is no more than the original Hebrew imports—*living soul*—being a term applicable to any and every creature. See GEN. 1:20, 21, 24, 30, etc.

Advent Christian Times.

CHICAGO, TUESDAY, February 25, 1873.

'There is a spirit in man.'—Bible.

There is a separate moral-intelligent-spirit-entity in man, which with all its powers survives in a conscious state the death of its body.—*Not* Bible.

A San Francisco minister recently announcing the death of a brother clergyman, said, "I suppose you are all aware that Rev. Mr. ——— is dead, and in the arms of Jesus, for which we are all sorry. I will attend the funeral."

Is it not true, is it not terribly true, that

"Not all the preachers since Adam
Can make death other than death?"

And is it not also hopefully, blissfully true, that through the second Adam, Jesus Christ, death is a vanquished enemy, and life and immortality have been brought to light through the resurrection of the dead.

If continuity of life is destroyed, there can be no resurrection of man; only the creation of a *new* man, *like* the other.—*Assertion of a zealous immaterialist.*

Who shall change our vile body, that it may be fashioned like unto his glorious body, *according to the working whereby he is able to subdue all things unto himself.—Paul.*

Reader, which do you believe?

We have been censured for admitting the 'sarcasm' of certain writers upon sanctification theories into The Times. In view of this fact it may be well to note that the Washington correspondent of *Zion's Herald*, in a personal sketch of Mr. Inskip, the *Magnus Apollo* of the new movement, mentions his 'keen sarcasm' as one of the elements of 'a masterly effort' made by him. Is 'sarcasm' to be exclusively appropriated by the teachers of the unscriptural view? Moreover, *is* the use of sarcasm or irony unscriptural? Search and see.

One of our strictly orthodox exchanges says, editorially:

> A poet asks, "Where are the dead? the vanished dead, who trod the earth that now we tread?" If we were to make a random guess, we should say the most of them are buried—though this may not be the right answer.

—Our brother is good at guessing. If he could always hit the truth so exactly he would do well to keep on guessing. But his text books on the place of the dead will tell him that the dead are in heaven—neither dead nor buried.

In a recent obituary we find the following continuous contradictory assertions. We give them to provoke thought:

> We did not think his life was completed, but it was.
> The Master called *him* home.
> Joy there, sorrow here.
> As we laid *him* in the tomb we read these words upon the casket which contained his form
>
> "Our boy is dead."
> "He is not dead, but sleepeth"
> "He giveth his beloved sleep."
>
> No. He is *not* dead!
> He *is risen!*
> May the God of consolation comfort the hearts of the stricken parents and family.

Chronology of Romish Dogmas.—Penance, A. D. 157, Monkery, 328, Mass in Latin, 394, Purgatory, 593, Invocation of Virgin and Saints, 593, Extreme Unction, 600, Papal Usurpation, 606, Kissing the Pope's Toe, 709, Image Worship, 715, Canonization, 993, Baptism of Bells 1,000, Celibacy of the Clergy, 1,015, Indulgencies, 1,199, Dispensations, 1,200, Transubstantiation, 1,215, Auricular Confession, 1,215, Elevation of the host, 1,222, Inquisition, 1,233. The soul immortal and of the form of the body, Lateran Council, 1,513. How many of these do we find in the Bible?

Sense is sometimes sacrificed to rhetoric. A tract before us has the following remarkable sentence:

> Let us arise in the strength of Judah's Lion, and bow ourselves like Samson, and take hold of the pillars of Antichrist's temple, and make a united and last effort to defeat sin and Satan, and vindicate Christ and the gospel.

—Now if we remember aright, when Samson laid hold of the pillars of the pagan temple and bowed himself, he destroyed his enemies at the sacrifice of his own life. Let us not imitate him in our conflict with opposing elements.

A British prophetic journal says:

> It is considered most desirable to hold a Prophetic Conference of Second Advent believers in London, in the early part of 1873, perhaps about February, for three or four days, and to secure the presence of ten or twenty of the most advanced students of prophecy, as speakers, if a sufficient sum for its expenses is raised.... Very considerable publicity may be given to these prophetic views, by the press and otherwise, if a large conference is convened, and able speakers secured. In event of such conference being held, the afternoons would be devoted to what are termed open meetings, in which no set speakers are appointed, but any one who feels disposed may rise and express his opinions for ten or fifteen minutes, thus a dozen or more speakers may be heard in the course of the meeting.

Should such a meeting occur, our English correspondent will no doubt be present, and give our readers a report of the proceedings.

The *Baptist* (Memphis, Tenn.) publishes as sound doctrine, among others the following propositions;—

> The Resurrection of the Righteous.—There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment and punishment of the persecuting nations. (Deut. 33: 2. 1 Thes. 4: 16, 18. Zach. 14: 5. 1 Thes. 1: 3, 13. Jude 14: 5. 1 Cor. 15: 51, 55.)
>
> The Millennium.—At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and sitting upon the throne of his father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.—(Dan. 7: 17, 22, 27. 2: 44. Mat. 25: 31, 46. Rev. 20: 1, 7. Is. 65: 8, 25; 63: 1, 7. Ps. 2. Mat. 5: 5. Ps. 37: 9, 11, 22, 29, 34. Is. 60: 21. Mat. 19: 29; 25: 34. Ps. 25: 13.)
>
> The Heaven of the Saints.—After this earth shall have been purified by fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed, Christ will descend out of heaven with his saints and his tabernacle will be with them. Then cometh the end when he shall have delivered up his scepter to the Father, and all things will then be conciliated and harmonious as before sin entered into the world.—(Rev. 21. 1 Cor. 15: 24, 29.)

—And we cordially endorse them with an amendment to the second in order, to the effect that of the reign of Jesus there will be no end, as the angel declares in Lk. ch. 1. It is absurd to limit the "no end" kingdom of the Redeemer to a millennium. Language better expressive of eternal duration cannot be found—Of his kingdom there shall be *no* end.

WHAT OUR FRIENDS SAY.

We have thought best this week to say nothing ourselves upon the interesting subject of our future, but give the space to our correspondents. It will be seen that a few more of the one thousand called for by Br. Johnson have come forward.

A brother in Connecticut, whose donation was acknowledged last week, says: "I take the liberty of sending you the enclosed draft to help out in the good cause. I owe not a little to yourself and the paper, and should sadly miss the weekly visits of the latter, were they to be suspended."

Br. Marshall McCullock writes:

I noticed with *much* interest the articles on "Our Future," "Our Responsibilities," and "The Time for Action." First, you ask the question (and a legitimate question, too), "Can we not rally to the uplifted standard? Can we not join you with heart and hand, and exalt the Lord Jesus Christ in making ready a people for his name?"

I answer in the affirmative. *We can!* And more than this, we *will.* I have already the promise of one new subscriber and five dollars, which will be forthcoming soon. I shall solicit donations for the Association at our next meeting.

This is right, churches should engage in this work as well as individuals.

A sister in Maine, always in the front to respond to every call, says: "I meant to have been one of the one thousand; but have had to settle certain bills contracted in a late illness, so I can send you but one dollar, with a prayer that many hearts may be moved to help in the cause of the soon-coming Redeemer."

An old friend in Rhode Island sends a draft for one hundred dollars, with this brief note, containing, indeed, a whole sermon:

"I see by the paper that you are in want of money to carry on the work of publishing the glad tidings of the kingdom at hand, and having a little surplus which I prefer to lay up in treasures in heaven rather than on earth, I send you the enclosed draft for $100. And may God give you wisdom to use it to his glory."

Next comes a kind word from the Pacific coast:

Dear Brethren of like precious faith: I want to add my testimony to the many that will be sent to The Times, I hope, ere this reaches the office. While reading The Times of Jan. 28, I could not help shedding a tear when I thought of the possibility of our paper, which myself and wife have learned to love, going down. And as our brother says, what a blank it would cause, and what a chasm it would leave; and how many dear and tender ties would thus be sundered, never to be restored. What can *we* do? Well, we can send five dollars, although we really need it ourselves. But we trust in the Lord, and he will take care of us. Bless his name.

Just here the passage comes to my mind, found in James, ch. 5—"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." But I hope this will never be said to any of the readers of The Times. The Lord forbid.

Dear Brethren in Christ: Let us rally to the standard with all our might, which our brother has raised. Let us pray God in behalf of our paper, that it may be the means of great good in the future as it has been in the past.

James Spanton.

A friend in deed as well as in word, resident not far from Chicago, writes:

Well. I am glad The Times lives; and it will live if only half the people do their duty. I like the spirit of the "What do Ye?" article, and "Our Responsibilities." The United Presbyterian minister here gave me a copy of their minutes. I have given him works to read, and he is friendly; but when he asks me "What do ye?" as a people, what can I say? I am ashamed. I hope to be able to *do* a little this summer.

Our brother here refers to the fact that the people referred to pay annually some eleven dollars each for their general work, besides sustaining local interests.

Another, a sister in New York writes how she first subscribed for the paper to help the cause in the West. "I have continued it," she says, "from year to year, thinking that my means were so small, I could hardly afford it; but as each year drew to its close, I did not feel clear to withdraw my patronage. And how dare any disciple keep by him surplus property, when the cause of his Master is suffering? Five dollars each is all that is asked of them. The Lord help us to bring all the tithes into the store house, that the work of salvation may go on, souls be brought to a knowledge of the truth, and be thus prepared to escape the time of trouble which will soon burst upon this generation."

Other interesting letters are laid over for another week.

PREVIOUSLY ACKNOWLEDGED.

L. C. Collins,	$50.00	I. Boddy,	$ 5.00
J. W. Graham,	40.00	Sundry friends in s'ms fr 25c to $4	54.60
J. Cochrane, (Scotland)	21.00	'Worcester'	10.00
J. Templeton "	5.00	'Chicago'	5.00
S. Nye,	25.00	J. W. Johnson,	5.00
F. W Haskell,	5.00	D. Q. Kent,	8.00
A. V. Rice,	5.00	A. E. Rathbun,	5.00
J. W. Hodgson,	5.00	C. M. Shepard,	10.00
'New York,'	$100.00	M. M. Maxwell,	1.00
R. H. Evans,	5.00	J. A. Churchill,	1.00
G. W. Place,	5.00	J. G. Junk,	2.25
J. Spanton,	5.00	E. Van Velzer,	1.00
S. Doolittle,	5.00	W. E. Hathaway,	2.00
'New Haven,'	25.00	C. M. Shepard,	10.00
A Friend,	.50	C. Crawshaw.	2.00

LAST WEEK'S RECEIPTS.

'Rhode Island,'	$100.00	Mrs. S. A. Keyes,	5.00
P. W. Matts,	5.00	Mrs. R. H. Dibble,	5.00
A Sister,	2.00	A Friend,	20.00
T. J. Giddings,	1.00	W. Neville,	1.00
M. A. Tibbetts,	3.00	J. H. Gallop,	2.75
R. Tuttle,	.50		

Looking over some scraps of poetry we found the following, which will express our own feelings. All is the Lord's. Let him do and direct as seemeth good to him.

THE LORD WILL PROVIDE.

In some way or other the Lord will provide;
It may not be my way,
It may not be thy way;
And yet in his own way,
"The Lord will provide."

At some time or other the Lord will provide;
It may not be my time,
It may not be thy time;
And yet in his own time,
"The Lord will provide."

Despond, then, no longer, the Lord will provide;
And this be the token—
No word he hath spoken
Was ever yet broken—
"The Lord will provide."

March on then right boldly, the sea shall divide;
Thy pathway made glorious,
With shoutings victorious
We'll join in the chorus,
"The Lord will provide!"

ABOUT YOUR "PIECE."

A New York editor so nearly expresses our mind upon a delicate question that we quote the following from his talk with correspondents:

> Sometimes a person desires to bring some matter in which he feels an interest before the public, and accordingly he writes it out and forwards his piece. We examine it and find it well or ill written, or treating a subject suitable or otherwise for publication; or from its authorship or the locality it comes from, or for its novelty or triteness, desirable or not; and so we decide upon its fitness for use. Probably the amount of matter accepted as worthy will at any time exceed our space, and so a part must be laid over for a more convenient time. We have found it impossible to adopt the miller's rule of "first come, first served," and therefore a paper once laid over may remain in the background indefinitely, and as most such papers relate to something in which the date of their appearance is a consideration, they are not frequently delayed past the time in which they could properly appear. It thus happens that some of the best and most approved of the pieces do not appear at all. Sometimes a writer sends to know what is the fate of his piece, having grown impatient at its non-appearance, often when it has had only time sufficient to get on file in our office; and though we have often given notice that we must not be expected to return unused manuscripts, yet each one assumes that his case must be an exception. So we get along in all such cases as best we may. Let, then, our correspondents indulge us in these things: 1. Send us no papers which you are not willing to submit to us without conditions. 2. Do not expect us to decide at once and finally in any case. 3. Remember that many things besides their literary excellence determine the fate of articles. 4. We ask for correspondence, and will cheerfully perform the labor it devolves upon us, but as to inserting or declining articles, we must be governed by the good of our readers, and the advantage, or otherwise, they will probably be to our paper.
>
> Many correspondents write too lengthily. We decline many fairly good papers simply because they are too long. Do not write controversial articles. If somebody has written something that you do not exactly agree with, do not write against him. The editor is supposed to be on the side of his correspondents, but what can he do if they fall out among themselves? We cannot afford to make the paper a debating arena. Bad spelling, grammar and rhetoric we can correct, though in that you can help us. After you have written your piece, strike out the whole of the first paragraph; then deal remorselessly with adjectives, adverbs, expletive clauses, and exclamations. Avoid figures of speech as far as possible, and quote poetry very sparingly.
>
> Letters giving us church news—especially of revivals, dedications, and other occasions of special interest—are always more than welcome.

A movement in the guise of a reformation, introduced among us from the Methodists, has been in progress for some time. The object of the professed reformation is to introduce the grace of holiness among us, it being tacitly assumed that Adventists generally have not heretofore been a sanctified people. As one of the results of this movement quite a large number of persons have made profession of attainment to a state in which they are quite free from temptation and are not liable to sin, and where they enjoy a certain indescribable sweetness in religious experience, and sensations of rest and peace and nearness to God such as they never knew before. This is the profession. We do not question its sincerity in most cases. But we have a right to inquire as to something beyond these professions of personal feelings. If this is the work of the Spirit, the only attestation of the Divine energy is to be found in the manifestation of the fruits of the Spirit. In the language of a late Methodist writer:

> If the present is a true work of the Holy Spirit, these "signs will follow." We shall not simply hear the story of seraphic experiences, but we shall witness the "acts of the apostles." We shall have a body of such spiritually wise, tender, and earnest, personal laborers in the vineyard as we have never had before. There will be an absence of censoriousness and harshness, and a presence of the gentle, forgiving, patient spirit of the Lord Jesus. There will be great readiness in accepting the laborious offices of the church, such as preaching in hard places, teach-in the Sabbath-school, and visiting from house to house. All the services of God's house, for Christ's sake and for the salvation of souls, will be conscientiously attended. In the contributions, now to be taken for the Missionary Cause, and all other Christian charities, these highly favored disciples will be the exemplars of the freedom and joy with which disenthralled souls can bestow their goods upon the Lord, in the form of the needy and suffering who come as his representatives to receive it. There can be no disappointment here. If Christ has given freely of his spiritual grace and power, there will be this involuntary response of holy love and conscious obligation.....
>
> The very smallest, least to be considered, hardly noticed by the apostles, result of powerfully renewing grace, is the personal joyous experience connected with it; the great end that transcends all others is its invincible, loving constraint to offer everything in active consecration to the Lord Jesus; not to account one's substance his own; to find it more than meat and drink to do the Master's will; to actually live no longer to self, but to him, in his appointed work, who died for us and redeems us by his precious blood, to account not even our lives dear unto ourselves. Such was the result of the baptism at Pentecost. It brought the church together in warm affection; it opened the hearts and purses, so that no call of Christian service or charity was neglected, and it sent forth believers preaching the gospel, and evangelizing the world wherever they moved.

—And there is another thought which may properly be considered in this connection, namely: that inasmuch as some persons claim that this sanctification is the result of, or is connected with a "baptism of the Holy Spirit" such as fell upon the apostles at Pentecost, and was manifested on a few other occasions, according to the New Testament history, they are also amenable to the same test. Anybody can profess to have received the baptism of the Holy Spirit: but are we bound to believe their testimony unless we have the corroborating evidence of the phenomena which the Scriptures attach to that gift?

Editor's Drawer.

In this department we shall consider such questions as may be answered briefly and suggestively. Topics requiring elaborate examination, or extended discussion may not be entertained.

S. W. B. The word in Jonah 2: 2 rendered 'hell' is *sheol.* In the margin it is rendered 'grave.' Jonah spoke of himself as in the grave, because humanly speaking there was no chance for the preservation of his life. To all intents and purposes he was a dead man: only the divine interference could save him. So he says in v. 6, 'The earth with her bars was about me *forever*'—referring not to the length of time he actually spent in the sea, but to the prospect before him at the time his prayer was uttered. He could only anticipate that the fish would be his tomb, and that the places that had known him would know him no more while time should last. But God delivered him.

The term 'hell' in Lk. 16: 23 is from the Greek equivalent of the Hebrew *sheol,* which is *hades.* It is probably here used in the sense attached to the term by the Phrisees, which is different from the Scriptural sense. On this point see Eld. Collins' pamphlet, 'Hades and Sheol.'

C. W. S. 1 Cor. 15: 29 has been always a field of dispute. We may some day give a summary of various opinions concerning it. At present we simply remark in the language of a late writer:

> 'Christian baptism, as is admitted by all standard commentators, is alluded to repeatedly by the apostles as a striking symbol of our burial and the resurrection of our bodies from the grave at Christ's second coming and entrance upon a new and glorious life, in bodies, raised and changed into immortal and glorified ones, like unto his own. The baptism of the apostolic Christians was, we say, referred to by the apostles as teaching the fact of the literal resurrection from the dead. Paul so uses it in his letter to the churches at Rome and Corinth: "For if we have been planted in the likeness of his death, we shall be in the likeness of his resurrection." "Else what shall they do who are baptized for the dead? *If the dead rise not, why were ye baptized for the dead?*" They were baptis-

' to represent and declare their faith in the
urrection of the dead, and if there is no
urrection of dead persons, why did they
ofess a falsehood? Hence, there is to be a
eral resurrection, or Christianity is a fable
d a cheat.'

The Battle of Armageddon.

May it not be profitable to inquire,
'hat is the battle of Armageddon?
'hat is Armageddon? It is general-
supposed by commentators that
ere is to be such a battle, and that
e scene of this final battle will be the
mous plain of Megiddo or Estræd-
,in the center of Palestine, to the
utheast of Mount Carmel, between
e city of Samaria and Nazareth.
his is the view taken in McClintock
d Streng's Cyclopedia. There is
t one place in the Bible where the
ord "Armageddon" occurs, and that
in Rev. 16: 16. In the Cyclopedia,
in many commentaries, Armageddon
made synonymous with "the
ountain of Megiddo." But to
ake Armageddon to be Megiddo is
ly a guess of commentators, which
e has copied from the other. At
ast, until some further proof is given,
shall that Armageddon is a totally
stinct locality.

Besides, what proof have we that
ere is to be any battle of Armaged-
n at all? It does not really appear
the only passage where the word
curs. The 14th verse speaks of
he battle of that great day of God
mighty." In this verse the gathered
sts are, through the agency of the
pirits of demons," who, "doing
gns," gather "the kings of the land,
d of the whole inhabited earth" to
tle. Then, in the verse 15th, is a
lden transition to the first person
gular, with no mention who the
aker is. Verse 15th appears to be
parenthetically, as if alluding to
ther matter, making complete sense
hout reference to the rest of the
text, which makes complete sense
hout it. Now to what antecedent
s the ("them") in this 15th verse,
r? Can it be the ("spirits?")
! It might be the ("kings"); or
ay refer to the "saints" alluded to
verse 15, who have the promise, if
y keep "the word of my patience,
ill also keep thee (them) from the
r of temptation, which shall come
n all the world, to try them that
ell upon the earth."

Vhat, then, is Armageddon? That
s the plain of Megiddo, we find not
article of proof, or that the battle
the great day of God Almighty will
fought there. That it is a locality
re can be no doubt, and that there
be a gathering there of some sort,
ms equally plain. It is evident
ugh that that gathering is to follow
coming of the Lord as a thief,
ler the sixth vial. (v. 15.) If so, it
bably has reference to the saints,
not to the kings of the earth, men-
ned in verse 14. But map not the
mology of the word afford us light?
s expressly declared to be a Hebra-
c phrase, composed of two parts,
and Mageddon. "That the Greek
" says a distinguished critic
inke), "stands for the Hebrew Har,
ch signifies 'a mountain,' is so
n that it may be taken for granted."
have, then, the mountain of Maged-
. But what is Mageddon? "It is
lently a participle form, although it
o regular derivative, and nowhere
urs in the Hebrew Bible, as such.
nay be derived either from the verb
jad, which means 'to be precious,
tly, glorious,' or else, which is more
ly, from the verb *gadad*, which is
Hithpael, signifies 'to assemble.'
nageddon, then, may be translated
er 'the mount of assembling,' or
mount of glorious gifts.'"

Dr. Clarke, in his note on Rev. 16:
speaks of the meaning of Armaged-
in this manner: "The original
his word has been variously form-
and variously translated. It is har
gddon, 'the Mount of the Assem-
;' or chormah gedehon, 'the de-
ction of their army,' or it is har
giddo, 'Mount Megiddo.'....But
at is the battle of Armageddon?
w ridiculous have been the conject-
s of men relative to this point?
thin the last twenty years this bat-
has been fought at various places,
ording to our purblind seers and
inspired prophets! At one time it
Austerlitz, at another Moscow, at
ther Leipsic, and then again at
aterloo. And thus they have gone
and will go on confounding and
ng confounded." And to these con-
nding and being confounded con-
tures may be added one that this
tle "has a typical reference to the
rows and triumphs of the people of
d under the gospel."—*Zion's Her-
ld.*

—The idea of a *battle* of Armageddon is, no doubt, purely notional. God's saints will not be gathered to be armed with swords and guns to fight his enemies, but into a place by themselves, safe from "the great tribulation."—Ed. Times.

Personal.

After some three weeks of constant suffering with inflammation in my eyes, I feel compelled to take the advice of my brethren and retire for awhile from public labor that my sight may be restored. By rest and careful treatment I hope to regain my sight before long, while, if I continue to use my eyes, and expose them to the searching winds of this prairie country, I fear the permanent loss of my sight.

The various churches in this conference that I have not been able to visit will therefore please excuse me for the present, and, if the Lord so orders, I will return and visit them as I had intended. During the last two weeks I have tried to labor in the gospel field, many times being able to read scarcely a word, or see my congregation. I dare not continue such efforts longer.

Pray for me that I may soon be able to return to your midst.

My P. O. Address will be New Rutland, Ill., until further notice.

Wm. McCullock.

Inner Man.

It is constantly asserted that man is a double or dual being, from the fact that the Scriptures speak of an "inner man. Paul does indeed speak of the "inner man," but *of whom* does he speak as having this "inner man?" Of all men, or of the saints only? *The saints, only.* The wicked man has no "inner man." The *why* is evident from the fact that he tells us what the "inner man" *is*, and then says all men have it not. What, then, is it? It is Christ in the believer. What, literally? No, but in him *by faith.* (Eph. 3: 16, 17.) "That he would grant you....to be strengthened with might by his spirit in the inner man, that Christ may dwell in your hearts by faith." Thus, faith in Christ, or Christ in our faith, or, as in Col. 1: 27, "Christ in you the hope of glory," is the inner man.

Again, Paul (2 Cor. 4: 13–16), says: "For which cause *we faint not.*" Observe, he is not talking of physical faintings, but as in Heb. 12:3, "faint in your minds," as also the rest of the verse proves, which says: "But though our outward man [or physical strength] perish, [or waste away] yet the inward man is renewed day by day." Now, if we call this "inward man" an immortal part we take the responsibility of saying it needs renewing to keep it from fainting and perishing. But can immortality or anything immortal be renewed? Certainly not, if Webster has given us the true meaning of the terms. Immortality can not decrease nor waste, hence, can not be revived, replenished or renewed. But this inward man of Paul's *can be* renewed or revived, hence, is not anything immortal.

Turning back to v. 13 we find he calls it the "spirit of faith, according as it is written, *I believed.*" Now, does belief or faith in Christ and his resurrection, as well as our own (v. 14), need *renewing?* Can *faith* decrease? Yes; hence, it needs "renewing day by day," "lest ye faint and grow weary in your minds."

Paul says: (Eph. 4,23), "And be *renewed* in the spirit of your minds." Thus, faith in Christ is the "inner man." But the wicked have nothing of this. (2 Thes. 3: 2): "For all men have not faith." Thus, none but the righteous have an "inner man," and they only so long as they keep it by being *renewed.*

O. D. Gibson.

Bankrupt.

Man in sin is bankrupt; wasting life without hope and without God in the world. The longer he remains on the barren lands of worldly-mindedness, in sin, the more difficult it is for him to be reclaimed. Now and then one breaks away from bondage and becomes "an heir of God, and joint heir with Jesus Christ."

Many may suppose that it is giving up everything to become a Christian. But not so. It is *losing everything not to be one.* The Lord wants men to *be somebodies, and be worth something;* and he offers poor fallen humanity a glorious dower "without money and without price," simply come and receive it by obedience. But, if men refuse it and stay away from him; yea, though they have piles of money here, yet, in relation to the future inheritance and riches beyond in the better world, they are not worth a cent, they are, as it were, in bankruptcy, and without hope.

Dear reader, do not stay away from Jesus and perish in the bankruptcy of this world at the last day, but receive life through Christ, and riches and joy forever more; soon to be given, even when he comes.

S. B. Mabey.

Another Uncertainty.

Where does Josephus begin his years of Nero? We would expect them to begin in June if his predecessor died then; but if he died Oct. 13, we would expect the years of Nero's reign to begin at that date. We find the month Jyar (second Jewish month) in the twelfth of Nero. (*War* 2: 14: 4.) Now when we pass the beginning of his years, as Josephus reckons them, it will be the thirteenth. But in *War* 2: 19: 6, we find the eighth of Dius (eighth month) is still in the twelfth of Nero. That is to say, Josephus' years of Nero do not begin anywhere between the second and the eighth of the eighth Jewish months. By calculation, the eighth of Dius was about Nov. 4, in A. D. 65. In A. D. 66 it fall about the 16th of October. When we come to the first day of Tamuz (fourth month) in the next year, it is called the thirteenth of Nero. (*War* 3: 7: 36.)

This is certain; Josephus' years of Nero do not begin between the second and eighth Jewish months, they do begin somewhere between the eighth and second months; *perhaps* he began the years of Nero along with the Jewish years, but, to me, the precise time is uncertain.

A. Armour.

The Signals.

The signal has been given, the tokens of an approaching Jubilee; and what shall the people of God do? Paul says, "We have the mind of Christ." Having the mind of Christ, that mind will be in Love and fellowship with his will and word. Then when we receive prophetic and apostolic telegrams, that he is about to visit his loyal citizens, and confer upon them special favor, will they understand their duty? It would seem that instinctively the telegrams must be circulated, and cause thorough preparation for the reception of his Royal Highness. Now then, in the first place, the predicted signs of our Lord's coming have so far had an unmistakable fulfillment, as a warning to this generation, that it is Scripturally timely to proclaim to all nations, as a witness, the oft-predicted signs and declare his coming near. No preconceived opinions, or prejudices for declaring it, or being mistaken in time, will shield minister or people from the responsibility of seeing the sword coming and warning the people.

When these signs do appear, as the telegraphic fulfillment of Christ's word, then, in addition to all the sacred truth that made us Christians by believing, we are brough into a new era. The shining light of the word by the prophets, Christ and the apostles, all converging to one central point by the brightness of Inspiration, all show conclusively where we are, and what must be done. From the telegraphic announcement, the sound will be raised, the lovers of the predicted King will hear, believe, and heartily respond. Tell them it is an unpopular sound, and it has no weight with them. They have read the heavenly telegrams; they see their fulfillment in prophetic order; the sound of them is blessed; and their disappointments, with the prolongation of time, fail to discourage; for every succeeding telegram lights with more certainty the old ship and her loyal crew into the port of glory.

Now, because some have made mistakes, and still do, giving unreliable interpretations of that word, is that any reason why we should not search it and believe its sacred declarations? If it is not, then have we not a standing place to maintain and defend? What, then, is the Bible position of the church? I mean by the church, all true Christians, all who "have the mind of Christ."

I think the ground is definable in the word of Jesus Christ. He says, "When ye see all these things come to pass, *then know* that he is near, even at the door." All turns on whether "these things have come to pass." Duty is plain to all who believe these things have been fulfilled in their order. It is to "watch." And why watch? Because you know he is near, and do not know the *when.* "Watch, for ye know not when the Master cometh," "at mid-night, or at cock-crowing, or in the morning." Now, because the wisdom of the Lord has left this spot, the time of his coming, in obscurity, shall we give up looking for and expecting him? By no means. All the light of past ages, with the predictions of the future, center here, and make it a time of terrible responsibility, specially to those whom God designs to lead on to certain victory. Other Bible doctrine and truth must be preached. The churches have their standard far too low. The race is terribly alienated, prone to evil. Leprosy is upon the human family. It is "carnally minded," "sold under sin." Mortal man belongs to a lost race. A change from nature to grace must be urged upon them. A change must be had, or their loss will be eternal. Repentance toward God and faith in Jesus he must accepted. They must experience justification by faith, and sanctification through the Spirit. The old man must be put off, and the new man put on, before they can be in Christ Jesus, "created in righteousness and true holiness" unto good works. The race must hear all these evangelic, life-giving truths. By the aid of the Spirit of God they must be urged upon them, and they must accept them experimentally; but the soon coming of Jesus to judgment must not be left out.

I beseech you, brethren, by the mercies of God, that we should rise unto *spiritual manhood,* and declare to this vain generation the gospel with a soon coming deliverer. Let the sound be sweet and clear. Sound it out in all its loveliness to cheer and comfort the desponding, toil-worn, suffering flock of God. If you ask, Where shall we go to give vent to this pent up message? "Go ye into all the world," and "as ye go, preach, saying, Repent ye, for the kingdom of heaven is at hand." Wherever the door is opened for you, go in, and in all the fulness of the blessings of the gospel of Christ, give demonstration of the gospel that saves by bringing love, joy, and peace, and that you have been a partaker of its fruits. This is not the time to confer with flesh and blood, but to seek wisdom of the Lord.—*L. Boutell, in Crisis.*

Jesuit Morality.

With the approbation of the General of the order' Busenbaum teaches; "It is allowable to take an ambiguous oath when there is a just cause for this ambiguity, for where the truth is concealed without a lie, no violence is done to the oath." And in regard to the much disputed question as to the means, we have it in the most distinct white and black in this little book from the same authority: "If the aim is allowable, the means are also allowable." And on another page of the same author we find: "The means are also allowable to him to whom the intent is allowable."

This gem of the Jesuitical moral code has been so often denied that it is satisfactory thus to find it in their most accepted authors. Escobar writes: "The aim gives to actions their peculiar character, and through a good or bad aim, actions may be good or bad." And Casnedi, thus: "One can never sin if he has a good intention." Those who have doubted hitherto the existence of such teachings, may now confidently accept them as genuine Jesuitical authority.—*Zion's Herald.*

Drink nothing without seeing it; sign nothing without reading it, and make sure that it means no more than it says.

Don't go to law unless you have nothing to lose; lawyers' houses are built on fool's heads.

Put no dependence on the label of a bag, and count money after your own kind.

The Times.

ABROAD.

--- Pius IX. has witnessed the death of one hundred cardinals during his pontificate of a quarter of a century.

--- The last words pronounced by the Emperor Napoleon, in his dying moments, were addressed to his faithful friend, Dr. Conneau. They were:—"Etiez vous a Sedan?" (Were you at Sedan?) Subsequently the Empress held his hand in hers, and gently kissed it; the Empreror smiled, and his lips moved as if returning his wife's embrace, but he never uttered a word after that last thought—"Sedan."

--- The present winter is one of the mildest ever known upon the continent of Europe. In France, especially in the environs of Paris and in the gardens of the city, the trees are covered with leaves, and the spring flowers are beginning to bud, while in the center of France raspberry bushes are fruiting and early asparagus has appeared. About Vienna the fields are already full of violets, and South Germans drink their beer in the open air.

--- On New Year's day it is said that the Pope addressed his little army in a manner quite irreconcilable with his holy office. His mention of Judith and Holofernes was such as to leave the impression that the repetition of the tragedy would be pleasant to his feelings. A young girl, the daughter of an old Roman family, became possessed with the idea that she resolved to do the deed. To receive her confessor's approval she confided to him what she was going to do. But fortunately for her he viewed her devotion in a very different light from what she had expected he would, and took her at once to her parents, who removed her from Rome out of the way of temptation.

--- The new Spanish Republic rouses no spirit of enthusiasm among the votaries of republicism. Even France was not so much distrusted as is Spain. Scarce any have faith in her capacity for self-government. The influence most to be dreaded is that of Romish priests, who will spare no pains nor leave any stone unturned to reestablish the Bourbon monarchy, under which alone can the church of Rome hope for the restoration of its former power and privileges in Spain. But whatever else happens, this will never come about. The civil power of the Romish hierarchy is no doubt forever overthrown.

--- The English Government, which has recently sent a fleet to Zanzibar for the purpose of breaking up the Central African slave trade, has now another slave traffic on its hands which calls for suppression. The Secretary of the British and Foreign Anti-Slavery Society has recently laid some facts before the Government touching the Polynesian groups, and, after inviting the natives on board ostensibly for the purposes of trade, they are kidnapped and taken to Tahiti, and sold to work on cotton plantations, where their treatment is cruel in the extreme, large numbers of them dying from exposure and punishments, while others are murdered in the most cold-blooded manner. The English Anti-Slavery Society is now calling for the immediate suppression of this inhuman traffic, and petitions the Government to no longer attempt to mitigate its horrors by regulating it, as it has done heretofore but do away with it at once.

--- If the leading measures of the papacy for the last few years had followed each other in rapid succession, they would have been sufficient to convict their authors of insanity. The allocution of 1869, or thereabout, against free institutions and civil government in general, was considered at the time as capping the climax of absurdity, in sense, and morals and policy. This was followed by an attempt to frighten the Italians out of national unity by showering upon them a storm of anathemas. Then came the unexampled folly of squeezing out of the general council a declaration that the testy old prelate is infallible. Next the preposterous attempt to dominate in the Protestant German empire, failure in which has set the pope nearly beside himself with fury. Now he is playing *prisoner,* making the walls of his palace woful with lamentations. The spectacle must be becoming intolerably disagreeable to sensible Catholics.

--- Latest accounts from Japan state that there has recently been a great deal of political disquiet in the country, and hence a general feeling of uneasiness and alarm prevails among all clases of the population. Disturbances have broken out in various parts of the empire. In some provinces an agitation against everything foreign is being fomented, while in others lawless mobs, many thousands strong, roam the land to plunder, rob, and slay. Last December nearly 40,000 men banded together to attack and destroy Funo, Yondzuki, and other places, sacking them, and killing the officials who attempted to interfere. This is perhaps no more than we might have anticipated. It would be an anomaly in human history if the work of reform were to progress in a country like Japan without any obstruction or opposition. The changes which have been effected in the empire within not quite twenty years are so sweeping and revolutionary that a reaction had to follow sooner or later. It will be fortunate if the recoil is not more formidable than thus far indicated by dispatches.

The Christian Life.

Growth in Grace.

Spurgeon in a recent sermon says; Presumest thou, O young beginner, that thy warfare is finished now thou hast enlisted? Ah! simple child, "let not him that putteth on his armor boast as though he put it off." You have come up to the starting-point, and you already think the prize your own. O man, thou hast but commenced running, and thy life is the length of the race! Thou wilt have to run and run till thou shalt lay down thy race with thy body; thou wilt never have finished till then. "What! But when I am saved, surely I shall have no more fightings." Harken; the moment thou art saved the fightings will begin. "But shall I feel an evil heart after I am born again?" Yes, and more than ever; for the new life that is in you will hate the old nature, and the old Adam will hate the new Adam. There will be a conflict in your soul, such as you never knew before, and it will be perpetual. Do not think that Christ has come to send peace into your soul of the sort you look for; he makes no peace with evil, but draws the sword. There will be fightings and wars within your spirit until you die. Now you must have deep work, or else these inward trials will offend you. You remember John Bunyan's wise picture in "Pilgrim's Progress," of Christian and Pliable? Christian read his book, and told Pliable of a beautiful city to which he was going, where there were streets of gold, and harps of the richest music; and, says Pliable, "I will go with you; I would gladly be there." When he told him all about how Evangelist had instructed him, and when he read to him the roll, "Oh," said Pliable, "this is very pleasant; and hearing of this is enough to ravish one's heart. Come on let us mend our pace." But, as they went on, the road became very muddy, by-and-by their feet began to slip, and after a while they were both up to their necks in a slough. "Oh," says Pliable, "is this the happiness you have told me of? If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life, you shall posses the brave country alone for me!" And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house, and Christian saw him no more. O! if it is not a work of grace when you get a little soul-trouble you will say, "Ah! I will have none of this. I thought it was going to be all 'hallelujahs,' and 'bless the Lord!' I did not look for depressions and bewilderments." Now, when I hold up my Master's colors and invite recruits, I am by no means eager to enlist cowards. I want those who for God's sake and by his spirit will go through the Slough of Despond, resolved to escape from the City of Destruction. You must "dwell deep," then, or inward trials will send you back to the world again.

How Shall I become a Christian.

"Believe on the Lord Jesus Christ," says the Bible. That is—give up your disobedience to God and your neglect of his gospel, and, asking forgiveness for the past, take Christ as your Savior, and consecrate yourself to him entirely and forever.

Hence, in order to become a Christian, it is not necessary that we have a given amount of emotion, or of excitement, whether in view of our sins, or of our eternal danger, or of the glorious hopes set before us in the gospel. "*One* thing is needful," says the Redeemer—only one; and that is, to abandon our past neglect of him, and make him, henceforth, our Savior, our Master, our Teacher,—our *all*. The Israelite, bitten by a fiery serpent, was to look at a serpent of brass lifted upon a pole; that alone was necessary. Till he did that, the greatest amount of fear or of pain availed him nothing. *When* he did that, his cure began. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." He *has been* lifted up, and whosoever "looks" shall live.

And *nothing but this* will do. No amount of feeling will do. No good works will do. No effort to make oneself better will do. Any attempt to make conviction of sin, or *anything of our own*, take the place of the grace of God in Christ, is but a form of self-righteousness; that is, a form of that very selfishness which is to be given up. In becoming Christians, then we make Christ all our salvation.

And we give up our all for Christ; not only our property, our talents, and our time, but our desires, our feelings, our aims, our aspirations, our plans of life—yes, all. And because we give up *all*, we give up self-dependence for perseverance in the Christian course; and, with self-dependence, we resign self-confidence on the one hand, and unbelieving fears on the other. He has said, for our admonition, "Without me ye can do nothing;" and, again, for our encouragement. "My grace is sufficient for thee, for my strength is made perfect in weakness." We believe these declarations, and rely on the Holy Spirit, sent by him in answer to prayer, for strength to overcome the world, our great adversary, and ourselves.

Reader do you know yourself to be a sinner? Then you may come to Christ and may come NOW. You believe that you need a Savior, and that Christ is the Savior you need; act on your belief by making Him *your* Savior. The wayward little child, who has stood obstinately refusing his father's call to come to him finds it a very simple thing at last to give up his obstinacy and fall into his father's arms. So simple is it to cease refusing the Savior's invitation, and humbly, penitently, trustingly, to accept it. Will *you* not do so? And as we close this article will you not, with prayer for Divine forgiveness and praise for Divine mercies say—

> "A guilty, weak, and helpless worm,
> On thy kind arms I fall;
> Be Thou my strength and righteousness,
> My Savior, and my all."

The Kohinoor Recut.

The Kohinoor, as it originally came into the hands of the Queen of England, was far from being "the mountain of light" its name signifies. It was cut, as Indian diamonds usually are, upon the sides, the top being flat; and many inferior diamonds far exceeding it in brilliancy.

It was sent to Holland, and there recut in the style of a brilliant, a principal face surrounded by many facets, reflecting the prismatic colors from every side, and is now a marvel of beauty

An experienced workman often spends two years of continuous labor upon one stone; such delicate and patient work is necessary to preserve the stone and exhibit its beauty. Even the diamond-dust is preserved with care, to be used in its final polishing.

How like the Indian diamond are God's children untouched by adversity! Precious jewels; but reflecting little of heaven's light. Then the Great Workman takes them in hand, and patiently and carefully cuts upon the hard surface. Worldliness yields at his touch, hidden lights flash out, each cut reveals a new beauty. But the sorrowful heart cries out, Why this *long continued pressure*, why blow upon blow for *me* while others sit serene, untroubled?

Ah, sorrowful heart, take comfort; thou art one of thy Lord's chosen, precious stones! The more thou art cut and fashioned and polished, the more wilt thou shine in his crown when he maketh up his jewels. Thine is the rare and precious portion of his favored ones: chosen in the furnace of affliction, wrought upon by the Spirit, freed from the impurities of the flesh, polished by the diamond-dust of care and sorrow and disappointment, until the soul is lifted heavenward, and heaven's own light is reflected in its face. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Correspondence.

From Our English Correspondent.

The English papers are completely Napoleonic. All are brimming with newsgraphs and paragraphs relating to the now deceased emperor. His character is left almost wholly untouched by the journalists of our land, while we learn, on the contrary, by telegrams from the United States, that the *literati* there are dealing with his life without superstition and in a spirit of strict justice and impartiality. The defunct monarch has been in his day little less than a demi-god. We remember when the natives of our own garden island trembled at every step of the illustrious but withal ignoble dead. His word was an awful terror, his polity a designing opposition, and his ever-increasing and perfecting military and naval armaments the creeping bugbear of a national and frightful nightmare. People said his silence was ominous of evil ahead, and his martial preparations foreboded trouble. So that, were he quiet or astir—did he look, speak, or move, there was a something behind all, and he would yet make England and the rest of the nations quail for their existence. But now, silent, cold, helpless, the "Destined Monarch of the World" lies in the cold ground at Chiselhurst, and none of these fears have been realized, and none of the dreams of false prophets have come to pass. Instead of this Napoleon III. has passed away from among the living, and, with grand attending *cortege*, has been borne to the house appointed for all the living. He is gone to the dead; and as I write I think of the words of the poet, learned in early childhood:

> "Hither, as to the grand retiring room,
> From earth's wide stage the mortal actors come,
> And here partake an undistinguished doom.
> Aside their honors with their robes they throw;
> The herald and his trade are lost below;
> The king, deposed, forgets the noise he made,
> And the rude peasant crowds the royal shade!"

No doubt you are aware that in England there is a man by the name of Baxter, who has a number of followers, who expected to see in the late emperor a wonderful prophetic character. He found a prophecy in the Revelation and tried to connect it with Napoleon III., using all sorts of ingenious sophisms and plausible arguments to make him out the destined "man" to rule the nations. He wrote a book on the subject entitled "Louis Napoleon the Destined Monarch of the World." I have it near me at the present time. It contains nearly four hundred pages. Napoleon in this work is said to be the personal anti-christ, and the most extreme and reckless statements are made concerning this "man of sin" without the least hesitancy or suggestiveness. Statements are as boldly absolute as the utterances of Deity. He does not say "I think," but "It will be." Turning over the pages of this book at random, I see, (p. 97), "Event XI. Acquirement by Napoleon of *supreme power over Great Britain*, and, in a less degree, over America. (Rev. 13-17.") Instead of this he died an exile in England, and, as for America, you will know that to say he had almost supreme power over the States is to assert a falsehood.

Again (p. 126), we read: "The appearance and ministry of the two supernatural witnesses will be necessitated by the *severity of Napoleon's persecution*, against the violence of which no mere mortal can contend." The book is full of just such silliness; that is, it would be silliness if it were not more—a tampering with God's Word, and an unwarrantably presumptuous adaptation with which God is not pleased. I saw also a monthly, imprimatured with one of the last months of the year 1872, in which the most particular plans of the deceased, depicting his future movements, were laid out with a certainty and positiveness that could only be the production of a monomaniac. No sane man could possibly have arranged anything so presumptive and yet complete. I wish I had it before me at this time that I might give you some extracts from it. As I read it I felt truly pained. But death has rudely disturbed the fancies of this dreamer. Napoleon, instead of being a mighty universal potentate, is tombed; and by this time over his head may be seen the Latin initials, "*R. I. P.*"

I might here write my convictions on the course taken by the person I have referred to. It is a very serious matter to be wise above what is written. We ought to know *what* God has revealed—*all* of it. And we should understand it just in the same proportion that he intends us to. It seems to me, if the Spirit has spoken expressly and plainly on any truth or coming event, we should seek to understand it as clearly and emphatically; but where it has pleased God to leave subjects and events obscurely, only limiting them, and giving no explanation, we should be very slow in receiving human interpretation on these "dark sayings," and things "hard to be understood." It is great hardihood and extreme folly to anticipate *persons* signified, or to say of these intentionally secreted particulars, how, when, and where they will happen. It should be enough for us to know God is true, and what he has said will surely come to pass. Believing in this manner we should wait and watch, and ask God to teach us when prophecy is becoming history. And I am sure, from past history, that God our Father will give us wisdom to recognize the correspondence of events with his own pre-given Word, and thus confirm our faith in his immutable and unalterable veracity.

When a matter is plainly written in the Bible, and all is made clear by the Spirit beyond guess or probability, we should collect up the passages so written, and believe what is noted in the Scriptures of truth; but when a fact, event, impersonation, or being is left by the Spirit enveloped in cloud, and so obscure as not to be comprehensible by ordinary ken or comparison of spiritual with spiritual, wisdom, modesty, and humility teach us to wait for the lifting of the obscurity, not attempting to put a construction of our own on the truth, that we may see exhibited in the light of actual history, the prophecy enfolded in indistinctness. Then, presently, when the prophecy becomes "*present truth*," we shall know the truth of the age if we, like the children of Issachar, have understanding of the times.

The fault of Baxter and the Baxterites is this: They have found things noted in Scripture which they did not understand; and, evidently, God had kept it from them; perhaps, because it was not present truth, or because it would not be useful to them. But they, having a prurient and unhealthy curiosity, desired to be "*before* the times," so they "rushed in where angels fear to tread." They acted on the doctrine that the prophecies of Scripture *are* of "private interpretation;" and having fixed on Napoleon as the man of mystery, applied them to him in the most foolhardy and riskful manner; and the result has been what one could easily have imagined—and, by the way, what I anticipated, a mistake which has brought the subject of prophecy into disrepute and entailed odium on those who attempt to expound it.

Had Mr. Baxter obeyed the Lord and not leaned to his own understanding, he would never have so grievously erred. Had he *followed* the Good Shepherd instead of running before him, it would have been well for him. And as it is, it is to be hoped that his mistake and disgrace will teach men neither to assert themselves or dogmatize on a mere interpretation of their own as of paramount importance or infallibility with the Word of God.

A man's presumption is thrown violently down. A man's folly has appeared. But God is yet there, and his Word remains intact and unbroken. And though a thousand interpretations fail through, his Word is as certain of fulfillment in his own way and time, as his life is unending. Let us seek, then, to understand God, and not try to unravel, elucidate, and explain him, by our own thoughts and dreams.

From John R. McConnell, Louisiana.

Though a member of the Baptist church, yet I fully agree with you as to "the faith once delivered to the saints." I am an Adventist, and rejoice in the hope of the speedy coming of Christ to establish an everlasting kingdom on the earth. It gives me a great deal of pleasure to read the letters published in THE TIMES from week to week, giving accounts of the spread of gospel truth. It is working slowly, here in this wicked city. Br. Scott, who, a few months ago was turned out of the Baptist church for advocating the doctrine of "soul sleeping" and "the destruction of the wicked," has gone to Shreveport, and the seeds of gospel truth will be sown and well attended to in that place. He is a very active and earnest Christian, and will do all he can to spread the light. A few of us are left in this place who are doing all we can to advance the cause and bring men to a knowledge of the truth as it is in Jesus. May we have your sympathy and prayers.

From A. Farrow, Melora, Ill.

I write to inform you that on last Sabbath eve. Feb. 9, we closed an eight days meeting in this place, in which Eld. O. D Gibson did most of the preaching. Br. J. M. Haycraft, of Missouri, giving us one discourse. Br. G.'s sermons were very plain, clear, and scriptural, and carried with them a great degree of the convincing power of God's never failing word. By reason of this, many hearts were made glad. This being particularly the case with Bible readers. There was no special revival of grace, or ingathering into the church. We regarded the meeting as a seed time, in which the precious word of truth was sown, from which a copious fruit may be gathered in the future.

The cause is still advancing with us. The opposition with which our faith is met seems to strengthen it, and although some of us are denounced as heretics, having the Bible as our defense, we can say to our opposers, as did some who were so denounced in the apostles' day, 'After the manner which they call heresy, so worship I the God of our fathers."

From J. L. Chadwick, Kasota, Minn.

The little band here is still alive. We have been deprived of preaching most of the time, except THE TIMES, which is an ever welcome visitor. But we have kept up our prayer meetings, and yesterday we met at Br. S. Hubble's and had a precious meeting. These meetings are where we feast from the table of our blessed Master, which is ever spread with the delicacies of spiritual food. His store house is ever full, and he willing to give to those that call upon him.

Br. S. C. Wellcome preaches to us occasionally now, and we hope he will hold a protracted meeting before long. Last month I accepted an invitation to accompany him to a portion of his field of labor. We went first to Eagle Lake, where he had held a protracted meeting, and God blessed his labors, and twenty-two started for the kingdom. It did my heart good to hear their testimonies. We then went to Medo where he preached Saturday eve. and Sunday. Several had made a start, but one rose for prayers, went home, erected a family altar. Thus the good Lord is blessing the labors of Br. Wellcome in all his fields. Some never had had a Bible in their families, but under his labor they procured one and searched to see if the things he preached were so: and the universal cry is, "Cannot you come oftener?" May the Lord send more laborers into the field.

From O. C. Marston, New Rutland.

Our meeting at this place is progressing finely. Several have renewed their covenants, and one has been converted. Last night three rose for prayers, and so the work goes on. The attendance is large, and a deeply solemn feeling pervades the audience. The church is greatly revived. Old difficulties and hard feelings are being killed by the parties being filled with the love of God. This is the best way to settle and get rid of trouble. Christians of all denominations come to our meetings and enjoy perfect liberty. I never saw a sweeter spirit among Christians of differing sentiments.

From Stevenson, Ala., Feb. 13.

Perhaps a few words from the South will be of interest to your readers. God is at work. I have just come from a four days debate between Br. Allison (Christian) and Br. Cargile (Baptist) on the kingdom and immortality. Perhaps I ought to say Br. Cargile has been preaching the coming of Christ and the mortality of man for over a year, and the last week of this month he is to be tried by his church for heresy. He needs the prayers of those who love the blessed hope. He stands almost alone; but God is with him. Truth did not suffer in his hands at the debate; I think good will grow out of it. We held meetings nights and over Sunday after the close of the debate. God was with us. Preachers from four different churches were present on Sunday, each one taking part, and all seemed to love God and each other. I could but thank God for it. Truth is spreading; the church is getting ready for the Master. God help us all to do our part well.

H. D.

Brief Extracts.

Helen M. Benson, Norwalk, O., says:—It is like having a good sermon to read many of the articles in THE TIMES, and to read the letters from the dear brothers and sisters scattered over the land is like a conference meeting. So, in imagination, I have my good times reading the paper. And it is about all the Advent preaching we have, unless we go to Norwalk. And we have been attending meetings there the past week, to hear Br. Fenn, and have indeed had a feast. The Lord sent him to Norwalk just when he was most needed. He has had a full house, several have come out and the interest is on the increase. They are in hopes to secure the labors of Sr. Elvira Jennings for the coming three or four weeks. God grant that they succeed in getting some one who will be instrumental in winning souls to Christ.——Br. Reese, at LaCross, Wis., says:—I am still trying to maintain and stand up for the truth as it is in Jesus. Although we have no preaching, yet we meet twice a week for prayers. The attendance is small, yet the Lord is with us. Praise his name for the promise, that where two or three meet in my name I will meet with them. I want the prayers of all, that I may be a light in this great city, and be ever ready to give a reason for the hope that is in me.——Sr. M. Tousley, Crooked Creek, says:—"Go work in my vineyard," is the command, and we are trying to obey. We lend our papers to our neighbors, and point them to Bible texts, and they become interested to know what the Bible does teach, and begin to think for themselves. I trust there has been some seed sown on good ground. We are trying to build a chapel. Brethren in the church are working very faithfully. May the Lord crown their labors with success.

The Nearing End; An Argument to Prove It.

"No Christian doubts that about six thousand year ago this world was prepared for the above of its present inhabitants, and that the time will eventually come will when it will be destroyed by fire. That this globe had a beginning, and will have an ending, is the undoubted faith of every believer in Christianity. When will this terrific conflagration take place? Is it to be expected within a few months, or within years: or are countless ages still to roll on before the archangel's trump shall utter its peals, and the earth and all that are therein shall be burned up?

"There are certain facts which seem to indicate that the end of all things is at hand. If the number of births to the world exceed the deaths, in the ratio, the time must of course eventually come when the world will be so crowded with inhabitants that it can hold no more—that there will not be room for another individual to stand up on the surface of the globe. Now it is an unquestionable fact, that the number of births do very decidedly exceed the number of deaths, and that in a ratio continually and rapidly increasing. And all things are tending to magnify that increase. Wars are becoming rare, and it is probable that soon that terrible desolation of the human family will disappear forever. Medical skill is making rapid advances in curing diseases, and in guarding the system against their approach. Comforts are multiplied, which shield the infant from exposure, give vigor to the frame, and prolong our days. And from these causes, and others, each succeeding year the excess of births over deaths must be increasing.

"But even at the present comparatively slow rate of progress when vice and crime are doing so much to retard the progress of the human species, the population of these United States doubles once in twenty-three years. And we can see no probable causes in the future to diminish this ratio of increase but on the contrary, very much to add to it. Humboldt estimates that the, continents of North America, when all r resources are fully developed, may tain a population of three thousand hundred millions; that is, about r times as many as the present pop- tion of the whole globe. But even he present proportionate increase of ulation, in the year two thousand twenty-four, but one hundred and hty-four years from now, the popu- on of this country will be forty ndred millions: and in twenty-three rs more, just two hundred and en years from the present time, the ulation will be eighty hundred mil- ns; more than twice as many as can, any probability, live in the land. To t, then, are we coming?

When we consider how full the Old rld already is, and the many causes ch are now combining, through the ances of piety, civilization, and the s, to ameliorate the condition of the nan family, and thus to promote the re rapid increase of population, we not imagine that an inch of ground l, in two hundred years, be left un- upied in that hemisphere. What, n, is to become of this vast and ac- ulating population of earth, when hall have filled every possible nook l corner of the globe, and shall ve exhausted all its conceivable re- rces? Is bloody war again to riot the extermination of the human e? Neither God's Word nor his vidence warrant this expectation. e time is evidently near when the ord shall be beaten into the plough- re, and the spear into the pruning- k, and the nations of the earth shall rn war no more. Is famine, with nt and skeleton limbs, to stalk in ror over the fields and cities, and families of the earth to waste and sh through the miseries of starva- ? This would be a millennium of thly wretchedness indeed, the idea which no sane mind could cherish a moment. What, then, is to be result? It seems capable of math- tical demonstration, that matters not progress, *as they are now pro- sing*, in this world, two hundred rs longer—perhaps not half that . Every thing seems converging crisis; and some tremendous re- must soon ensue. The population he world is rapidly outgrowing the ld's capacity to sustain it. One of e things is, therefore, inevitable. some supernatural interposition, rapid increase of population must prevented, or war and misery must off the starving myriads strug- g for a foothold upon the earth; or *end of all things is at hand*, and a dispensation is to be ushered in, he introduction of the new heavens new earth, wherein dwelleth right- ness. The probability of this lat- result is in process of rapid devel- ent, by all the teachings of proph- and Providence.

If a ship at sea, at a hopeless dis- e from land, has sprung a leak, and water is increasing in the hold, withstanding every endeavor to ent it, an inch an hour, you can ulate, with mathematical precision, long it will be, at that rate, before ship will be full. And you are ab- tely certain that unless there be e Providential interposition, the must sink in a given time. Now world is just in this condition. Its ulation is rapidly increasing, and ourse, the time is at hand when it t be full—when it can hold no e people, and when some stupend- change must ensue. The increase population is now such, that unless rded, this event must take place hin two hundred years. Are there prospective influences which may rd this progress? No, none at all. the contrary, every thing indicates ratio of increase must be continu- and rapidly augmenting. The s being admitted, we can no more st the conclusion than we can resist demonstrations of Euclid.

Does prophecy throw any light up- this question? It is certain that e is nothing in prophecy that mili- s against this view.—*Sel. by D. T. ylor, from the "N. Y. Evangelist."*

Compelled.

eremiah had been greatly persecu- for his faithfulness in delivering word of God. He tells us the rea- for his continuance in a work ich brought him so sorrowful a re- d. He gives us to understand that had been faithful in delivering God's rd, because that word had been rpoweringly precious to his own l. He could not do otherwise than ak the truth, because that truth had n his own daily food. He had met h nothing but ill-treatment from se whom he addressed; they had fied him in every way; he had been t in the most noisome dungeon; he l been denied even bread and water; everything short of actually putting him to death had been inflicted upon him by his ungrateful countrymen; but still he went on prophesying. He could not be silent. Though his prophesying brought him nothing but tears, yet he continued still to prophesy; for God's word came with such sweetness to his own soul, and filled his heart with such ravishing joy and delight, that he could not do otherwise than go and tell out among his fellow men what had been so delightful to himself. I believe this to be the secret of living ministry. The ministry that is fed upon flattery, and flatters those who flatter it, is a poor feeble counterfeit, and God will never bless it; but the ministry which under great difficulties and fierce opposition is still sustained because the preacher cannot help continuing in it, is that which God will bless. It was good advice of a venerable divine to a young man who aspired to be a preacher, when he said to him. "Dont become a minister if you can help it." The man who could very easily be a tradesman or a merchant had better not be a minister. A preacher of the gospel should always be a volunteer, and yet he should always be a pressed man, who serves his King because he is omnipotently constrained to do so. Only he is fit to preach who cannot avoid preaching, who feels that wo is upon him unless he preach the gospel, and that the very stones would cry out against him if he should hold his peace.—*Spurgeon.*

THE love of the world cannot be expugned by a mere demonstration of the world's worthlessness; but may it not be supplanted by the love of that which is more worthy than itself? The heart cannot be prevailed to part with the world by a simple act of resignation. But may not the heart be prevailed upon to part admit into its preference another, who shall subordinate the world, and bring it down from its wonted ascendancy? If the throne which is placed there must have an occupier, and the tyrant that now reigns has occupied it wrongfully, he may not leave a bosom which would rather detain him, than be left in desolation. But may he not give way to the lawful sovereign, appearing with every charm that can secure his willing admittance, and taking unto himself his great power to subdue the moral nature of man, and to reign over it? In a word, if the way to disengage the heart from the positive love of one great and ascendant object, is to fasten it in positive love to another, then it is not by exposing the worthlessness of the former, but by addressing to the mental eye the worth and excellence of the latter, that all old things are to be done away, and all things are to become new.—*T. Chalmers.*

OBITUARY verses are generally rather flat, except for home consumption. They are, no doubt, very dear to the immediate relatives of the deceased though of no interest to the thousands, for whom a paper is published. Do keep those verses at home, where they are very proper,—keep them at home for your sake, not ours.

When you see a man with a great deal of religion displayed on his shop window, you may depend upon it he keeps a very small stock of it within. Do not choose your friend by his looks; handsome shoes often pinch the feet.

A MINISTER who had preached somewhat languidly, yielding to his faint mood of mind, as he descended from the pulpit was met by a good brother who said, "You had no right to put such an evident dishonor upon your sermon."

A WRITER in the *Traveler* says that "if women were as particular in the choice of a virtuous husband as men are in the choice of a virtuous wife, a moral reformation would soon be begun."

TEACHERS, remember this text:—"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye speak into the air." (Cor. 14: 9).

"Ye Christian sects who all declare,
Lo, Christ's in this, and he is there,
Your brighter proofs from Scripture give,
Show which must die and which must live."

"Prove all things; hold fast that which is good."

POSTHUMOUS charities are the very essence of selfishness, when bequeathed by those who when alive would part with nothing.—*Colton.*

Our Young Folks.

The Terrible Chain.

It has been related by a French writer that the captain of a vessel was one day walking carelessly along by the side of a river, not far from its mouth, at low water. As he looked about him not minding his steps, he did not see extended before him a great chain, one end of which was fastened to a ring fixed to a stone on the bank, the other to an anchor sunk in the river. Not seeing it, he stumbled against it, and his foot passing through one of the links of the chain, he could not draw it back again. He struggled violently to extricate himself; he turned his foot first on one side, then on the other, but all in vain. He then called out for help, and some men who were passing heard him and hastened to his assistance.

They strained every nerve to drag the foot through the chain, but it was beginning to swell, and all their efforts were in vain. What was to be done? To unfasten or take away the chain was impossible. It was a mass of iron which could only be moved with the help of a capstan; and there was no time to be lost for the tide was coming in, and the water rose every moment. "Let us call a smith to saw the chain," said the men to each other, and one of them was dispatched to the nearest village, which was at a distance of two or three miles from the spot. The smith came, but it was found that the tools he had brought with him were not powerful enough, and he was obliged to go back to the village for others. At last he returned.

In the mean time the tide had risen, the mighty waves were rolling in, and the water, which at first had barely wet his feet, had now reached the unfortunate man's waist; the men who had come to his assistance had been forced to get into a boat, and the smith saw he could do nothing for him. What was to be done? O, the agony of that moment! There is one last resource, only one, but it is a terrible one. He must sacrifice his leg to save his life. Will he do it? Yes, he will sacrifice any thing, every thing, to escape death.

A surgeon is sought without a moment's delay; he comes in hot haste, bringing his case of instruments and every thing necessary for the operation. The unhappy man sees him approaching. "O do not lose a moment," he cries; "cut off my leg, doctor, and save my life." But when the doctor reached the spot he was obliged to get into a boat, and it was only by strong strokes of the oars that he could get near the man; the water had reached his neck, and with great trouble they kept his head above water. "It is too late," cried the doctor, and in a few moments the waves rolled over the unhappy man's head—he was lost.

Reader, this terrible story may be useful to us as a comparison. You, like this man, go forth in the morning of life light-hearted and happy. The chain, which through carelessness he does not see, is the snare which Satan spreads for you. The ring in which his foot is caught is sin. He believes that he will easily free himself from it, but he deceives himself. The rising tide is death, which is approaching. There is not a moment to be lost; every passing hour renders the chain of sin stronger, salvation more uncertain. What will become of you? No boat in the world can save you; no smith has power to sunder that chain: there is no surgeon skillful enough to sever that which binds you to your sin. What will become of you?

There is a Savior, one only—Jesus is his name. He can save you, deliver you, set you free. Turn unto him, call upon him for help; do not delay, for time is passing, and now is the day of salvation. Cast on him but one look of faith. He is worthy of all your trust and all your love. "He became obedient unto death, even the death of the cross," that you might live forever. Do not delay to come to him. Whosoever believeth in him shall not be confounded. Jesus will be with you in the hour of suffering, of danger, and of death, and he will deliver you from them all. Come to him at once, for now is the day of salvation.—*Sel.*

The Listeners.

Two city boys lost their way in the woods, and late at night took shelter in a solitary inn.

At midnight they awoke, and, sitting up in their bed, heard some one talking in the next room.

The boys put their ears to the wainscot, and distinctly heard a voice say: "Wife get the big kettle ready tomorrow, for I mean to kill our two young rogues out of the town."

The poor boys shuddered.

"Oh, dear, this innkeeper is a cannibal!" they whispered softly to each other. "What shall we do?"

After a moment's thought they got out of bed and sprang out of the window, hoping to escape that way. But one of them hurt his foot so badly in jumping that he could go no farther; and, besides, the great door of the yard was locked. So they crept into the pig-sty with the little pigs, and lay there trembling till morning.

In the morning came the innkeeper. He opened the sty-door, sharpened a knife, and called out:

"Now, you little rascals, out with you: your last hour is come."

Both boys set up a cry of horror: and begged on their knees to be spared.

The man was surprised to find them in the pig-sty, and asked them why they thought him a murderer.

"Because we heard you say in the night that you would kill us in the morning."

Then the innkeeper laughed, and said,

"Oh, you silly boys! I never meant you. I was talking of my little pigs, whom in joke I always call my little rogues out of town, because I bought them in the town. But so it always is with listeners; as the rhyme goes:

"Put your ear to the door or wall,
You will hear no good at all."

—*From the German.*

Too Common Phrases.

"Oh! it is perfectly lovely!" "It's the most perfectly beautiful thing I ever saw!" "It is the sweetest bonnet in the world!" "It's the handsomest dress I ever saw!" "It's a perfect fright!" "It's the most unbecoming thing I ever looked at!" "Perfectly absurd!" "The most disagreeable person in the world!" "I thought I should die!" "He was pleased to death!" "I am nearly dead!" "I am freezing to death!" "I was scared almost to death!" Isn't that nice!" "What splendid potatoes!" "She is horrid ugly!" "She is real hateful!" "Isn't it awful jolly!"

How unmeaning these phrases are! I feel sorry for the helpless adjectives which are so abused. If every little thing is "awful" or "splendid," girls, what will you say when these words can properly be used? If you are "ready to die" at the slightest alarm, I fear when really in danger no one will believe you. Do you remember the boy in the fable who cried "wolf" to frighten the shepherds? After a while they ceased to notice his cries: so when the wolf really came, no one believed the boy's alarm, and the sheep were all killed.

Conference Minutes

NOTHERN PENN. AND SOUTHERN NEW YORK.

The above Conference held its first Q. M. for the current year at North Bingham, Potter Co., Pa., but having little business the most of the time was devoted to worship. But we are happy to say that Eld. E. C. Cowles, of Marathon, Cortland Co., N. Y., joined the conference, and we cordially recommend him to the brethren. Also the Church of God, at East Brookfield, Tioga Co., Pa., became a member of the conference. Our session was pleasant, and, we trust, profitable. Although held at a place where we have no church, many of the people are in sympathy with us; and all that is needed to establish a church is a good revival. There is a large field open here, but the laborers are few. Who can help us by men or means? We are encouraged to pray and work on.

A. H. BRIGGS, Sec'y.

HOOSICK VALLEY CONFERENCE.

Pursuant to notice, the first quarterly conference convened with the church at Gloversville, N. Y., Jan. 17, Friday a. m., A. W. Sibley in the chair, who reported as follows: Preaching brethren present—A. W. Sibley, President; A. P. Bump, Secretary: R. Mosher, R. L. Harrison, and R. H. Bateman. Delegates: William C. Comstock, Caldwell, James H. Cox, Gloversville, and Nelson Robertson, Hoosick, N. Y. Brn. R. L. Harrison, R. Mosher, and J. H. Cox, were appointed Business Committee, and redorted the order of business as follows: Reports of ministers and delegates; promiscuous business; also this proposition:

Resolved, That this Conference recommend that the Constitution be changed at its next annual session, so as to read, that all churches in this conference report at each session of its quarterly conference by delegate or by letter; and also that all the ministers will be expected to report either in person or by letter.

Adopted.

Cheering reports were given by ministers and delegates, which gave evidence that the Bride is making herself ready. Br. Comstock reported a membership of seventeen: Br. Cox a membership of sixteen; and Br. Robertson said two had been added to the Hoosick church. Father Judson, of Gloversville, being eighty-four years old, was present and said he was feeble in body but strong in faith, serving the Lord.

Second session: Under the head of reports was read a letter from Br. David W. Lincoln, clerk of the Hebron church. Br. Jacob Wilbur reported by letter, also, that he was not able to be present, but expected to remove to Wisconsin, and requested a letter. Voted that his request be granted.

Third session: Voted that we extend our heartfelt thanks to the brethren and friends of Gloversville for their kind hospitality and Christian courtesy shown us during our stay with them. Voted, that the minutes be sent for publication to THE ADVENT CHRISTIAN TIMES and *World's Crisis.* Adjourned *sine die.*

Connected with the conference at Gloversville was a series of devotional exercises; preaching by Brn. Mosher, Sibley, Harrison, Bateman, and Bump; also prayer and conference meetings, in which the Holy Spirit seemed to be felt by all present; but more especially during the communion season Sunday p. m., when all hearts were deeply stirred and united in prayer for one object; a season long to be remembered, such as every true child loves to experience. There were several new requests for prayers during the meetings, and the church seemed to be strengthened and encouraged, and we trust some good was done by our conference so providentially c[illegible]ed with this little, faithful band. To [illegible] all the praise. Amen. It would seem to be a very propitious time to set forth the truth in Gloversville by a special effort. May the faithful Counselor so direct, if in his wisdom it is the proper time.

We were much pleased to meet a brother from Caldwell, who came on foot over forty miles specially to attend our conference. Would to God such interest were manifest by all who claim to be looking for the King in his beauty.

A. P. BUMP, Sec'y.

ILLINOIS.

NEPONSET DISTRICT Q. M.

Met at Oneida, Feb. 6. The officers of the preceding year were re elected.

On Sunday, Feb. 9, Br. H. Willett was duly set apart to the work of the gospel ministry, by the "laying on of hands by the presbytery," at the unanimous request of the church in Toulon. Prayer by Eld. J. V. Himes, charge by Eld. L. F. Cole, right hand of fellowship by Eld. W. McCullock.

This was the best meeting we have had since the reorganization. The Lord is with us, and this is a guarantee of success. The preaching was, without exception, clear, convincing, Scriptural, and keenly enjoyed by some of our neighbors. The church was much encouraged, and a deep feeling of interestedness rested upon our congregations generally.

The cause is reviving in this district, and we are looking for better times yet. Other calls for labor are numerous, and the field wide. May the Spirit of Israel's God hover over and establish the work of our hands until the war-worn host is marshaled on the plains of Eden restored.

L. F. COLE, Sec'y

DE KALB DISTRICT Q. M.

The last Q. M. of this district was a season of much interest throughout, though we sadly missed the presence and counsel of our dear brother Kingsly, who has lately fallen asleep. The preachers present were F. Burr, E. H. Burington, L. H. Davis, N. W. Spencer, C. W. Smith, and H. G. McCullock. Congregations not large but interested. The old officers were re-elected. Adjourned to meet in Genoa, at such time as the officers should appoint. Our quarterly conference has become a fixed institution, and the blessing of our heavenly Father rests upon it.

MINNESOTA.

The eleventh annual conference of the Advent Christians of Minnesota convened at the Advent chapel, in Monticello, Minn., Feb. 5.

Ministers present: G. W. Miller, A. G. Lombard, Ezra Bacon, Jedekiah Raymond, Wm. Parsons, L. C. Collins, S. C. Wellcome, and L. R. Wood.

Delegates from Monticello, Minneapolis, Cottage Grove, and Independence. The severe weather, the deep snows, and the danger of snow blockades on the railways, prevented a general attendance from different parts of the State.

Reports from churches: Minneapolis, Monticello, Independence, West St. Paul, Cottage Grove, Kasota, Medo, Lemonde, Eyota, and Utica. Query: Where are our other churches that they do not report?

Preachers reporting by letter: Brn. P. Ramer, G. Bursell, Wm. J. Bursell, M. Wellcome, and R. M. Rowell. Ten preachers failed to report. Why is this? Do not our brethren take interest enough in our conferences to report their labors and success as well as expenses and remuneration, as was voted at our conference in 1871?

The President's report was read and accepted. It was an able address, just what was needed by us all, to stir us up to new zeal and energy in the cause.

Br. G. W. Miller also made report as Evangelist; had attended all our quarterly meetings. They had been seasons of interest.

The following resolutions were passed:

Resolved, That we have two campmeetings the ensuing year, one at Cheatham's Grove, in Utica, and one farther north and west.

Resolved, That our next annual conference be held at the camp-meeting, in Utica, Winona Co., and alternately with the camp-meetings hereafter.

Resolved, That each district hold two meetings in every three months.

Resolved, That G. W. Miller be requested to travel as an Evangelist the coming season.

Officers elected for ensuing year: President, G. W. Miller; Treasurer, J. Raymond; Secretary, S. C. Wellcome; Mission Board (with Conference Officers,) Wm. J. Bursell, D. Cheatham.

Twenty dollars and seventy cents was raised by contribution for the brethren in attendance from a distance.

The congregations increased from the beginning. A deep interest was manifested to hear Bible truth. The social meetings were excellent. God was with us. At the love-feast Sunday morning twenty-five spoke of their hope, through Jesus Christ, of eternal life in the new earth of the saints, and about as many more testified of their hope in Christ.

At the close of the evening service, a large number gathered around the table of the Lord and celebrated the death and sufferings of our Saxior. It was a precious season to all present. Many of us will, perhaps, meet no more this side of the judgment, but we lift up out hearts and rejoice that the event draweth nigh.

A vote of thanks was given to the friends in Monticello for their kindness and hospitality. "God bless them all," was the feeling of all. May we meet them in those beautiful mansions Jesus has gone to prepare.

S. C. WELLCOME, Sec'y.

Advent Christian Times.

CHICAGO, TUESDAY, February 25, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association,
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

The officers of the Association are as follows.
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☞ Address all communications to Wm. L. Himes, 25 West Lake St., Chicago, and

☞ Make all Postal Orders and Drafts payable to him, and always state the amount of money enclosed plainly at the head of the letter.

☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

Business Department.

THE WESTERN RURAL.—To any one paying us $1.60, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. [tf

Whitmore's Immortality.

We desire to correspond with any friends who have a supply of this work on hand, and will spare us a few copies. Will any such please write and let us know how many they can let us have.

FOR some reason we failed to receive the January number of the *Rainbow*. Will the editor kindly oblige us with a copy?

Notice.

My postoffice address for the present will be Lake Sibley, Kansas. Any one in Northern Kansas desiring my services, can address me there.

E. N. BLISS.

The "Times" to Ministers.

We send THE TIMES to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

Hades.

We learn that Mr. Constable is about to publish his work on Hades, of which several chapters have appeared in THE TIMES, by subscription. The work will be issued in England. We will receive subscriptions and forward them to Mr. Constable at the rate of one dollar a copy. The money need not be sent until the book is ready. tf.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

W Neville
J Langley
T C Baker
Z A Holton
J Gassett
H Macon
C D Lewis
G W Lawson
H Green
V Bissell
J Freed
M A Tibbetts
S A Keyes
M E Dibble
J C Lindsey
H M Benson
T N Sherman
O C Cotton
D Lasher
W Francis
J G Rogers
M E Green
A Farrow
J R McConnell
H Pratt
E Anderson
E N Orton
W H Peyton
M Towsley
H Wilkinson
J H Gallop
A Trabue
B F Wise
A Messenger
G Howard
A Raymond
A R Knight
H Willett
J Burgess
M E Hilton
J Lowry
P W Hough
E S Graves
D I Shamlon
L Remick
G W Gregory
R Crandell
M S Reed
T M Preble
C T Russell
W Royce
J H Burlington
E A Boynton
T J Giddings
J W Steuffer
W Brookins
W H Briggs
A Hooper
S Kelly
D F Sweetland
B Tuttle
H Kelley
S A Price
M D Peavy
R V Philip
A Brown
T B Weaver

Obituary.

HOOK—Died at Weister Creek, Vernon County, Wis., Feb. 4, Elsworth Warner, son of Henry U. and Angeline Hook, aged 10 years 1 month and 11 days.

After a short illness of about thirty hours, he closed his eyes in death. On the following day the funeral services were attended by a large number of relatives and friends. Words of comfort spoken by Anson Brown from Job 14:14.

BABCOCK—Died, at the residence of her eldest son, in Albion, Mich., Feb. 9, Sr. Olive Babcock; aged 88 years, 10 months, and 4 days.

Our aged sister was a firm believer in the second advent of Christ. She embraced the Advent faith in the year forty-three. Was formerly a member of the Christian church. Afterward united with the Advent Christian church, of Jonesville.

She maintained her faith to the end. She was a great sufferer for about three years, and longed to rest asleep in Jesus. She now rests in hope.

"Blessed are the dead which die in the Lord from henceforth, saith the Spirit, that they may rest from their labors, and their works do follow them."

R. T.

Crisis and Restitution please copy.

Book Notices, Etc.

WM. N. PILE has published a tract of eight pages upon the Year-Day Theory which we cordially recommend. Two copies for 5c. or $1.50 a hundred. Send your orders to Wm. N. Pile, Springfield, Mass.

WE have received from the author a copy *The Joyful Message; a Biblical Exposition of the Gospel.* By Joseph B. Rotherham. Reprinted from the *Rainbow*. Our readers have had a taste of the quality of this work, as we reprinted a large portion of it in THE TIMES. We are glad the series of articles have been put in shape for preservation and handy reference, for the essay is full of suggestive thought, and is a writing that one would desire to read more than once. Its critical suggestions are a valuable feature of the work. Mr. Rotherham is the author of a critical translation of the New Testament, which is very highly spoken of by excellent authorities.

SCRIBNER'S MONTHLY, for March, will be found to be one of the most interesting numbers yet issued. Life in the new diamond diggings is a story of personal experience—with numerous illustrations. There is a sketch of Prof. Moorse and the Telegraph, by Lossing, with portrait, fac similes of the first telegraphic message, and of the first daguerreotype of the human face ever made in America, and the true story of the sending of the first telegram. Folk life in German by ways is crowded with beautiful pictures of foreign artists. There is a very interesting sketch of Napoleon II., King of Rome, with portraits, and there is also a sketch of his pretended son.

This number is further enriched by many able pens in the educational departments. Home and society, edited by Frank B. Stockton, will be found especially noteworthy. There are also Etchings, an illustrated article, Among the Elgin watchmakers, by Dr. Eggleston. Letters from the people, about "The Great South," etc., in the publisher's department.

November and December free to all subscribers for 1873. $4 a year, 35 cents a number.

SCRIBNER & CO., Publishers,
654 Broadway, New York.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Forreston, Feb. 25, 26.
Ackerman, 11 a. m., March 2.
White Rock, 2:30 p. m., same day.
Rochelle, eve., March 2.
Creston, Reed's Hall, March 3-7.
Byron, March 11-15.
Elida, March 16. C. C. MARSTON.

Squaw Grove, in the Methodist church, 11 a. m., Feb. 23.
Eagle S. H., Sugar Grove, 2:30 p. m., same day.
Beemerville, 11 a. m., and 7 p. m., March 2.
C. W. SMITH.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Hope S. H., Broughton, 11 a. m., and Center S H 2 p. m., July 28, and every two weeks.
ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

The third Q. M. of the Eastern District of the A. C. Conference of Michigan will be held with the A. C. church of Marlette, Sanilac Co., commencing [illegible] m., Thursday, March 6, and continuing [illegible] Sunday.

Bret[illegible] come, as far as possible, and come to work. We earnestly hope this church will be prayerfully remembered, and the quarterly gathering will be a great blessing to them. They have a good and comfortable chapel, and we have reason to believe the brethren at Marlette will cordially greet all who may attend.
JOHN H. PATON, Sec'y

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Calaburgh, eve. Feb. 1, and once in four weeks.
Norris S. H., 11 a. m., Feb. 2, and once in four weeks.
Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

MINNESOTA.

New S. H., Garden City, Tuesday eve., February 25.
Kasota S. H., eve. March 2.
Turitan S. H., March 3 and over Sunday.
S. C. WELLCOME.

Owatonna, Saturday eve., March 8, and Sunday, as Br. E. K. Smith may appoint.
MRS. H. M. DURBY.

The first Q. M. of the St. Paul District will be held with the Minneapolis church, commencing Friday eve., Feb. 21, and over Sunday. A general invitation to all living in the district to attend.

The second Q. M. of the same district to be held with the West St. Paul church, at the S. H., near Br. Libbey's, commencing Friday, Feb. 28, and over Sunday. A full attendance is expected.

The first Q. M. of the Ottawa District will be held with the church at the Agency, commencing Friday eve., March 7, and over Sunday. Shall expect a full attendance of all the friends in the vicinity.

Second Quarterly Meeting for the same district will be held at Garden City, commencing Friday eve., March 14, and over Sunday. A full attendance is expected. G. W. MILLER, Evangelist.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The third Q. M. for the Southern District of Wisconsin will be held at Montfort, Grant Co., commencing Friday eve., March 14th, and holding over Lord's Day. We hope for a general attendance of the brethren throughout the district, and the preaching brethren in particular are requested to be there. Let all come praying that the blessing of our heavenly Father may rest upon the meeting, and that much good may be done in the name of Jesus.
GEORGE HOWARD.

I will commence a protracted meeting at Big Creek, Sauk Co., Wednesday, March 5. Will the friends of the cause of our coming Savior come and help us by their gifts and prayers?
P. W. HOUGH.

A protracted meeting in Baraboo, Sauk Co., beginning Friday eve., Feb. 28, and holding over Lord's Day. All are invited to attend. Come and help hold up the truth in this place.
E. P. GRAVES.

IOWA.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.

Signed:—T. E. Cook, J. Ingalls, J. Gildersleve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

Q. M. of the First District of the N. W. Missouri and S. W. Iowa Conference will be held at Troublesome Creek, six miles east of Atlantic, Cass Co., Iowa, commencing Friday eve., March 14. Brn. Hubbell and Nokes will be expected to come and help at this meeting. We also expect Eld. Wm. McCulloch. This is a good field, and the truth has a firm hold. Come, brethren, praying and ready for work. WM. MORPHY, Sec'y.

Romig S. H., near Milford, Feb. 2, and every fourth Sunday.

Waveland, Pottawatamie Co., Feb. 9, and once in four weeks.

Troublesome Creek, Feb. 16, and every fourth Sunday.

Hebing's S. H., Feb. 23.

Let the brethren circulate these appointments fully. WM. MORPHY.

MISSOURI AND IOWA.

The second Q. M. in District No. 2 of the S. W. Iowa and N. W. Mo. Conference will be held at Quitman, Nodaway Co., Mo., commencing Friday eve., Feb. 28 and holding over Sunday. Eld. Wm. McCulloch will be with us. A general invitation is given to all who love our Savior and his appearing. Come, brethren, to help us and cheer us with your presence.
JAMES C. SMITH, Sec'y.

MISSOURI.

There will be a special meeting of the Southern Iowa and Northern Missouri Conference at McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., March 14 and onward.
N. C. MILLER.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 212 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

The Western District New York Conference will hold its second quarterly session in the Old Congregational Church, in Le Roy, commencing Thursday eve., March 6, 1873, continuing over the following Sunday. A general attendance is desired. The church here is in its infancy, and we hope the meeting may do them good in the name of the Lord. We [illegible] come for the one object. C[illegible] there from the other districts [illegible] MOORE, Sec'y.

PENNSYLVANIA.

The next Q. M. of the Advent Christian Conference of Northern Penn. and Southern N. Y., will be held in the Wesleyan church, at Westfield, Tioga Co., Pa., commencing Friday eve., March 7, to continue over the following Sunday.
A. H. BRIGGS, Sec'y.

Warrensville, Lycoming Co., Feb. 22.
Quaker Hill, eve., Feb. 25.
Canton, Bradford Co., eve., 26.
Union, 3 miles from Canton, Feb. 27, March 1.
Segur S. H., Armenia Mountain, a. m., March 2.
Chase's Mills, Tioga Co., eve., and attend to baptism and Lord's Supper.
Sylvania, Bradford Co., March 3-5.
East Troy, March 6-7.
South Creek, Sunday, March 9, and attend to baptism. JOHN T. ORSLEY.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 237, St. Joseph St.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

THE COMING EARTHQUAKE, By D. T. Taylor. 25 Cents.

FEW SAVED; or, The Awful Condition of the World. 15c. By D. T. Taylor.

CRUDEN'S CONCORDANCE.—Unabridged, $5, by express. Condensed, sufficiently full for ordinary purposes, by mail. $1 75.

THE BIBLE TEXT-BOOK; or, The Principal Texts relating to the Persons, Places, and Subjects occuring in the Holy Scriptures. With maps and useful tables. 65c.

DICTIONARY OF THE HOLY BIBLE: with engravings, maps, and tables. $1 50. By mail, $1 75.

BIBLE DICTIONARY: by Smith & Barnum. The best abridgment of Smith's larger work. Leather $4. cloth $5. By express.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $12 by express.

ENGLISHMAN'S GREEK CONCORDance. With Greek and English index. $5 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. $7 50. by express.

THE SYRIAC-PESHITO version of the New Testament, by Murdock, $2 50, Post-paid.

THE BIBLE SOLUTION of The Phenomena of Modern Spiritualism. By N. Field, M. D. 10c.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 30c.

THE BIBLE TRIUMPHANT; being a reply to a work entitled 144 self-contradictions in the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed. 50c. post-paid.

ADVENT KEEPSAKE; or, a Bible text for each day of the year. 45c, post-paid.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Paper, 50c. Postage, 8c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

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VOL. X.---NO. 31. CHICAGO, MARCH 4, 1873. WHOLE NO. 462.

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All Christians Will Not Die—Forever.

"And whosoever liveth and believeth in me shall never die." John 11: 26.

It has been said in commenting upon the above passage—"*Some* Christians shall never die." Ought we not rather to say, *all* Christians shall never die, using that last word as Christ did in his sacred speech?

Till quite a recent period, thanks to my orthodox training, I honestly thought that God delighted in enigmas and contradictions, as his chosen way of setting forth (?) the truth. But the scales have dropped from my eyes. I believe that the same rule of interpretation applies to the Bible as to all other books. Its language is invariably literal, except where *from the nature of the case* it must be figurative, or it is specially declared so to be, as in Rev.19: 8. And so understanding it, those perplexing contradictions and absurdities have vanished, like mist before the sunbeams. By this simple method of interpretation of the word of God, the revelation of his will to man, is so plain "that he may run who readeth it."

Yet we still meet an ambiguity in the passage above quoted as given in the English translation: "whosoever liveth and believeth in me shall never die." Multitudes of believers in Christ then and since living have died; this is a fact of every day experience. What did Christ mean?

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In both these passages, if from our English version with the peculiar theological views thrust into it, we go back to the Greek, we find that in the original, as John wrote it, there is not the least ground for any misapprehension. The literal Greek is: "and all or [every one] living and believing in me shall not, not [two negatives in Greek more emphatic] die—*eis ton aiona*—to THE age," i. e. to eternity. He that liveth and believeth in me, he that keepeth my saying, shall not die—for ever! The Greek noun 'aion' is that whence is derived the adjective 'aionion,' which, in Mat. 25: 46, is translated everlasting and eternal.

Who those are who die forever, we well know: those whose life has been without God, and without hope in this world, those for whom their friends must sorrow as those without hope. (1 Thes. 4: 13.) From death which is the common lot of all men, they will have a resurrection; for all in their graves shall hear the voice of the Son of man and shall come forth: but these come not forth, as do the good, unto a resurrection of life, but unto a resurrection of condemnation. They shall be judged by the Judge to the second death, and in the lake of unquenchable fire, the capital punishment of God's tribunal shall be executed upon them. That death is eternal—it is forever. From this, those found in Christ, who have kept his sayings, will be kept by him who once died in their stead. They shall not, die forever, for Jesus has redeemed them. "The wages of sin is death, but the gift of God is eternal life." C. L. I.

Spirits and the Hair Business.

Among the new fields for woman's labor, we have been the most amused with the enterprise of a female Chicagoan, who, finding that her finances were getting low, and having a chronic dislike for work, set herself up for a spirit medium. Having an eye strictly to "business," she did not spend her valuable time in tipping over chairs and making up ghostly faces at the windows of dark closets. Not a bit of it. This enterprising female was acquainted with hu-*man* nature, and advertised that, while under spirit influence, she could compound a Restorative that would raise hair on bald heads. She must have a lock of hair and *five dollars* enclosed, whereupon she will diag-*nose* the hair and the greenback, and send the wonderful remedy by express. She understands the power that lies in printers' ink and uses it freely. We saw four long advertisements of hers in a single issue of a Chicago paper.

As soon as they "saw the point" a multitude of parties, whose ages varied from fifty to seventy years, rushed into the net so carefully prepared by female fingers. One verdant youth, who gave his age as fifty-four, was encouraged to send another greenback for a second bottle, from the fact that the first had created quite a literal smarting upon his bald head. The presence of this last symptom might prompt a skeptical mind to inquire if they raise mustard in the spirit world. We give this case as one of the absurdities of Spiritism, and an illustration of the gullibility of human nature.

The Present Times Foretold.

Thirty-one or two years after the death of Christ the Apostle Peter uttered a remarkable prediction. It was, indeed, safe for the Apostle to predict opposition, at almost any time, to the principles of the Gospel. But it was no mere general opposition that Peter spoke of. He pointed out a distinct kind and quality of opposition.

His language is this: "There shall come in the last days scoffers, walking after their own lusts, and saying: "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the Creation."

That is to say, men in the "last days" of religious history would argue against the truth of Christianity from the *permanence of the ordinary course of Nature.* This would be the characteristic type of objection "in the last days."

The decisive plea for non-acceptance of the Gospel would be, not its uselessness, not its self-contradictoriness, but the steadfastness of the order of natural events. It would be said that the regularity of the occurrences which transpire in physical affairs and in the affairs of men disproves every allegation of intervention by supernatural power in the past and discredits every prediction of such intervention to come. Here, certainly, is a striking and interesting fact. A document of Scripture, nearly two thousand years old, foretells the taking up, at a far future period, of a certain precise and characteristic line of opposition and assault against the Gospel. And it declares that this peculiar type of antagonism to Christianity will mark one of the concluding epochs of religious history. It will come late in the order of events. It will be among the more immediate of the precursros of those great changes which will usher in the Kingdom of God.

Now, it is not the purpose of this article to offer any opinion as to the length of that period denominated by Peter the "last days." Whether long or short comes not within the present design.

But it cannot but be a solemnly impressive truth to at any one at all concerned in watching the progress of Christian history that the precise type of opposition to the Gospel, thus pointed out marking a late epoch of time is exactly the distinguishing and pre-eminent characteristic of our own days.

For now about two generations the antagonism to Christianity has been assuming precisely the form predicted so long ago. With increasing unanimity the assailants of Revelation have been marshalled on this ground. Driven from one position after another, they have for a considerable period, and especially during the ten years just passing, been gathering their forces on exactly that standing-place where it was foretold they would be found "in the last days."

The attitude of the opponents of evangelical religion on this question of miracles is one example in point.

Miracles are an essential element in Christianity. Either the miracles of the Bible are true or the religion of the Bible is false. The miracles are not to be separated from the religion. They are constitutive portions of it. The supernatural birth and character and resurrection of Christ are miraculous events, the disproof of which is fatal to the whole scheme of Christianity.

But the main strength of modern unbelief is directed precisely against this point—the discrediting of the supernatural element in Scripture, the doing away with all that is miraculous in the person and life of Christ.

And the argument by which this is attempted is exactly the argument Peter foretells. The order of Nature is so regular and unbroken that it raises an insuperable presumption against the truth of miracles, past or future. The fixed and orderly course of events have not been broken in memory of man. "Since the fathers fell asleep" no such interpositions in the march of physical law have occurred. It is, therefore, improbable such interpositions ever did occur. The argument lies against them.

And, if they did happen, it is equally unlikely they ever will happen. There never was a supernatural birth; there never will be one. There never was a resurrection from the grave; these never will be one. The order of Nature discredits the statements of Revelation.

It was David Hume who first put this argument into a cogent popular form. But since his day it has become the current and characteristic argument of unbelief. It is one which the whole tendency of popular feeling in reference to the physical predisposes to and enforces.

And never since Christianity had an opponent had it one so formidable. If the argument is valid at all, it sweeps the whole ground.

It disposes of the person and history of Christ; for that person and history are of no considerable account unless they be supernatural and divine. It disposes of the doctrine of new birth. For the very conception of regeneration, as presented in this gospel, is a transformation which Nature has no power to work; but which itself bears witness of a God who comes forth from his hiding-place and by the touch of his own hand regenerates the soul. It disposes of the predictions of Scripture concerning resurrection, the judgment, the visible kingdom of Christ. For these are not events in the order of Nature. Should they occur, they would be witnesses that all things did *not* continue as they were from the beginning.

Whether this argument is valid enough to do all this which it proposes to do is not, however, now our question. The point to which attention is directed is that, whether valid or not, its pretentions were definitely anticipated and foretold.

Words could not more acurately describe the traits of a moral epoch than those words which the Apostle puts by anticipation into the mouth of an objector of a far future day describe the habit of thought which marks the infidelity of this hour. The whole course of disbelief from Hume to Herbert Spencer is exactly portrayed in that homely saying, spoken so long ago: "All things continue as they were." *That*, in simple language, is the complete argument of modern skepticism. Strauss' discrediting of Scripture, Colenso's denial of the Hebrew records, Renan's reduction of Jesus to an impostor, Tyndall's ridicule of the efficacy of prayer, all are succinctly epitomized and depicted in that antique delineation of the nature of the scoff of the "last days." Just this it is which, for many among us, is emptying the Gospel narratives of historical truth, which is vacating devotion of its reality, life of any divine meanings and relationship, the future of its celestial hopes, and even the world of its God.

But all this, let it be remembered, was foretold. Simple but wonderful and encouraging fact. Fact which is in itself a prophecy of the discomfiture of the assault thus anticipated and described.

The mind of the unlettered fisherman of Galilee reached onward to a period not yet arrived at birth by near two thousand years. Who can believe that it was by force of natural insight he thus penetrated the future and thus discerned the features of religious thought in our distant day? What was there about the man Simon Peter, either in education or native endowment, to give him thus a power to describe the philosophic character of a time so foreign to every ancient habitude of mindas is our own?

Modern science and its bearing on religious truth! The characteristic speculative tendencies of the nineteenth century of time! How saw he them? Yet seen they were and described they were in language as exact as if written to-day. This shall be "in the last days."

This period, then, foretold, we may believe also this period is provided for. The light that illuminated with so far penetrating a ray the Apostle's eye shines not to this point only, but beyond. God is not taken by surprise. Things concerning his Gospel fall not out unaware. The courses of human thought in reference to the religion of Jesus are courses which are foreknown and lie within the scope of the divine plans. However, at any period of time, unbelief seems rampant and its weapons appear almost irresistible, neither it nor its armament have been overlooked or unconsidered by him who is leading his church to victory.

True, we do stand in the midst of a doubting period. True, many men's minds are disquieted in them. But it is a *predicted* time. All its perils and difficulties are anticipated. And the same voice which tells us the condition of things in these "last days" tells us also a condition to come after them. However men may now be saying, "All things continue as they were. Where is the promise of his coming?" "Nevertheless the day of the Lord will come as a thief in the night." Behind the foretold confusion of the dawn comes slowly on the equally anticipated glorious of the day. That we are told of the one gives us confidence in the other. Wherefore we, "according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."—*G. L. Walker in Independent.*

THE advanced woman who would rather be a concubine than a wife, who objects to maternity as a sign of functional degradation, and whose highest ambition is to assume the privileges of both sexes while accepting the obligations and burdens of neither, may be a pleasant person to talk to, able to discuss smartly, if not profoundly, the best remedies for pauperism and the social effects of the redundancy of women; but we fancy we should prefer one who could tell fairy tales to a group of little children, and add up a butcher's bill with a clear understanding of averages, whose heart was sounder than her political economy, and her religion stronger than her critical faculty.

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The Present Times Foretold.

Thirty-one or two years after the death of Christ the Apostle Peter uttered a remarkable prediction. It was, indeed, safe for the Apostle to predict opposition, at almost any time, to the principles of the Gospel. But it was no mere general opposition that Peter spoke of. He pointed out a distinct kind and quality of opposition.

His language is this: "There shall come in the last days scoffers, walking after their own lusts, and saying: "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the Creation."

That is to say, men in the "last days" of religious history would argue against the truth of Christianity from the *permanence of the ordinary course of Nature.* This would be the characteristic type of objection "in the last days."

The decisive plea for non-acceptance of the Gospel would be, not its uselessness, not its self-contradictoriness, but the steadfastness of the order of natural events. It would be said that the regularity of the occurrences which transpire in physical affairs and in the affairs of men disproves every allegation of intervention by supernatural power in the past and discredits every prediction of such intervention to come. Here, certainly, is a striking and interesting fact. A document of Scripture, nearly two thousand years old, foretells the taking up, at a far future period, of a certain precise and characteristic line of opposition and assault against the Gospel. And it declares that this peculiar type of antagonism to Christianity will mark one of the concluding epochs of religious history. It will come late in the order of events. It will be among the more immediate of the precursros of those great changes which will usher in the Kingdom of God.

Now, it is not the purpose of this article to offer any opinion as to the length of that period denominated by Peter the "last days." Whether long or short comes not within the present design.

But it cannot but be a solemnly impressive truth to at any one at all concerned in watching the progress of Christian history that the precise type of opposition to the Gospel, thus pointed out marking a late epoch of time is exactly the distinguishing and pre-eminent characteristic of our own days.

For now about two generations the antagonism to Christianity has been assuming precisely the form predicted so long ago. With increasing unanimity the assailants of Revelation have been marshalled on this ground. Driven from one position after another, they have for a considerable period, and especially during the ten years just passing, been gathering their forces on exactly that standing-place where it was foretold they would be found "in the last days."

The attitude of the opponents of evangelical religion on this question of miracles is one example in point.

Miracles are an essential element in Christianity. Either the miracles of the Bible are true or the religion of the Bible is false. The miracles are not to be separated from the religion. They are constitutive portions of it. The supernatural birth and character and resurrection of Christ are miraculous events, the disproof of which is fatal to the whole scheme of Christianity.

But the main strength of modern unbelief is directed precisely against this point—the discrediting of the supernatural element in Scripture, the doing away with all that is miraculous in the person and life of Christ.

And the argument by which this is attempted is exactly the argument Peter foretells. The order of Nature is so regular and unbroken that it raises an insuperable presumption against the truth of miracles, past or future. The fixed and orderly course of events have not been broken in memory of man. "Since the fathers fell asleep" no such interpositions in the march of physical law have occurred. It is, therefore, improbable such interpositions ever did occur. The argument lies against them.

And, if they did happen, it is equally unlikely they ever will happen. There never was a supernatural birth; there never will be one. There never was a resurrection from the grave; these never will be one. The order of Nature discredits the statements of Revelation.

It was David Hume who first put this argument into a cogent popular form. But since his day it has become the current and characteristic argument of unbelief. It is one which the whole tendency of popular feeling in reference to the physical predisposes to and enforces.

And never since Christianity had an opponent had it one so formidable. If the argument is valid at all, it sweeps the whole ground.

It disposes of the person and history of Christ; for that person and history are of no considerable account unless they be supernatural and divine. It disposes of the doctrine of new birth. For the very conception of regeneration, as presented in this gospel, is a transformation which Nature has no power to work; but which itself bears witness of a God who comes forth from his hiding-place and by the touch of his own hand regenerates the soul. It disposes of the predictions of Scripture concerning resurrection, the judgment, the visible kingdom of Christ. For these are not events in the order of Nature. Should they occur, they would be witnesses that all things did *not* continue as they were from the beginning.

Whether this argument is valid enough to do all this which it proposes to do is not, however, now our question. The point to which attention is directed is that, whether valid or not, its pretentions were definitely anticipated and foretold.

Words could not more acurately describe the traits of a moral epoch than those words which the Apostle puts by anticipation into the mouth of an objector of a far future day describe the habit of thought which marks the infidelity of this hour. The whole course of disbelief from Hume to Herbert Spencer is exactly portrayed in that homely saying, spoken so long ago: "All things continue as they were." *That*, in simple language, is the complete argument of modern skepticism. Strauss' discrediting of Scripture, Colenso's denial of the Hebrew records, Renan's reduction of Jesus to an impostor, Tyndall's ridicule of the efficacy of prayer, all are succinctly epitomized and depicted in that antique delineation of the nature of the scoff of the "last days." Just this it is which, for many among us, is emptying the Gospel narratives of historical truth, which is vacating devotion of its reality, life of any divine meanings and relationship, the future of its celestial hopes, and even the world of its God.

But all this, let it be remembered, was foretold. Simple but wonderful and encouraging fact. Fact which is in itself a prophecy of the discomfiture of the assault thus anticipated and described.

The mind of the unlettered fisherman of Galilee reached onward to a period not yet arrived at birth by near two thousand years. Who can believe that it was by force of natural insight he thus penetrated the future and thus discerned the features of religious thought in our distant day? What was there about the man Simon Peter, either in education or native endowment, to give him thus a power to describe the philosophic character of a time so foreign to every ancient habitude of mindas is our own?

Modern science and its bearing on religious truth! The characteristic speculative tendencies of the nineteenth century of time! How saw he them? Yet seen they were and described they were in language as exact as if written to-day. This shall be "in the last days."

This period, then, foretold, we may believe also this period is provided for. The light that illuminated with so far penetrating a ray the Apostle's eye shines not to this point only, but beyond. God is not taken by surprise. Things concerning his Gospel fall not out unaware. The courses of human thought in reference to the religion of Jesus are courses which are foreknown and lie within the scope of the divine plans. However, at any period of time, unbelief seems rampant and its weapons appear almost irresistible, neither it nor its armament have been overlooked or unconsidered by him who is leading his church to victory.

True, we do stand in the midst of a doubting period. True, many men's minds are disquieted in them. But it is a *predicted* time. All its perils and difficulties are anticipated. And the same voice which tells us the condition of things in these "last days" tells us also a condition to come after them. However men may now be saying, "All things continue as they were. Where is the promise of his coming?" "Nevertheless the day of the Lord will come as a thief in the night." Behind the foretold confusion of the dawn comes slowly on the equally anticipated glorious of the day. That we are told of the one gives us confidence in the other. Wherefore we, "according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."—*G. L. Walker in Independent.*

THE advanced woman who would rather be a concubine than a wife, who objects to maternity as a sign of functional degradation, and whose highest ambition is to assume the privileges of both sexes while accepting the obligations and burdens of neither, may be a pleasant person to talk to, able to discuss smartly, if not profoundly, the best remedies for pauperism and the social effects of the redundancy of women; but we fancy we should prefer one who could tell fairy tales to a group of little children, and add up a butcher's bill with a clear understanding of averages, whose heart was sounder than her political economy, and her religion stronger than her critical faculty.

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AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 31. CHICAGO, MARCH 4, 1873. WHOLE NO. 462.

Advent Christian Times.

Contents of This Number.

First Page.
All Christians will not Die—Forever, C. L. I.; Spirits and the Hair Business; The Present Times Foretold.

Second Page.
The Ministry of the Angels (second article), Mrs. H. V. Reed; Exhortation, P. W. Matts; Sanctification, A. Armour; The Rejoicing Time, R. V. Philip.

Third Page.
Mortal Man, J. C. Overstreet; Fact or Fiction—which? Veritas; Union in Iowa, F. H. Kenny; "Only Raising a Little," C. W. Sargent; Pillow Prayer, T. B. Weaver; Is it True? M. E. Orr; In Memoriam, J. H. W.

Fourth Page.
Brief Editorials; The Ministering to the Saints; The Paradoxes of St. John; Time.

Fifth Page.
Editorial Gleanings; "Immaterial Immortal Entity," W. J. Mott; A Translation, C. W. Waterhouse; Personal, J. V. Himes; Personal, H. McCulloch; A Methodist Funeral Sermon; Cold Meeting Houses, H. Munger; News—At Home and Abroad.

Sixth Page.
The Old Pilot and the Infidel; Melted Over; Christian Sincerity; No Sharp Corners; From Our English Correspondent; Letters from A. and J. Lowry, J. McD. Mitchell, M. A. Tibbetts, F. M. Porter, H. Zader, C. W. Connolly, E. McNutt, D. K. and M. S. Mansfield, and J. T. Ongley; Holiness, Fanny Reynolds.

Seventh Page.
Varieties, C. W. Sargent; The Comforting Promise, E. J. Bentley; Holiness Perverted, C. C. Marston; Calvinism—New and Old; Our Father in Heaven, (poetry); I dare you.

Eighth Page.
Business Department; Notices; Appointments; Advertisements.

All Christians Will Not Die—Forever.

"And whosoever liveth and believeth in me shall never die." John 11: 26.

It has been said in commenting upon the above passage—"*Some* Christians shall never die." Ought we not rather to say, *all* Christians shall never die, using that last word as Christ did in his sacred speech?

Till quite a recent period, thanks to my orthodox training, I honestly thought that God delighted in enigmas and contradictions, as his chosen way of setting forth (?) the truth. But the scales have dropped from my eyes. I believe that the same rule of interpretation applies to the Bible as to all other books. Its language is invariably literal, except where *from the nature of the case* it must be figurative, or it is specially declared so to be, as in Rev.19: 8. And so understanding it, those perplexing contradictions and absurdities have vanished, like mist before the sunbeams. By this simple method of interpretation of the word of God, the revelation of his will to man, is so plain "that he may run who readeth it."

Yet we still meet an ambiguity in the passage above quoted as given in the English translation: "whosoever liveth and believeth in me shall never die." Multitudes of believers in Christ then and since living have died; this is a fact of every day experience. What did Christ mean?

One writer has endeavored to meet the difficulty by ingeniously, but it seems to me unwarrantably, restricting "whosoever liveth" to those living at Christ's second coming. And moreover I can not accept that explanation, because it fails to reach a like apparent ambiguity of language in John 8: 51. "If a man keep my sayings he shall never see death." Is there not a simple way out of the difficulty?

In both these passages, if from our English version with the peculiar theological views thrust into it, we go back to the Greek, we find that in the original, as John wrote it, there is not the least ground for any misapprehension. The literal Greek is: "and all or [every one] living and believing in me shall not, not [two negatives in Greek more emphatic] die—*eis ton aiona*—to THE age," i. e. to eternity. He that liveth and believeth in me, he that keepeth my saying, shall not die—for ever! The Greek noun 'aion' is that whence is derived the adjective 'aionion,' which, in Mat. 25: 46, is translated everlasting and eternal.

Who those are who die forever, we well know: those whose life has been without God, and without hope in this world, those for whom their friends must sorrow as those without hope. (1 Thes. 4: 13.) From death which is the common lot of all men, they will have a resurrection; for all in their graves shall hear the voice of the Son of man and shall come forth: but these come not forth, as do the good, unto a resurrection of life, but unto a resurrection of condemnation. They shall be judged by the Judge to the second death, and in the lake of unquenchable fire, the capital punishment of God's tribunal shall be executed upon them. That death is eternal—it is forever. From this, those found in Christ, who have kept his sayings, will be kept by him who once died in their stead. They shall not, die forever, for Jesus has redeemed them. "The wages of sin is death, but the gift of God is eternal life." C. L. I.

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The Ministry of Angels.

[Second Article.]

"Are they not all ministering spirits sent forth to minister for them who shall be the heirs of salvation?" (Heb. 1:14.)

Daniel confessed the sins of Israel, and prayed for the restoration of Jerusalem; and while yet the prophet plead for himself and for his people, the angel Gabriel, being caused to fly swiftly, touched him at about the time of the evening oblation, and he opened to Daniel the mysteries of the seventy weeks, the building of the street and wall in troublous times, the cutting off of Messiah, the destruction of the city and sanctuary, and the confirmation of the covenant. While the smoke of the evening sacrifice floated away and the incense ascended to heaven, the angel mapped out before the prophet the events of coming years. There was presented the picture of a city restored, and a city ruined, and a Savior crucified and slain. He was cut off, not for himself, but for the sins of the people. The angel drew the picture in prophetic colors, and the long roll of ages has stamped it with the seal of fidelity to truth.

The Roman eagle soared on exultant wing over the rivers of the Holy City, and offerings to Mars, the god of war, were made upon the sacred altar of Moses. The temple was profaned, and the "Holy of Holies" polluted. "For upon the battlements shall be the idols of the desolation." The glory had departed from the "daughter of Zion" and her beauty was marred by the foot of Gentile invasion; for "The Lord hath cut off his altars: he hath given up into the hand of the enemy the walls of her palaces."

The angel prince of Judea has long watched over the desolation of the promised land. Long has Israel awaited the standing up of Michael to deliver them from Gentile oppression—but the promise standeth sure.

Midnight rested upon the busy haunts of men, and slumber, the balm of the weary, sealed the eyes of thousands, but the prophet of the Lord (Zachariah) whose heart was burdened by the desolation of Zion and Jerusalem, was led away by the spirit of vision to the valley of myrtles which rested like an ocean of beauty between the mountains of Judea; and lo! amid the the rich foliage and star-like flowers of the myrtle grove there appeared the horsemen "whom the Lord hath sent to walk to and fro through the earth."

And the angel of the Lord poured the oil of gladness into the prophet's bleeding heart. He talked of Zion's future glory when her horizon should no more be darkened by the storms of war. "Therefore, thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built in it saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem. Cry out, saying: Thus saith the Lord of Hosts, My cities, through prosperity, shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

This bright prophecy has ever shed a golden light upon the desolated altars of Judea; and we look back through the long line of ages and rejoice that the promise which fell from angel lips still gleams along the mountain tops of Palestine. This prophecy takes a more lofty range than the partial rebuilding of the Holy City under Persian kings. It embraces a full history of the Gentile powers that have scattered Israel and trodden down the metropolis of Palestine. It reaches out upon the thrones of future ages to the glorious era when the four carpenters shall enter the land of promise and commence the restitution of Zion. This is the era to which the prophet was borne by the spirit of vision, and he saw a young man to whom the angel said: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her....Sing and rejoice, O Daughter of Zion, for lo! I come, and I will dwell in the midst of thee, saith the Lord. And *many nations* shall be joined to the Lord in that day and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee, and the Lord shall inherit Judah, his portion in the Holy Land, and [illegible] choose Jerusalem again." (Zech. 2.)

The prophet shadows forth the glory of that age when God shall be exalted and the honors of men shall be abased. "Be silent O, all flesh before the Lord, for he is raised up out of his holy habitation." And the "Branch" of the Lord is seen reigning on his throne, for he shall build the temple of the Lord, and bear the glory thereof. He shall sway the scepter over the nations of the earth, for "they shall remember and turn to the Lord." Jerusalem shall become the throne of the Lord, and the sacred tabernacle a house of prayer for all people, and the incense of praise shall float out upon the breezes of Eden restored.

The city of the Great King shall shine in robes of beauty and power. Its battlements will gleam with sevenfold brightness for the *glory of the Lord* shall be there.

It requires but little attention to see that the ancient dispensation—the age of patriarchs and prophets—was gladdened by frequent angel visits. We find their footsteps amid the bowers of Eden, and when man rebelled and filled the cup of doom, they brought the message of coming wrath, and heralded the thunder-bolt of an insulted God.

They hallowed the crown of Mount Moriah by the sacred light of mercy. From Horeb's burning brow the angel of the Lord pointed out the path for Israel's wandering feet. The oak of Ophra, the high priest of the forest, witnessed the angel's commission to Gideon, and Israel was saved. Amid the flaming glories of Sinai's awful peak they gave God's law to man. (See Acts 7:38-53.) Angel hands held the bolt of vengeance above the Assyrian host. Angel fingers traced upon the Babylonish wall "*Mene, mene, tekel, upharsin*," and a monarch trembled on his throne.

The holy watchers brought to Nebuchadnezzar the premonition of his doom, and in the visions of the night were shadowed forth the events of years. With Elijah beneath juniper tree, within the fiery furnace, or the lions' den, we find the protectors of God's "little ones." The angel brought to Daniel the sad picture of Zion's desolation. It was dark but truthful; still it was not left without the rainbow of hope, for amid the shining leaves and pearly flowers of the myrtle trees, Zachariah listens to the promise of restitution as it fell from angel lips.

All through the rolls of antiquity and along the shores of time, we find the traces of these heavenly visitants to man. They shine through the waste of ages like stars above the ocean, and they are, indeed, stars—the bright premonitors of the rising "Sun of Righteousness."

From the close of the Mosaic dispensation until the opening of the New, we have no record of heavenly communications with man. For nearly four hundred years we know of no seraphic wing that spanned the distance between heaven and earth. The account of their ministrations during the legal dispensation is sealed up with the close of the Old Testament. The Old Testament—the sacred scroll of antiquity, is a volume written in prophecy, and its words are burning with the glow of eloquence. It comes to us in robes of beauty, grandeur, and sometimes mystery. But when we have drawn aside the veil and opened the casket with the key of investigation, we gaze in and upon the glories that stand revealed. For, lo! there are cities ruined and restored, kingly power and fallen sovereigns, kingdoms in glory and in ruins, and high above them all, the grand center-piece of the group, the keystone in the golden arch of prophecy, we find the "Kingdom of God." Around this hallowed theme the poets of antiquity have gathered their loftiest notes. The Hebrew bards have sung of its glories and dreamed of its splendors. They have portrayed its beauties in the richest words of the Hebrew tongue. Israel's prophets have painted the scene in their greatest flights of eloquence, and it stands before us upon the sacred page in colors so rich and real that we almost forget that its glories are still shrouded behind the veil of futurity.

MRS. H. V. REED.

Exhortation.

Independent of the vocation and business of every person else, I should like to be an editor of some newspaper—I mean some Christian messenger, carrying upon the face of it the print, letter, and spirit of Jesus and his kingdom. Oh, how I would, in meekness and humility, endeavor to pattern after my blessed Master, and make it a welcome visitor in every Christian family—laden with such fruit from the true Vine as, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live!" that it should send forth such a thrilling and invigorating supply of nourishment into every branch, that they could not help but grow and bring forth fruit. I know we must watch and pray lest we enter into temptation.

Again, I love THE TIMES and the *Crisis* in setting forth in love, in preaching, exhortation, and prayer, that the kingdom is very near, *except*—let me illustrate: The papers above mentioned I regard as representing a congregation of brothers and sisters, and each article as speaking through its respective representative, whether it be preaching, prayer, or exhortation.

If I am correct in the illustration, then we have preaching, prayer, or conference meetings every time we take up the papers in our hands; and how blessed and edifying it is to every lover of Jesus, to see and know who it is getting up or kneeling down in the congregation, breathing forth their warm expressions of love towards the One in whom is our life. Imagine ourselves all going (and I would not leave any out) into one of those gatherings, with our hearts fired up with thanks and praises to our Father in heaven, to be offered through the medium of our representative character, with that horrid *mask* on, that no one might know us. Did Jesus ever institute such an assembly? Did he say let your light shine but keep your face covered? I believe that *mask* belongs to the world; I never did like it, and I (if I were editor), would return every article without the author's name, *instanter*, with not many thanks for the use of it, and would never permit any brother or sister to speak in the congregation with their faces covered.

I have, in my eagerness to drink down some articles, commenced reading at the beginning, and read them through to the end, and then looked to see who was speaking, and find them with the mask on. I would then throw the paper down, almost taking offence, and say to myself, "Well, there! I suppose that person was ashamed to let it be known who he is."

Now, dear editor, you know you must abstain from eating meat when it is an offence to your brother. If we are all of one large family of children will not you, as the great regulator of this family, teach each of your children to write his name, and say to each and all "Sign your names to your articles."

PETER W. MATTS.

Sanctification.

I wish to note a few facts on this subject as it is thought "the main difference arises from a misunderstanding ....derived from some unguarded or unexplained expressions."

I presume it was not "holy men" of old who gave utterance to the "unguarded" expressions, and would judge that the authors of them, whoever they may be, are in duty bound to have them "guarded" and explained," as plainly and publicly as possible.

I have before stated, (and, I think, proved), that "sanctify" means "hallow," or make holy, and "sanctification" means "holiness;" "sanctify" and "hallow" being both renderings of the same Greek word *hagiazo;* as "sanctification" and "holiness" are both translations of *hagiasmos*, and 'saint' and 'holy one' are both from *hagios*. They are thus identically the same in meaning, and the one may be substituted for the other with perfect propriety.

This *must be known* to many of the writers on sanctification, but, so far as I know, it is simply ignored.

A prominent brother writes: "The mere *act* of sanctifying ourselves to Christ does not make us holy, if so, then salvation would come of works." Sanctifying, that is making holy, does not make holy! The English word 'sanctify' is derived from the Latin *sanctus—holy, facio*—I make. I will not inquire whether a 'mere *act*' (of faith) is 'works,' nor whether we are to 'work out our own salvation.' I only ask proof that sanctifying does not make holy.

I may be told sanctity means 'to set apart.' I would like to learn, at the same time, *how* it comes to mean that? With equal truth I may say it means 'to join to,' for what is sanctified is joined to the holy, as much as set apart from the unholy.

I repeat again, 'to sanctify,' in the New Testament, means neither more nor less than 'to make holy.'

But what of all this? Am I splitting hairs without a practical end in view? We will see shortly.

I quote again: 'After we have made a full consecration and sanctification of ourselves to Christ, we may then [notice *then*,] look with confidence for the gift of the Spirit....Sanctification is only a means to secure the gift of the Spirit." Remember, 'the mere *act* of sanctifying ourselves' is 'works,' in the writer's estimation—and let me ask an old question: 'Received ye the Spirit by the works of the law, or by the hearing of faith?' Can, or do, we consecrate and sanctify ourselves to Christ *without* the help of the Spirit? Is the *help* of the Spirit not a gift? Or is there some other gift of the Spirit besides his help? What is the fruit of the Spirit? Is it produced at conversion? Is not the believer 'filled with all joy and peace in believing.... through the power of the Holy Ghost?' 'Did ye receive the Holy Spirit *when ye believed?*' (Acts 19:2. Bible Union Version.)

According to the Word, the Spirit was *given* at Pentecost, and is *received* when his testimony is believed. But, according to the 'unguarded and unexplained expressions,' the Spirit testimony is not at all essential. I quote again: 'A person may have errors in doctrine and be filled [mark *filled*,] with the Spirit, or he may be right in doctrine and be without the Spirit.' The times are changed since Paul gave us to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost. But this view of the little importance of doctrine follows legitimately from the mystic, mesmeric, so-called sanctification. Feeling is everything—truth, doctrine is not needed. 'The sword of the Spirit' is left out, and I fear the Spirit stays away with it. A spirit comes, but what kind is it? Whither is it leading? The very next step is that a person may have *errors in practice* and be filled with the Spirit. Doctrine is the root of practice, and I do not know but that final step is included in the last. If it is not it is a very short step to it. It has been taken before and may be again.

Take heed to thyself and to the doctrine, for whosoever shall break one of those least commandments, and shall teach men so, he shall be called least in the kingdom.

I hope I have written enough. I am sorry to have to write so, but it seems to be necessary. We are in strange and perilous times, and the watchman's trumpet must give a certain sound.

The Bridegroom is coming soon, but *this* is not the bride getting ready. No, no; the members of the bride are mostly asleep in the dust of the earth.

Let us study, not the unguarded expressions of mortal men, but the words taught by the Spirit, and in receiving the witness, i.e., testimony, of the Spirit, we will be filled with love, joy, and peace.

Brethren who have received the Spirit by the hearing of faith, by the Word of God; let me exhort you to contend earnestly for the faith delivered once for all to the saints; and may we all be sanctified by the truth—the Word is truth. Amen.

A. ARMOUR.

The Rejoicing Time.

"Then look up and lift up your heads for your redemption draweth nigh." (Lu. 21:28.)

What a consoling thought these few words spoken by our Savier give to all those that are blessed with faith and are looking for the speedy return of Jesus to the marriage feast? How calm and how composed are the children of grace as they contemplate the grandeur of the coming scene! With what exultant joy we will hail that great day, and how eager will be the gaze of those that can say in spirit and in truth, as recorded in Is. 25:9, "Lo, this is our God! We have waited for him, and he will save us. This is the Lord! We have waited for him. We will be glad and rejoice in his salvation."

What heartfelt emotion throbs in the breast of every true Christian who is living in the "blessed hope" of soon being able to see his Lord face to face, who is waiting to hear the thrice-welcome call, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."(Mat. 25:24.) Oh, rapturous moment! How I long to see the day that shall enable me to stand with fearless eye and view the wonders of my Savior and his glory.

Let us contemplate the thought. What will be the sight? "The Lord, himself, shall descend from heaven with a shout, with the voice of the archangel and the trump of God." (1 Thes. 4:16.) "And the heavens shall depart as a scroll when it is rolled together; and every mountain and island will be moved out of their places." (Rev. 6:14.) "The dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." (1 Thes. 4:17.)

Oh, wonder of wonders! Both small and great shall stand before God to give an account of all the works done here on earth! And "he that has endured to the end, the same shall be saved." What a privilege—to be able to sit down with Abraham and Isaac and Jacob before the throne of God and "dwell in the land forever?"

The Christian's hope alone sustains him. He leans upon Jesus who only can bear his burden. Faith in Christ renders us fit to see the glorious time not far distant. How can we perfect ourselves — how become Christ-like that we may gain the entrance into the Celestial City—the city of light and love, which not only is prepared for us, but is to be the home of *all* the blessed and the inheritance of all God's people? Then, too, Jesus will be there—our King and our Redeemer. He that died for us will be there; he who gave his blood for us and from whom we obtain our hope of eternal life and forgiveness of sins! "Blessed Savior, we look for thee. We long for thy coming. Our prayer is, Come, O Lord, come quickly. We believe thou art near—even at the door!" Brethren, ours is a hope both sure and steadfast, an anchor of the soul. Then let us carry the tidings of the coming Messiah to all that will hear our cry.

The judgment is at hand—Arouse! Wake up, ye sleeping ones ere Jesus comes and finds you lacking the necessary "oil in your lamps."

ROB'T V. PHILIP.

Mortal Man.

God only hath immortality. (1 Tim. 6: 16.) The negative of this assertion made by the apostle settled the argument with me in favor of the doctrine of man's mortality.

It does not argue anything to assume that man is immortal when there cannot be brought a single verse in the Bible to prove it. The absolute necessity of man's eating food and breathing air and drinking water proves that he is of mortal nature, dependent upon the nutritious elements contained in these agencies for the support of life. When God placed Adam in the garden he put there every tree that was good for food for him to eat. The constant use of all the fruit except one tree (the forbidden tree) would have perpetuated Adam's existence forever. Why? Because God drove him from the tree of life lest he should eat continually of the tree of life and thus be an immortal sinner.

If Adam had not sinned there would have been no death for him and no redemption from death; but Christ having triumphed over death, dieth no more, and he became immortal. But he came up composed of flesh and bones, and he ate food with his disciples and journeyed with them. Yet he was immortal. Now it only requires a change of nature, not of material, for man to be immortal. But changed from a dying nature to one undying. The immortal saint may have to eat of the tree of life in the paradise of God in order to live forever. What is the tree there for? Adam lost the right to the tree, but Christ gained that right back.

Life is a principle which Deity alone can bestow, and that was just what God gave to Adam to make him live. Life is a phenomenon that no mind can comprehend save the divine; neither can man account for it in the animal nor the vegetable kingdom. We can only say that life is life; and at death it returns to God who gave it, but not as an individual personality.

This principle or element of life was imparted to that lump of earth called Adam, and it became living matter instead of remaining dead matter. And if this life had been so firmly fixed in his nature that no power could have eradicated it, then he would have been immortal. But God made his very nature mortal in order that immortality might be a reward for obedience. Hence Paul taught that by patient continuance in well doing we should seek for immortality. So was Adam to seek for it or enjoy it by patient continuance in well doing.

I assume the premise that there is not a being in the universe save God alone but is dependent upon some higher power for its existence, therefore the devil is not immortal, yet capable of living many thousands of years. But we are taught that God will destroy him who hath the power of death which is the devil. Man never has lived one thousand years except Enoch and Elijah; and they were changed from a mortal blood life to an immortal spirit life. But this mortal must put on immortality, and this corruptible must put on incorruption. Then death with all its plagues will be swallowed up of life.

J. C. OVERSTREET.

Fact or Fiction—Which?

In THE TIMES for January 28 is an extract from Sir Isaac Newton's writings on prophecy, entitled a "A Plain Fact."

1. The opening sentence declares that "A horn of a beast is never taken for a single person." Is this a fact or is it a fiction? Let us see. In the *A. V.* of Dan. 8: 21, speaking of "the rough goat," it is said, "the great horn that is between his eyes is the first king." The Septuagint and Vulgate are substantially the same. It is, I believe, allowed by all that Alexander the Great is represented by the "great horn" of Dan. 8: 21. As Alexander was a "single *person*" I do not very clearly see Sir Isaac's first "plain fact."

2. He next declares that a horn of a beast "always signifies a new kingdom." Is this true? The angel interpreter said to Daniel, "The ram which thou sawest having (two) horns (are) the kings of Media and Persia." A. V. of Dan. 8:20. The Vulgate thus, "The ram which thou sawest with horns is the king of the Medes and Persians." Similarly the Septuagint: "The ram which thou sawest that had the horns is the king of the Medes and Persians." According to the angel's interpretation the ram with the horns represents the consolidated powers of Media and Persia; granting which it would follow, from v. 3 and contemporary history, that the first and shorter horn represents Media, and the higher horn Persia. But Sir Isaac says that a horn of a beast always signifies a new kingdom. Now, what are the facts in the case? Was Media a new kingdom at the time of its consolidation with Pesia? It was not. It was an independent kingdom long before Persia was anything but a province. After Cyrus Persia became the leading kingdom, so that, in Grecian history, Media is never or rarely mentioned. If then, the shorter horn symbolizes the kingdom of Media, then, most assuredly, it is *not* "a plain fact" that "a horn of a beast *always* signifies a *new* kingdom."

3. The extract further represents Sir Isaac as saying that "Antiochus reigned over the four horns." Is this statement a true one? Antiochus Epiphanes was king of Syria from 175–163 B. C. But it is *not* true that he reigned over the four horns or four kingdoms which were formed out of the wide dominion once held by Alexander the Great. His kingdom was undoubtedly the most extensive and powerful of the four but it did not include them all. Besides all of which the little horn of ch. 8 is represented as coming out of *one* of the four horns. In such a case, where a horn is represented as coming out of a horn, would it not be fair to interpret the latter as symbolizing a kingdom and the former a king or "single person?" I think there are other statements in the extract referred to that savor more of fiction than of fact, but let the above strictures suffice.

VERITAS.

Union in Iowa.

"Much Interested" says, "I propose a plan." Now the plan he proposes is, I think, out of order. The convention, if I understand it, is for mutual consultation, after which it is hoped that a plan can be devised by which we can all unite without regard to the particulars that have separated us. If "Much Interested's" plan is thought to be the best one presented to the convention there will be time to act upon it after the convention.

I suggest that the place and hour of meeting be added to the call.

F. H. KENNY.

"Only Raining a Little."

When the purpose of God to destroy the world by a flood was made known to Noah, and when he found himself perfectly prepared for it by being shut into the ark, it was all fair weather, doubtless, to those without. The offensive customs and sins which were practised before the judgment was made known, continued to be practised while the ark was preparing, and even after Noah entered therein: "And they knew not till the flood came and took them away."

Suppose some of our latter-day scoffers had been there at the commencement of the rain and Noah could ask of them their opinion concerning it, would it not have been "Only raining a little?" or "This is only a freak of nature," or "This is merely atmospheric phenomena, which is to develop and demonstrate our theories concerning the influence of other planets over ours." And suppose, also, that they had, previous to the flood, undertaken to demonstrate to the people the nearness of some great change on account of the appearance of a comet or some remarkable manifestations in the heavens. Exactly after the manner of some of the wise men of our day, when the flood came on at its incipient stages, if they were interrogated by their disciples, would not their profound wisdom have produced for them this sufficient answer, "Only raining a little?"

Were we to reason from analogy, such would have been the case, for the picture plainly drawn for us by our Savior shows that they knew nothing beyond the wisdom of this world. "So shall the coming of the Son of Man be." The folly, as well as the so-called wisdom of this world, is now found strong enough to keep people from believing that the Lord will flood the world with fire until it becomes the "Lake of fire." When the great snow storm swept over Minnesota this winter, some who knew not of its destructiveness by the experiences of similar storms in by-gone years, were unprepared for it, and perished. But those who understood the matter carried themselves through it. Years ago, when Minnesota *was* merely a frontier, and the United States' troops were stationed there, I am told they never left their barracks during a blinding snow storm, even to go ten rods, so great was the danger. They had learned of it by severe experiences. But, in the days of Noah, the impending danger was known only to the Lord, and in his mercy he imparted the knowledge of it to that righteous man.

So, to-day, the impending danger is only really known and understood by the Lord; but he has revealed sufficient knowledge of it to us in his Word to insure the salvation of all who will "pray always" that they "may be accounted worthy to escape all these things" which are shortly to "come to pass, and to stand before the Son of Man."

C. W. SARGENT.

Pillow Prayer.

In THE TIMES of January 21 I read a short but good article upon "Pillow Prayer" which truly awakened a responsive chord in my heart. Truly for years I have known the sweet comfort and consolation of pillow prayer. Shut out from almost all worldly scenes as I am and have been for the past twenty years or more by the hand of disease and pain, I have truly known what a blessed thing *pillow prayer* has been. And often, in the long, lonely night, when all others were locked in the sweet embrace of sleep, sweet have been the hours of midnight when passed in pillow prayer! Oh! how much joy, peace, and consolation has the Savior given me when calling upon him while resting my weary, aching head upon my pillow and pouring out my whole heart in prayer to him who never turns a deaf ear to the cries of his weary, suffering ones.

My heart is filled with praise to him even now as I lie here and pen these few lines, for the sweet and blessed, the consoling privilege of *pillow* prayer. It's one of the sweetest privileges of my sick and helpless lot to rest my aching head upon my pillow and there pour out my heart in humble, earnest prayer to my Lord and Master. Oh! what could I have done—how could I have borne up under the heavy and crushing burdens of this life had it not been for pillow prayer? Glory to heaven's King for this precious boon! When the heart has been pressed with bitter grief and trials, that it seemed for a while that I must sink beneath the weight, then how blessed to cast it all upon Jesus while resting in him; and how often has the pillow prayer brought peace, joy, and hope to my tried heart! And, with the sweet singer of Israel, I can say:

"I remember thee upon my bed;
And meditate upon thee in the night watches."

Let us not forget nor neglect this privilege, but improve it to the utmost.

THERIA B. WEAVER.

Is it True?

That God has no personality? And that when he said Let us make man in our own image and likeness, he only had reference to the *mind* of man. So said an eminent "D.D." a few Sabbaths since, and, as proof of his assertion, he quoted "God is a Spirit." Consequently, he said, as God is purely spirit, he could not have meant man's physical constitution in the passage referred to, but that higher and nobler part of man, his mind.

Now, if this theory be true, that man's mind is a counterpart of God's, how can anything impure or unholy obtain lodgment in the thoughts of man? How came our first parents to transgress the Divine command—"But of the tree of knowledge of good and evil thou shalt not eat of it?" And how has it been from that time until the present? God's Word declares that, "the hearts of the sons of men are set to do evil;" and do we not see this verified every day?

But "to the law and the testimony," perhaps that will give us some light in regard to the personality of God. In Gen. 3: 8 and onward, God is not only represented as "walking in the garden in the cool of the day," but also as holding a conversation with those very personages whom he had previously created in his own likeness. Again in Ex. 33: 21, 22, we read: "And the Lord said [to Moses] Behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by." Query: Does a spirit have hands and feet, and can it walk and talk?

Again, this same "D D." made the assertion that Christ was the eternal God. Proof: John 10:30. "I and my Father are one." Now, in what sense are we to understand that the Father and Son are one? One in spirit and pupose in the great work of saving a perishing world. "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life," and Jesus declares that he came "to do the will of the Father." (2) As the Son is said to be the *express image* of his Father's person, it can with truth be said they are one in similitude. Hence the expression, "He that hath seen me hath seen the Father." In the New Testament writings we have the following expressions: "God is a Spirit," "God is love," "God is a consuming fire." Now, if we were to found a theory of our own from each of these expressions, considered alone and singularly, one view would be in direct opposition to another. But when we read aright, we consider them as expressing the attributes of a divine power; that it was by the spirt and power of God that all things were created; that his love was not only manifested in all his works, but also in the gift of his Son; that to them that will not obey God, but reject his Son and the free gift of salvation, he will eventually become a consuming fire, for we read, "And fire came down from God out of heaven and devoured them."

May we be "sanctified through the truth."

M. E. ORR.

In Memoriam.

Fell asleep in Jesus at his residence, 33 South Union St., Rochester, N. Y., Feb. 15, 1873, Br. Reuben Bloss: aged 68 years.

Br. Bloss was a native of Vermont, but for nearly forty years had been a resident of Rochester. He had, and was worthy to have a good name in all the relations of life. His large conscientiousness was combined with great firmness, and nothing could swerve him from what he considered a right course. On all questions involving a principle and not a mere opinion, he was inflexible. He was an honest man, and it has been well said that 'an honest man is the noblest work of God.' In his manners he was plain and undemonstrative, opposed to all show and ostentation. He was not an enthusiast himself, and he did not possess those characteristics that awaken enthusiasm in others; but he had that which was far better: he possessed those sterling qualities of character that secured for him the deep and lasting regards of all who knew him well. He was a brave, courageous, outspoken soul. He dared to stand by what he considered the right, when to do so he knew would be to place himself in the company of a despised minority, and virtually to ostracise him from society. When once a course was open to him the great question with him ever was, Is it right? Does my conscience approve and urge it? These questions once answered in the affirmative, he stopped not to ask further whether it would be popular or unpopular, whether it would place him with the majority or with the minority. These qualities made him a true friend to all for whom he professed friendship. He never won friends by flattery, nor lost them by neglect. His word once given, was as good as his bond. The one thing that he thoroughly despised was meanness or bitterness of soul. He had little patience with mere pretenders, men who professed much but did little. He, himself, was large-hearted and benevolent, but his benefactions were rarely known to the public. His hospitality was bounded only by his means. It was at his own home, indeed that his virtues shone the brightest. With strangers he was usually reserved and shy; but with those whom he knew well, he was free, open, and always accessible.

Reuben Bloss was a Christian. He cared more for religion than for theology; more for consistent Christian conduct than for mere professions of theory; more for the spirit than for the letter. He was, however, far from being easy or careless about doctrines and theories. His views of Christian doctrine were clearly defined and firmly held; but never offensively paraded. He had no taste for controversy. He loved peace. Experimental religion had for him the greatest charms. He showed his faith by his works. Precious are the memories and sacred are the legacies that are left us by the sainted dead. In striking down our friend and brother, death has left no sting, for the sting of death is sin, but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Br. Bloss leaves a wife, with whom he had most happily lived for forty seven years, and one daughter—the wife of Mr. S C. Phillips, of Rochester.

Though their loss is great and irreparable, they do not feel to murmur. They are sustained by the Christian's hope. The church in Rochester with which Br. Bloss had been so long and so actively connected, deeply feel and mourn his loss. The Veteran Grays, a semi-military organization of this city, of which our brother had long been a most highly esteemed member, attended the funeral and manifested profound sorrow at the loss of their companion and brother.

The news of Br. Bloss' death will carry sorrow to many a household east and west. His house had long been a pilgrim home, and he was well and widely known. His death was caused by heart disease and was quite sudden, he having walked a mile the day before he died. The funeral services were held at the East Avenue Baptist church, and were very largely attended. It was on a bright sunny afternoon that we laid our brother away in Mount Hope, and we sang over his grave—

"He shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

J. H. W.

WE CANNOT expect too much from God, nor too little from man.

Advent Christian Times.

CHICAGO, TUESDAY, March 4, , 1873.

ONCE when addressed on the question of eternal misery, Phœbe Cary replied—'Well if God ever sends me into such misery, I know he will give me a constitution to bear it.'

SOME long articles, we are happy to say, are this week [illegible] out by *short* ones We are ob[illegible] our correspondents for these favors, [illegible] more. New beginners should espe[illegible] be-ware of long articles, and too big

BR. MARSTON desires us to say that, in his late articles on sanctification, he made no personal allusions to any Adventist minister. The preacher alluded to in the case of the Weeks' Meeting was a minister of another denomination, a resident of Iowa.

THE Boston correspondent of the *Standard*, thus speaks of Br. Edwin Burnham, in a recent letter:

> Rev. Edwin Burnham, the Evangelist, has been for three weeks in the Temple. As a preacher he is without a superior, if he has a rival, in the American pulpit. If Brooklyn's famed preacher could have delivered some of the sermons that have been burnt into our memories, they would have added to his fame. His style is dogmatic and argumentative. Men aquainted with Finney's method of preaching, say Burnham is like him. I imagine him something like Boran, who used to rule in the Methodist church. His sermons on "The Anchor Hope;" on the "New Earth;" on "Christ Weeping over Jerusalem," were for argument, for condensed statement, for fearless denunciation of crude unbelief, for power in word-painting, far superior to anything I ever heard in Europe or America. The man as a lecturer could make an independent fortune, if he knew how to "bend the hinges of the knee that thrift might follow fawning." He is taking a deep hold upon the conscience of the people, and is sowing seed which will not be lost.

THE MINISTERING TO THE SAINTS.

There are various ways in which we may minister to the household of God. Among these none certainly are of greater importance than the dissemination of the glorious gospel of the kingdom of God, whose truths have made us free indeed. Yes, *free!* How many of us look back upon our former condition of bondage to a mistaken theology, as one looks back to a region of mists and darkness from a land of clear skies and bright sunshine. What freedom we have obtained from old fears that bound us; from doubts that distracted us; from misgivivings that we dare not indulge. But we no longer say with Albert Barnes, "It is all *dark*, DARK to our souls;" or with another, that the truth of God realized would blanche the hair, chain the tongue, and freeze our very souls with horror. No, no! Thank God we are free from all these emotions.

Now nothing can be clearer than our duty. As we have received, so we ought to give. If we have found an unestimable blessing, we should be prompt to share it. We are sowers in the world's great field. And as Paul said to the Corinthians, so he says to us: "He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall reap also bountifully."

And it has seemed to us that his further words in the same connection are especially applicable in connection with the appeal that has been made in behalf of this paper, and the publishing interest connected with it. Paul says:

> "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness,) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

We doubt if ever food and raiment were received with much greater avidity than have our papers and books in every direction. Almost every mail brings the blessings of some who have been made to rejoice in the light, and the petitions of those who wish papers and tracts by which to reach others. These are they who glorify God for the liberal distribution of those who have enabled us, under God, to do what has been done. Their prayers ascend for you, and also that means may be provided to carry on and extend the work. And "the Lord *will* provide."

PREVIOUSLY ACKNOWLEDGED.

L. C. Collins,	$50 00	I. Boddy,	$ 5.00
A Friend.	40.00	Sundry friends in s'ms fr 25c to $4	54.60
J. Cochrane, (Scotland)	21 00	'Worcester'	10.00
J. Templeton "	5.00	'Chicago'	5.00
S. Nye,	25.00	J. W. Johnson,	5.00
F. W Haskell,	5.00	D. Q. Kent,	8.00
A. V. Rice,	5.00	A. E. Rathbun,	5.00
J. W. Hodgson,	5.00	C. M. Shepard,	10.00
'New York,'	100.00	M. M. Maxwell,	1.00
R. H. Evans,	5.00	J. A. Churchill,	1.00
G. W. Place,	5.00	J. G. Junk,	2.25
J. Spanton,	5.00	E. Van Velzer,	1.00
S. Doolittle,	5 00	W. E. Hathaway,	2.00
'New Haven,'	25.00	C. M. Shepard,	10 00
A Friend,	.50	C. Crawshaw.	2.00
'Rhode Island,'	100.00	Mrs. S. A. Keyes,	5.00
P. W. Matts,	5 00	Mrs. R. H. Dibble,	5.00
A Sister,	2.00	A Friend,	20.00
F. J Giddings,	1.00	W. Neville,	1.00
M. A. Tibbetts,	3.00	J. H. Gallup,	2.75
R. Tuttle,	.50		

LAST WEEK'S RECEIPTS.

'Cincinnati,'	$7.00	J. Mitchell,	5.00
T. V. Porter,	1.00	C. Stewart,	50
S. Tibbetts,	3.00	E. W. Bowe,	1 00
H. F. C.,	5.00	'Oregon,'	5.00
D. T. T.,	1.00	P. Lintner,	1.00
W. Nichols,	5.00	R. M. Lampard,	5.00
Mrs. H. Lansing,	1.00	A Minn. in Kansas,	1.00
W. H. McDonald,	2 00	J. S. Ames,	1.00
L. Sawyer,	10.00	H. H. Hurlbut,	2 00
N. & M. Runquist,	5.00	C. S. Shaw,	[illegible]

THE PARADOXES OF ST. JOHN.

The apparent contradictions in the gospel of John have been noted by more than one writer. The contradictions are verbal and not actual. They arise from the use of a single term in a variety of senses, or from statements of truth from different standpoints. Among these apparent inconsistencies we may first note this. In ch. 13:31 Jesus is made to say: "Now is the Son of man glorified;" while in ch. 7:39 it is said: "For the Holy Spirit was not yet given, because that Jesus was not yet glorified." Very slight attention to the context in ch. 13:31, with reference to ch. 17:1, 2 and some other parallel passages will suffice to show that this language is proleptic in character. The final acts of the tragedy of his life were immediately impending—a few hours only lingered between him and the cross, and the sepulcher whence he was come to forth in triumph to enter his resurrection glory, that in which he was revealed to Stephen, even the glory he had with the Father before the world was.

In ch. 3:22 John says that "Jesus baptised," while in ch. 4:2 it is said "Jesus himself baptised not." This contradictory statement is more difficult because in the same connection in which it is said "Jesus baptised," it is also said "John also was baptising," and there can be no dispute but that John did personally baptise his converts. Yet we have an explanation of the apparent contradiction by the author of the narrative, when he says: "The Pharisees had heard that Jesus made and baptised more disciples than John," and adds in a parenthesis or explanatory note, "Though Jesus himself baptised not, but his disciples." Hence we conclude that Jesus immersed, at most, no more than his first disciples, but delegated to them the authority or work of the symbolic burial of all further converts.

In ch. 5:31 Jesus is made to say "If I bear witness of myself my witness is not true;" but in ch. 8:14 he he says, "Though I bear record of myself, yet my record is true." In either case the supposed discrepancy is explained by the context. In ch. 5:31 he puts himself under the rule of their common law, and allows that if his claims to the Messiahship rested upon his bare assertions, they would be justified in rejecting them unqualifiedly. If I require faith of you on my bare word, "my testimony is not true." Having granted this for the argument's sake he shows them that he furnishes all the testimony that the law requires. In the second passage cited he meets the imputation the Pharisees would cast upon him by the claim that the character he had established was a sufficient testimony to his words; and then shows them that the imputation would not lie, because his testimony had been freely endorsed by his Father in the works done in his name.

In ch. 12:37-40 John declares that although Jesus had done so many miracles among the Jews, "yet they believed not on him." Yet immediately he adds (v. 42): "Nevertheless among the chief rulers many believed on him." And again the context reconciles the contrary statements. For those who "believed" were not confessors of the truth, but persons who "loved the praise of men more than the praise of God." Hence their faith was dead: and such "belief" as that does not contradict the affirmation which refers to believers with a vital saving faith.

In ch. 7:27 the people say, "We know this man, whence he is." (ch. 9:29.) Whether there was a tradition among the Jews that the earthly origin of the Messiah should be involved in an impenetrable mystery is not clear; probably there was some such foundation for the objection raised; that because they knew him as a Nazarene, the reputed son of Joseph and Mary, therefore he could not be the coming One of whose entrance into the world no one should know the time or place. But the Pharisees' objection related not to the place of Jesus' nativity or his parentage, but to the authenticity of his mission. They could not deny the great works he had done; they could only set up there was no evidence that Jesus had a divine commission—more than likely he was working by some demoniacal agency. This plea they founded upon the weak accusation that he was a sinner because he had violated the Sabbath; he could not be of God because he had broken God's law. But the logic of the healed man was too much for their sophistry; and when he demonstrated that Jesus must necessarily hold a divine commission equal if not superior that of Moses, they sustained their position by the bigot's last argument, excommunication.

In ch. 16:5 Jesus says: "None of you asketh me, Whither goest thou?" But Peter (ch. 13:36) had said, "Lord, whither goest thou?" It was true that Peter had asked this question; but the whole drift of the narrative goes to show that sorrow for their Lord's departure drove out every other emotion, and none of them had any heart to question him concerning the objects of his departure, or what could be his occupation while absent from them. "Because," said he, "I have said these things unto you, sorrow hath filled your hearts." You find it so difficult to believe it is expedient for you that I go away, that you have no interest to inquire concerning my mission. In ch. 7:33, 34 Jesus says to the Jews: "Yet a little while am I with you, and then I go to him who sent me. Ye shall seek me and shall not find me; and where I am [shall be] ye cannot come." Again (ch. 8:21) he says: "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." In ch. 13:33 he says to his disciples: "Yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come, so now I say to you."

The expressions here are absolute, and there is no modification in text or context of the literal sense. The departure referred to is not death; for Jesus himself declares that he did not ascend to his Father while dead. (ch. 20:17.) It can refer only to his departure to that position already referred to, in which Stephen, in vision just before his martyrdom saw him—even in the glory he had with the Father before the world was.

Did Jesus, then, when he said to Peter (ch. 13:36) "Whither I go thou canst not follow me now, but shall follow me afterward," mean to modify his previous statement, or did he refer to another event in which Peter could and should follow him. We adopt the latter view for a variety of reasons. Chiefest of these is the fact that he nowhere makes provision for or promise of their coming to heaven, but expressly affirms that he will "come again" for the purpose of enabling them to be with him. (ch. 14:3.) If they should join him in heaven, he could not possibly speak of coming to earth "*that* where he should be they might be, also." It also seems certain that although the Lord had said to the Jews, "I go to him that sent me," and "Where I am ye cannot come," and then said to the disciples, "As I said to the Jews, so now I say to you, Whither I go ye cannot come," not one of them understood him, nor apprehended that he spoke of ascension to heaven. Like the Jews, they were ready to interpret the language of some earthly journey—a mission to "the dispersed among the Gentiles," perhaps. Hence Peter's question, in answer to which the Lord, so to speak, comes down to his level. It will be observed that he evades a direct answer to the query, and draws out the self-confident apostle in a way to show him that he is scarcely ready to take even the preparatory steps of the journey. Afterward he should be converted, strengthen his brethren, and crown a faithful and fruitful apostleship with a martyr's death; and "when the Chief Shepherd should appear" (2 Pet. 5:4), or "come again" (Jno. 14:3), *then* he should be received into that presence to which Jesus should precede him. Nearly all commentators find an allusion to Peter's death in the passage, but tack to it the idea of a flight to heaven of Peter, his soul, immediately upon his martyrdom. But the harmony of Scripture forbids us to so understand it. We cannot find that Peter cherished a hope of reunion with Christ in death, but he desired to be "kept by the power of God through faith, unto salvation, ready to be revealed in the last time," "at the appearing of Jesus Christ" (1 Pet. 1:5, 7); then to receive "the grace to be brought unto us [not that we go after at death] at the resurrection of Jesus Christ" (v. 13:); "that when his glory shall be revealed, ye may be glad also with exceeding joy." (ch. 4:13.)

With any other view this apparent paradox becomes a destructive contradiction, which we know cannot exist in the "Scriptures of truth."

TIME.

There are a variety of opinions about the knowledge we may have of the time of the second advent of Jesus Christ. These opinions are not only various but are of all grades between great extremes; ranging from the belief that we may not know anything of the era of the important event, to the notion that the date may be previously calculated to the very hour, if not, indeed, the minute. The class who take the first-named extreme position is, unfortunately, a large one, while only a few fall into the opposite error of predicting the day and hour of Jesus' appearing. Besides these, some think we may know the year; others the generation; still others that we may know "when it is near," so that they would not dare say the end might not be this year, or, indeed, any day.

The study of definite time derives all its interest from certain measurements of time mentioned in the Scriptures which are familiarly known as the Prophetic Periods. It is not definitely asserted in Scripture that any of these reach to the second coming of Christ. The periods, very likely all synchronal, variously called the thousand two hundred and three score days, the forty and two months, the time, times, and dividing of time, as also, the period of twelve hundred and ninety days, undeniably terminate some ways this side of the second advent: but the presumption that the periods of thirteen hundred and thirty-five days of Dan. ch. 12; and the twenty-three hundred days of ch. 8, reach to the time of the reward of God's people, has been, and is to us, an unavoidable inference. Unless the explaining angel used words to hide or veil his ideas, we can not avoid the conclusion that the closing verses of Dan. ch. 12 contain a promise that, at the end of thirteen hundred and thirty-days, the prophet should enter upon his eternal reward.

The language used in ch. 8 concerning the twenty-three hundred days is not so clear; but the course of the context seems to us sufficient proof that the time indicated includes the period of all temporal governments, and, therefore, brings us to the beginning of that everlasting kingdom which the God of heaven shall establish at the time appointed. And, if these conclusions be true, then it inevitably follows that, if we can learn the true starting-point of either of these periods, we can also know the year, at least, of our Lord's return to earth.

There are those who allow no "if" in the case. They, to-day, firmly believe that one or both of these periods indicate that the resurrection will as certainly occur the current year as that 538 *plus* 1335 amount to 1873. But to us the "if" is there. If A. D. 538 is the true starting-point of the thirteen hundred and thirty-five days, then, to our mind, the exceedingly welcome conclusion that this is the last year of time, that some of its days will usher in eternity—tearless, sorrowless, sinless eternity, is inevitable. And who that loves Jesus and his appearing and kingdom can fail to feel a strong desire that the date mentioned may be right, and *this* year be the last in which "the curse" shall prevail?

The prophetic periods are certainly a portion of the Scriptures, and, as such, are legitimate subjects for investigation. Whether they are years or literal days; whether they ran out before the first advent, as some claim, or reach to the second, or lie wholly beyond that event; what were the events that marked or are to mark their commencement, and the chronology of those events, all these are proper subjects for the attention of Bible students; and it is certain, we think, that they are unwise who entirely neglect or refuse to consider them because of the degree of uncertainty attaching to their study, or, worse, the prejudices excited by the mistakes of various interpreters. There are in the Scriptures, they themselves so declare, some things "hard to be understood." These knotty questions are not to be ignored, neither are they to be exalted into undue prominence; far less be made tests of piety or orthodoxy. And of all difficult questions, that of the definite time of the second advent should be among the last to be used as a test.

We can never forget our own experience. We remember how the reasons for expecting the Savior's return at a certain date seemed to accumulate and link into one another like the links of a chain. And we went over the chain, testing link by link, only to have our conviction strengthened that the time designated could not go by without the event. And yet it *did* go by, and the Master is not here. What seemed to us almost a demonstration of the time of the advent, was proved by time to be a fallacy. The shock was rude, and was intensified by another experience.

It fell to our lot just then to read the proof-sheets of a revision of a work on prophecy; and when we saw entire arguments nominally based upon historic facts, retained with simply the substitution of one date for another, the sight was not calculated to establish our confidence in the new time proposed. It opened our eyes to the fact that there were a series of events clustering around the rise and the decline of the Papacy to which the prophetic periods *might* be adapted. From A. D. 519 to A. D. 610 we find a succession of remarkable events, fit commencements of the shorter prophetic periods, while from 1779 to 1870 we find corresponding events to mark their conclusion.

And right here the question naturally occurred: Are the twelve hundred and sixty years a sliding-scale to be moved up and down the centuries, one end resting in the sixth and seventh, and the other in the eighteenth and nineteenth, and a "definite time-movement" to be made from every point where the scale may be adjusted at both ends to events that seem to answer the requirements of the related prophecies? We know that some assert that all this was arranged beforehand by God, who designed and sanctions the false alarms as antitypes of certain equivocal types called the night-watches. But we confess that our faith will not bear that stretch. God never *designed* any thing false, or any mistake. The mistakes are the work of men in every instance; and the best thing to do with them is to confess and profit by them.

What then shall we say? Is the subject of time to be ignored? By no means. Let it be an open question, candidly discussed, and illumined by all the light students of history and prophecy can concentrate upon it. But let no especial definite time be made a distinct, dividing issue, to be pressed with unseemly zeal. Let not him who thinks the Lord will come this year denounce as a "dumb dog" his fellow-servant unimpressed by the argument, who says he *may* come this year, and he may come *next* year. Let not the believer in 1875 accuse the supporter of the 1880 argument of joining with evil servants who say, "My Lord delayeth his coming." We have been mistaken when we were so sure we were right that we readily staked our all for our faith. This can not be denied. Let us, then, admit that another *seeming* demonstration may possibly prove a fallacy, while at the same time we cherish a longing desire that the earliest date fixed for the consummation of the blessed hope of the gospel may prove the correct one.

EDITORIAL GLEANINGS.

Br. L. H. Davis and C. W. Smith held a protracted meeting at Shabbona, Ill., recently. An old field, but some fruit in it yet——Br. Jacob Wilbur is holding meetings in North Easton, N. Y. Two or three seeking the way of life every evening. Br. Wilbur has been persuaded to remain East a while longer, and will settle at West Hoosick. We are glad for the brethren there, but sorry we may not have him West.——Br. A. P. Moore is preaching every Sunday at Linden, N. Y. The church there is composed of lively stones.——We are requested to state that L. G. Hiscox, formerly of the Iowa Conference, is not now of good standing, nor is he fellowshiped by them or considered worthy of confidence as a Christian minister.——Br. John Hallsen has been visiting some of the Swede settlements in Iowa, where he explained the Word of God in public meetings and otherwise as he had opportunity. As a result, a number became interested, and some desire baptism. Will any brother passing near Hook's Point, Hamilton Co., call upon P. H. Peterson.——The labors of Br. Wm. McCullock, at Maryville, Mo, were greatly blessed. Twenty-seven were converted, of whom twenty four were added to the church there. The church are occupying their new hall.——Br. E. P. Graves has just closed a protracted meeting at Big Creek, Stark Co., Wis. Twenty-four professed conversion, and eleven joined the church in that neighborhood.——Brn. Burington and H. G. McCullock have stirred up some opposition in the meeting at Udina, Ill., or rather the preaching of the truth stirred up the lovers of creeds more than lovers of the Word. We have not heard the final results.——Br. D. Mathewson has removed to Buchanan, Mich., which will now be his P. O. address until further notice.

"Immaterial, Immortal Entity."

Does man possess an immaterial, immortal entity, and, if so, what is its office work? Orthodoxy answers in the affirmative and Adventism in the negative. The issue being formed, now what are the arguments? All admit that man is an organized being, and that he possesses *only five* material agents (senses) by which he communicates with the external world. Now, if orthodoxy be true, how does the immaterial entity communicate with nature or nature's God? If its communications are not carried on by means of one or more of the five senses or agencies before-mentioned, then man, (the organized being), is insensible to the correspondence, and, consequently, not responsible for the conduct of the immortal entity. Or, can an *immaterial* agent operate *sensibly* on a *material* agent? Will orthodoxy please tell how? Or is the agent, (the physical organization), responsible for the *acts* of the *principal*, (the immaterial entity?) And, if so, by what *law?* Will orthodoxy reply? Does man possess physical *mental* organs? If not, will orthodoxy inform us of the use and office of the brain and the utility of the five senses? Do idiots and lunatics possess an immaterial entity? If so, what is the reason they never embrace Christianity? A question for orthodoxy. And will orthodoxy explain why a well-constituted brain is essential to the existence of Christian dispositions?

Mary Jane Mott.

A Translation.

To the Editor of The Advent Christian Times:—Knowing the interest which you and the readers of The Times take in the translation of the Bible, I give you two paragraphs of Paul's conclusive reasoning and authoritative teaching on the resurrection, from 1 Cor. 15: 12–28, as revised from the corrected Greek text of Tregelles and Tischendorf, based on the most ancient manuscripts.

C. W. Waterhouse.

[12] Now if Christ is preached that he has risen from the dead, how say some among you there is no resurrection of the dead? [13] But if there is no resurrection of the dead, not even Christ has risen. [14] And if Christ has not risen, then are both our preaching vain, and your faith vain. [15] Yea, and we are found false witnesses concerning God; because we testified of God, that he raised up Christ; whom he raised not, if indeed the dead rise not. [16] For if the dead do not rise, not even Christ has risen; [17] and if Christ has not risen, your faith is vain; you are yet in your sins. [18] Then also they who have fallen asleep in Christ have perished. [19] If in this life only we have hope in Christ, we are of all men most to be pitied.

[20] But now, Christ has risen from the dead, the first fruit of those who have fallen asleep. [21] For since through a man came death, through a man comes also the resurrection of the dead. [22] For as in Adam all die, even so in Christ will all be made alive. [23] But each in his own rank: the first-fruit, Christ; afterward, they who are Christ's, at his coming; [24] then, the end, when he shall deliver up the kingdom to the God and Father; when he shall have done away all rule, and all authority and power. [25] For he must reign, "till he has put all enemies under his feet." [26] As the last enemy, Death shall be done away. [27] For "he subjected all things under his feet." But when he says, "All things are subjected," it is manifest there is an exception of him who subjected all things to him. [28] And when all things shall be subjected to him, then will also the Son himself be subjected to him who subjected all things to him, that God may be the all in all.

Note.—V. 18. *Or* who fell asleep.... perished. V. 19. *Or*, we are hopers. V. 23. *Or*, own band. V. 25. See Ps. 110: 1. V. 26. See Ps. 8: 6.

Personal.

Kane City, Pa., Feb. 26, 1873.

Dear Son: I arrived here safely last evening, finding mother and Walter in comfortable health. I shall visit here, and, by request of Capt. Handy and his neighbors, preach to them the gospel of the kingdom. I am more than ever interested in this message, as it proclaims the coming of the Lord nigh at hand.

For some months I have been obliged to devote my attention to my family and other affairs; and, also, make provision for a home, and I have preached only occasionally. But I hope to get my temporal affairs in such shape soon as to allow of my laboring again constantly as the door may open to me.

It is now a quarter of a century since I commenced my public "Journal," in which I have given the facts and incidents of my travels and labors in this and other lands. It has been quite a labor to prepare it, and has cost me much thought. I have often resolved to discontinue it. When I am about home I have no materials in the way of incidents or facts to make it of much interest. And when I am out on the wing I have much more material than I could claim space for in The Times. And so I may speak in another form for the time being, taking my share of space in The Times in common with others.

As duties to my household demand my special attention, I shall not be able to visit the Pacific coast as I contemplated, or some other fields even nearer home. But I shall in connection with home duties labor as the way opens to me.

I can hold revivals, or protracted meetings, give lectures on the prophecies, or on the nature and destiny of man, and the restitution. Those who wish my labors in these directions will address me at 25 West Lake Street, Chicago, Ill., for the present.

Although I relieved myself of the official cares and responsibilities of the Association and office in December last, I still feel the same interest as before. We should all unite and give the Association and its officers our full support in this hour. A wide and effectual door is open to us. Let us meet the demands of the times in which we live. Give, with stout and liberal hearts. Let none be disheartened. "Redemption is nigh." "Work while the day lasts." "Occupy till I come," says Jesus. Soon the reward will be given.

Joshua V. Himes.

Personal.

My husband wishes me to inform the friends—as he is unable to see to either read or write—he is suffering from a severe relapse, probably caused by cold taken by exposure. He arrived home February 22d, feeling as well as usual since his first attack of inflammation of the eyes; but on the morning of the 23d they commenced to swell, and to pain him severely. We called our family physician, and have done all we can for him, and we are thankful to be able to say that, by the blessing of God, he is much more comfortable. But, the doctor says, if he does well, it will be some time before he is able to use them to read or write.

Hannah McCullock.

A Methodist Funeral Sermon.

At a recent funeral in Minneapolis, Minn., the sermon was preached by Rev. T. McClary, a Methodist clergyman, from the text, "Comfort one another with these words." (Thes. 4: 18.) No words of man, the speaker said, can comfort you now. I bring you the word of God. The people of Thessalonica mourned for their dead as it is right to do. We are not to stand over the graves of our friends and rejoice.

Death is a shadow under which the soul takes on a different mood than in sunshine. Yet in our sorrows we are to look up with hope. The words which comfort are these, "Jesus died." He might have been translated like Enoch; he might have been swept up to heaven in a fiery chariot like Elijah, but he tasted death that we might see his footsteps in the valley: and the shining of his face in the darkness. He rose again. This implies that he was buried. He needed not to go down to the grave, but he did go because we must go. He passed through the portals before, and now we not only see a way into it but a way out. He is the first fruits of them that slept. His coming again is a comfort because those who sleep in Jesus shall God bring with him. For this we are dependent on the wisdom and power of God, and though we cannot tell how it will be done we rest in faith that God is able to exceed abundantly above all that we ask or think. Since Jesus died, death is a sleep; in it we retain our faculties; we are not annihilated. The soul, resting on Jesus, falls asleep as sweetly as a babe on its mother's bosom. So died our sister calmly, sweetly resting on the arm of that Savior who is near every dying bed. This sleep ends care, trouble and sorrow. The soul is done with earth, and rests. This sleep shall have its waking time. Morning shall dawn on the night of its grave.

Cold Meeting-houses.

There is nothing so uselessly uncomfortable as a cold house for religious meetings. If the house is cold, the people and preacher will be cold, and the spiritual thermometer down low of course. A man ought to be a traveling preacher three years before he is fit for a sexton, said an old Christian preacher, on coming to preach, after riding three miles in January. The sexton said he had a fire started forty minutes ago. Said the preacher, such weather as this, the fire ought to have been started four hours before meeting time, and thus had the house warm. A good winter sexton is necessary. Almost any one will do for dog days.

Many preachers, and more people, lie in their graves to-day because they took cold at meeting, in a cold house. Nine times out of ten the meeting house is twenty degrees too cold for the morning meeting. The fuel will cost no more to have it burned two hours earlier. Get the house warmer than is necessary before meeting; it will soon get cool, when the people come in, or it can be cooled in one minute easier than warmed in one hour. How often a house is too cold at the first meeting, and too hot at the last or third meeting. This is in consequence of poor judgment in the sexton, or he is a drone in starting the fires in season.

Meeting-houses can and ought to be comfortable and warm at this season of the year. More would come in the forenoon if they expected a warm house. Keep warm, especially the feet. We cannot keep warm in a cold meeting-house. I hope the brethren will look to this, and take care of the flock.

Hiram Munger.

The Times.

AT HOME.

— — — The Postal Card system, an abortion and nuisance, except for advertisers, will be practically introduced about the first of May. Why not give us cheap letter postage?

— — — Miss Faithful says the superficial education of girls, "like dipping them into a weak solution of accomplishments, forms a coating that will not stand time or wear."

— — — There is a religious sect at Bristol, Vt., who wash each other's feet. There is also a sect at Washington who whitewash each other's reputations, but it isn't a very religious sect.—*Ex.*

— — — The months of November and December 1872 will ever be recorded as black months. In those two months 107 sailing ships, of the aggregate tonnage of 68,400 register tons, were either lost, abandoned, or stranded, or suffered loss of cargo, or damage to hull, crew, &c.

— — — The "liberals" are going too fast for their Universalist passengers, and there is a vigorous shouting of "down with the brakes." The Chicago organ of the latter says plumply he will ride in the Congregationalist or even in the Methodist wagon before he will stand the driving of the Free Religionists.—*Interior.*

— — — The loss of life by railroad travel is much less than commonly supposed. There were sixteen train accidents in Massachusetts last year, resulting in the death or injury of forty persons; but, as regards passengers, though twenty-nine were more or less injured, not one was killed by an accident beyond his control. 35,000,000 people were carried by rail during the year, which would make it appear that only one was injured out of 1,230,000 who traveled. The average journey of these passengers was estimated to be 14.7 miles, so that there was 18,090,000 miles of travel for every injury. These conclusions gather weight from the fact that the exhibit of the preceeding year showed a difference of only 4 per cent between the two years in relation to the injured to the number of miles traveled. The number of persons injured or killed under circumstances which were under their own control was much larger. There were 304 casualties of this nature, only thirty-four of whom were passengers, 184 being employes of the roads, and 186 being in no wise connected with the roads or travel.

ABROAD.

— — — The great powers of Europe appear not to have much faith in the stability of the spick-span new Spanish Republic. Italy, Austria, Prussia, and England extend only a semi-official recognition to the Provisional Government, while Russia absolutely refuses to recognize in any shape or manner. Even M. Thiers' conservative republic hesitates to welcome the new Latin sister until she shows herself more firmly wedded to freedom.

— — — The most notable feature of late news from Spain is the doings of the Carlists, who are always annihilated by the Government troops, but invariably turn up again in unexpected quarters, and as defiant as ever. According to last accounts they are marching on Navarre and threatening Pampeluna. As General Paira is hurrying to meet them, we suppose the Madrid papers will soon record a few more of those problematical victories which the world is getting rather hardened about.

— — — Dr. Decaisne, in the *France*, gives the following official list of the means employed by 71,207 individuals who committed suicide in France during the 22 years from 1836 to 1857: Strangulation, 25,536; fire-arms, 10,198; suffocation by charcoal fumes, 5,587; poison, 1,500; submersion, 23,221; knives, razors, etc., 2,841; by various other means, 454; total, 71,207. The presumed motives of these 71,207 suicides were exceedingly numerous. The more frequent causes were misery, financial difficulties, domestic troubles, the desire to put an end to physical sufferings and mental alienation.

— — — Alexandria in Egypt has grown more rapidly than any other city on the eastern continent. In 1842 its population was about 59,000 and now it is nearly 300.000. Some idea of the immense labor which has been expended in improving the harbor may be formed from the fact that a breakwater is in process of construction, to be when completed a mile in length. It is to be composed of 20,000 blocks, each one is not less than twenty tons weight, placed upon a bed of smaller stones. This breakwater will inclose a harbor with a superficial area of 1,500 acres nowhere of a less depth than thirty feet. In the midst of the grand canal a company of English engineers are at work blasting out rocks, and employs constantly about 2,000 men and forty steam engines. In 1871 the exports amounted to 300,000,000 and the imports to 175,000,000 francs.

— — — When, many decades ago the ambition of a Russian sovereign caused to be erected in the Crimea a finger-post bearing the inscription, "This is the way to Constantinople," the views of conquest of the Russian Government were not as far-reaching as they have since become. Turkey has ceased to be the only objective point of Russia's dream of aggrandizement, for England's rich possessions of India now attract the attention of her Government. A curious document has been published by the Augsburg *Allgemeine Zeitung* which shows how carefully, unknown to the world, Russian emissaries have mapped out rules for Russian armies to British India. The memorandum was prepared by General Duhamel, late Russian Envoy to the Court of Teheran, and was by him presented to the Emperor Nicholas at the time of the Crimean war. It says that "history records that nearly all the conquerors of India came from Central Asia and Persia." It instances the conquests of Alexander the Great, Genghis Khan, Timur Khan, Babar Sultan Nadir Shah, and says that the roads they followed are open to this day, and then gives a list of five roads by which India may be reached from Persia and the Oxus, and a further list of these roads from Afghanistan to the Indus. Its controlling spirit was a direct menace to England, for it says, "Not to conquer India, but only to destroy or shake the English rule must be our object in invading the country;" and if Russia has not already acted upon the information it contained it is because, doubtless the English "hearts of oak" are matters of more realism than the theories of Russian Generals.

— — — There comes a report that in the extreme north of Europe Republicanism has made its appearance, and that the example of Spain is likely to lead to some discussion in Sweden. The present King of Sweden succeeded his brother, some few months ago, and a proposition to get up a grand coronation spectacle has not only been opposed, but the question of Monarchy and Republicanism boldly discussed. The present royal family of Sweden is of modern origin. Its founder, Bernadotte, one of Napoleon's Marshals, was adopted by the last of the old family, but there is no connection whatever between his family and the history of Sweden.

— — — In a late number of the *Fortnightly Review*, M. Emile de Laveleye, the well-known Belgian economist, contributes an admirable article on the "Causes of War in the Existing European Situation," which is full of plain speaking, cogent reasoning, and farsighted intelligence. The greatest danger is to be apprehended from the unsettled condition of France. The peaceful commercial spirit which was paramount before 1870 is now no longer to be counted on. The country must learn to war, and the difficulty of its rulers will be to restrain its ardor. Prussia is anxious for peace to consolidate her recent acquisitions, and she turns now to Austria more as a friend than as a rival, for she stands in need of her as a trusty ally in the event—more or less remote—of an alliance between France and Russia. As Prussia is not prepared to swallow up all the Austrian possessions, her best policy consists in strengthening the hands of the House of Hapsburg. At the same time the position of Bohemia suggests many gloomy forebodings. Ethnographically it is a Slavic State, and should Russia ever erect the standard of Pan Slavism the Czechs of Bohemia would rally to it. On the other hand geographically Bohemia is German, and the German inhabitants, still less the Pan-Germanis, would never consent to its falling into the hands of a Slavic empire. Germany, again, is supposed to covet colonial possessions, and to have fixed longing eyes on those of Holland, but no immediate danger need be feared from such vague aspirations. The real danger to the peace of Europe, so far as Germany is concerned, arises from the annexation of Alsace-Lorraine. By this act of mistaken policy the aggressive power of Russia has been doubled, and Russia now holds the destinies of Europe in her hand, and will remain a danger to European peace.

The Christian Life.

The Old Pilot and the Infidel.

Recently, in travelling from Antwerp to London, by the steamship *Trident*, we experienced somewhat more than what the steward could call "half a capfull" of wind. The result was that very few of the passengers were to be found on deck. Two pilots from Falmouth, who had taken out English vessels, had taken passages with us, and we were glad to find them on the fore-deck, pipe in mouth, pacing up and down in the accustomed fashion. We soon entered into conversation, and got into a warm political discussion, which made us forget the way in which the good ship (for she is a capital sea boat) heaving and struggling. After a time the elder pilot told me that infidel lecturers had been at Falmouth and had perverted a friend of his from his Christian profession into a denial of his Maker. "[illegible] thought a good bit about [illegible] at one time," said our informant, "but after he began the Infidel business they quite cut him." Very creditable to the common sense of the Falmouth people this seemed to be. The pilot went on to say that for himself he was old-fashioned, and believed in his Bible, and assured us that he had a copy which belonged to his grandfather. "Now," said the old man, with an earnestness which could not be mistaken. "I ain't a going to believe nothing that I can't find in my old Bible. I know that I have got a soul, and that God made me, and I won't believe that I'm descended from a monkey. Look here, sir," he continued, "if there is no God, can they tell me who or what can stop this wind, and smooth these waves or how those stars came up there? I asked——that question, and he couldn't answer. He had got a book down from London, and he was sure he was right. Then says I, 'Look here, Jem! I've got a book down from heaven, and that's better, and I know you are wrong.' Jem was passionately fond of his wife. She was a nice woman, and fretted awful when he begun the infidel talking. She was lately taken ill and died. We all went to the funeral out of respect to her, and what do you think took place? When they lowered the coffin into the grave he fell on his knees, put up, his two hands, and cried out, 'Oh God! why did you take her from me?' We looked at one another, but we said nothing. If there was no God, I say, sir, what made Jem say that?" The weather-beaten countenance of the old tar lighted up when he said, "I call Infidelity nothing but foolishness, the same as David did of old. It is the same thing now, and that proves that the Bible is true."

Melted Over.

I stood in the foundry-yard. Great piles of iron, all ready for the melting, were gathered there. I noticed one heap of columns, broken, bent, split, shattered.

I went into the foundry. They were "tapping" the furnace, and the molten metal flowed out in one stream of fire, sending up a sputter of sparks whiter than the stars. A row of men, on whose swarthy faces fell the strange glare of the fire, stood a little way from the furnace to catch the iron in ladles and carry it off to be run in the moulds.

I knew those broken columns would some day be cast into the furnace, softened, melted, to run out in a stream of fire, and be moulded again in tall, shapely pillars. In no other way could they be of use. They must be *melted over.*

That very afternoon I saw a mother all bent and broken by affliction. She had parted with her only child. Just the Sabbath before had the earth been broken for that child's grave. I pitied that mother. How keenly her Savior felt for her! And yet, perhaps the only way to reach some elements in that mother's character, and change them, was through affliction. The character was not worthless; far from it. It only needed *melting over*. Oh, the pain of that furnace of suffering, its smart, its agony! But in just this way is character sometimes made over, its qualities shaped into the strong, stately pillars sustaining the interests of the Redeemer's kingdom.

May grace be given to all who stand in the furnace, and above the roar of its fires may they hear a voice saying, "I have chosen thee in the furnace of affliction."—*Watchman and Reflector.*

Christian Sincerity.

The spirit which is of God is a spirit of truth, sincerity, and openness. The citizens of heaven esteem truth as sacred, and hold sincerity to be the first of the virtues. He has no secret doctrines to communicate. He needs no chosen confidants to whom he may impart his favorite notions—no private conventicles where he may disseminate his opinions. What he avows to his God he avows to man. He expresseth with his tongue what he thinketh with his heart. He will not, indeed, improperly publish truths; he will not, as the scripture says, throw pearls before swine; but neither will he on any occasions partake with swine in their husks. Arrayed in the simple majesty of truth, he seeks no other covering. Supported by his consciousness of rectitude, he holds fast his integrity as he would guard his life. Such is the difference between these characters. The bad man turns aside to crooked paths and insidious mazes of dissimulation; the citizen of heaven moves along in the onward track of integrity and honor. The spirit of the world seeks concealment, and the darkness and the shade; the spirit which is of God loves the light, becomes the light, adorns the light.—*Logan.*

No Sharp Corners.

[illegible] uct of bees in the construction of their cells has always been an object of wonder to those who are capable of appreciating it. Every cell has many sides; each side has straight lines and sharp corners; but never does any cell present its sharp corner to its neighbor cell. A soft even side to every neighbor side. Each fit to each, firm to support, and yet soft in the contact. No interstices are left, where filth might accumulate to annoy and defile. Thus let man meet man as they tread the crowded path of life. As master, as servant, as seller, as buyer, as entertainer, as guest, as borrower, as lender, he should ever present to every brother a side that is at once soft and strong. Faithfulness to make it firm, and love to make it soft. Always a side to your neighbor that is at once soft and strong. No sharp corner of your own selfishness that will pierce your brother.—*Arnot.*

Correspondence.

From Our English Correspondent.

I see, by posters, stuck all over the city, that the Young Men's Christian Association of London, are to be regaled with a number of literary feasts in the shape of lectures, to be delivered by a great name in the English church. If I recall the bill correctly, it is a canon of the establishment. The subjects announced principally pertain to the animal kingdom — animals *above* ground, *under* ground, in the sea, etc. The subject of one of the lectures arrests the attention of Adventists as it is "Man at the Head of the Animal Kingdom." That reads sensibly and expresses a truth; because, though man is a noble image of Divinity, and a praise to his Maker in his construction and capacities, he is yet no more than his best clay formation—than the highest creature formed by him from the dust. "At the head of the animal kingdom" —how true! Not *above* it, and *outside* of it; not belonging to another and different one; but simply at the beginning of all dust organisms—the most intricate and wonderful creature among them all. But, probably, if the subject was up for critical consideration, the parties who allow the canon to speak thus would demur at our making a similar statement, and would not be satisfied with us unless we lifted man out of the kingdom of which he is the lord and head, and made him a kind of demi-god. However, we will abide God's time, and presently we may hear men speak boldly, fearless of the consequences of those things they admit when they talk to themselves in the secrets of their hearts.

The very day Napoleon died there was issued by the "Rev. M. Baxter," a pamphlet "Twelve *Future* Acts of Napoleon III." The *Christian Standard* notices the fact, and does not spare a severe and deserved reprimand of that class of prophets who should learn a little modesty of the apostle who professed to see as through a glass, darkly, instead of every item and event of the future, and just how and when they should happen, as these modern pretenders do. It is to be hoped, for the interests of truth, that the "*Future Acts*" of these men who have proved that the Lord has not spoken by them, will be sober and subdued, that they may never again speak a dream of their own hearts, saying, "The Lord hath said," when he has not said. We can be very lenient, gentle, and charitable toward those who err in sheer ignorance, but men who hazard the reputation of the truth by speculations of profoundest ignorance, are only entitled to sharp reproof.

By a law just passed in France, liquor dealers are at last restrained. It was found that the strong drink system was entering into the heart of the nation and doing it very serious damage. Consequently the legislature have taken the question in hand, and by the imposition of many fines hope to arrest the torrent in its thundering way. I believe some such restraints are common to parts of the United States. What a blessing it would be if England cared for her people so as to set up, at least some barriers to that dreadful sin of drunkard-making. Intemperance itself is not near as bad, for the intemperate man affects only himself and immediate family and friends to any large extent, whereas a publican who allows men to sit and sip and turn brain and life into wreck, is damaging all who, by [illegible], persuasion, or temptation, are led in to the way of insobriety.

The grave is the urn of the noble as well as the unknown, and lately the dust which composed Baptist Noel, Mr. Lushington, and Lord Lytton, has gone back to its mother earth, to remain there till the trump shall reform and change it. Well is it for us all to remember that, though we are hoping for the speedy return of him who shall doom death to perpetual banishment from his dominion, yet each moment there is but a step between us and—it came across me to say heaven or hell—happiness or misery, as orthodoxy (so-called) does; but my Bible prints it *death!* How frail is mortal man!

From A. and J. Lowry.

"Ye shall know the truth and the truth shall make you free." (John 8: 32.)

The more we read the precious word of God the more free do we become from those things that once bound us to earth and earthly creeds. Thy word is truth said our blessed Savior in his last prayer to the Father. There is the fountain of all knowledge and we are told to "search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me. (John 5: 39.) "I am the way the truth and the life." Oh! these glorious truths. How we as a people love them. And let me say to you dear saints who are still in other churches, come out from among them. Let us not be identified with those who do not give Christ the glory of our *eternal life.* I have at last broken every tie that bound me to a church I once believed could trace their origin to the apostles, and who preached the faith once delivered to the saints. I now feel that the first falsehood of Satan has corrupted the churches, and we must found our faith on the Bible alone. *All* human creeds will fail, and nothing but a building of jewels or precious stones built upon Christ the rock will stand the test of fire. (1 Cor. 3; 10-15.) We as a people believe the whole Bible is the word of God. We do not reject any part. So let us try to build with precious material on the foundation which cannot be moved. But some will say, I am an Adventist, but there is no Advent church which I can attend. I will tell you what we have done. We have sent our names to swell the number of a dear little church in Indiana, known as the Advent church at Volga. We have never had the privilege of attending—hope we may some day, the Lord willing. But if we do not, we are with them in heart—in spirit as Paul was to those churches to whom he wrote. So we can lend our name to the nearest Advent church, and take one weapon out of the hands of our opponents who say they are "a little despised sect, ignorant and superstitious," while many of those who support the ministers who abuse us, believe with the same "little despised sect." For my part I want to come out on the side of the truth before it becomes popular. It shows more courage to battle for the blessed cause.

Another thing that every Adventist should consider is the famishing condition of the Western Advent cause. Shall we let it suffer and die out for the want of material aid, because, forsooth, we must help to pay our ministers and keep up the expenses of the churches where we live, when we believe they are teaching error to the children, to our brothers and sisters, even if we escape their missiles. Oh, no. Let each brother and sister of like precious faith feel that the Lord's money of which we are only stewards must go to support the cause of God's truth. The time is short in which to work. Read the articles in THE TIMES of Jan. 28, by our editor, and let us begin with new energies to help the blessed cause. Soon our work will be over. Soon we shall have to meet the eye of the Judge; and wo to him who hid his Lord's money in the earth.

Adventists desire to do what is right. They feel that the Bridegroom is soon coming. They desire to live peaceably with all men. But let us be more earnest. The nearness of the coming of the Just One calls for new action, more self sacrifice, more holiness of heart, and a greater exercise of all the Christian graces.

From John McD. Mitchell, Arkansas.

I have been a believer in the truths of God's word upwards of twelve months. I speak of the truth "that was once delivered to the saints," for I have been a lover of Jesus and his dear word for upwards of three years, but never came to the knowledge of the truth till I got hold of "Life Beyond Death," and the ADVENT TIMES which I perused, and then searched diligently to see if the things taught therein were so. I endorsed them, for which I was excluded from my church, and cast out as an unbeliever of God's precious word, and with many others I am looked upon as an evil doer. But we trust in God, "who only hath immortality." He will crown me with eternal life at the appearing and kingdom of Jesus Christ.

Yes, dear brethren, I am determined to shoulder my cross in defence of the gospel, and I ask your prayers. Pray God to bless me and my efforts in spreading the truth, for which I am willing to suffer as an evil doer, for my Savior's name's sake.

Last week I fell in company with a Baptist minister. (I was a Baptist formerly.) He asked me what the Adventists were doing at Pleasant Plains. I told him we were still prospering in the truth of God's word. He said he thought that we would quit such perverting of God's word if we would look at it rightly; upon which I told him that we hold the faith of Christ and the apostles, and that we were able to prove it by the sacred word. Said I—You hold that all men have immortality. "Yes," he replied, "we all have immortal souls." Then I told him if he would consult his Bible he would find that God only hath immortality. "Oh!" says he "I know that God only *hath* it, but we all belong to God, and we are the workmanship of his hands; and therefore we have immortality. I then asked him if the beasts did not belong to God, and were not the workmanship of his hands, and whether upon his view *they* had immortality also? I then told him "immortal soul," and "undying soul" and "deathless spirit" could not be found in the Bible, and if we had immortality it would be nonsense for God to command us to "seek for it." "Oh!" says he "I am mighty afraid that such doctrine will ruin this country; teaching that the wicked will 'burnt up.' It will lead men to be desperately wicked." Upon which, I told him if the goodness of God did not lead men to repentance that to preach to them a torturing hell would not. "Oh!" says he: "I am fearful you are going astray." I told him not so: we were looking for the Master's return to gather his wheat into his garner and to burn up the chaff, and to establish his kingdom under the whole heavens, sit upon his father David's throne and rule forever and ever. Then, I said to him, we will have a clean universe; the meek will inherit the earth free from sickness, sorrow, pain and death. Most merciful Father, "Thy kingdom come!"

From Mary A. Tibbetts.

Our much esteemed brother, Dr. Field, with three good workers arrived here last Thursday and the precious word has been preached by our faithful brother to an intelligent audience. Last evening it was thought best to close for the present. We expect Br. G. W. Green to hold meeting with us commencing the 6th of May, which is not very far off. We feel as a church that most of the members have been greatly refreshed and revived, and visiting brethren from other churches (men of candid minds) have received much light on the great truths that distinguish us from other denominations. But while we were so greatly blessed and comforted, we were often sad that perishing sinners evince the same indifference and unbelief that characterized the days of Noah, of which these days in which we live are an exact parallel. The preaching to which they listened was powerful, logical, and conclusive, and yet none were moved to repent of their sins and come to Christ for life and immortality which he alone can give. I never was more convinced that we are approaching the close of the present dispensation than now. If the faithful preaching of righteous Noah, the earnest entreaties of Lot, and the warning of an angel, that the judgments of God were about to be poured out upon the wicked were unheeded and they continued to mock on, then God's faithful ministers who all over this land are warning the world of coming judgments, need not be surprised or astonished that those who are "crying peace and safety" will not be admonished of their danger or listen to the message of mercy which perhaps may soon be exchanged for the merited wrath of a long offended God. But the glorious coming of our blessed Savior will take place notwithstanding the unbelief of those who reject him. Then "let us who are of the day be sober and watch unto prayer."

From John M. Porter, Minnesota.

I write with feelings of thankfulness that God has spared our lives through the great storm, in which so many lives, of both men and beasts were lost. I feel thankful that his love and his truth have been shown to me. I feel thankful for THE TIMES every week, and I wish it came oftener. And some of my neighbors rejoice with me, and I am glad that I have been the means of introducing the papers to them, glad that I can in any way help in spreading the truth. And I think *great good* can be accomplished in this way. Most of those I have sent THE TIMES to for three months now think they can hardly get along without it. And I think if all the readers of the paper would spend some time and a little money, great good would result; and if they should lay out a few dollars, most of it would be refunded and large numbers would receive the truth. When once they can be induced to read, prejudice is speedily removed, and they say—"Why; I never thought of *that* before!" I try to get them to read. When they will do this, I have no fears about the result. Thank God! the truth shines from the Bible when we read it aright.

Let every one work to introduce the paper and other reading matter. There are a number here, I am sure who feel grateful to me for the light they have received from THE TIMES and Crisis and Banner; and it has all come around from one copy of THE TIMES. As fast as I find persons who will *read* them, I send a copy for three month. Let *all* do so. It costs but a trifle. Great good can be done.

From Henry Zader, Janesville, Wis.

If it is hard times, I must pay for my papers. They are the only Advent preaching I have, and they give me "meat in due season," refresh my spirit, and help and encourage me in the pathway of duty and watchfulness. We need communion as Christians with one another, and I think such a medium as THE TIMES by which to hold fellowship with one another, especially when brethren "of like precious faith" are as scarce as they are here, is no small favor. I think I do love the appearing of Jesus and I long and pray for it. And I hope our prayers will soon be answered. We see signs which he told us of fast fulfilling. The world could not have been much worse in the days of Noah than it is now. Christianity is almost nominal. The saying that is written—"When the Son of man cometh shall he find faith on the earth?" seems answered now. And when we read as it were of all the elements combining together for destruction, and men's hearts failing them for fear and for looking after those things that are coming on the earth; the Pope dethroned, the nations preparing for war; it seems to me we need no greater evidence of the near approach of our King.

If any of our preaching brethren come to Janesville, and have time, call on me. I should be well pleased to see you, though I live three miles and a half out, on the Beloit road.

From C. W. Connelly.

The spirit of the Lord is manifesting itself with us here. Within a few Sabbaths we have had the privilege of baptising ten happy souls in the St. John river. Others are requesting to show forth their faith by obeying Christ in that ordinance. We have prayer and conference meetings every Wednesday eve. and Sabbath morning. They are meetings such as shed a halo of love around that is not to be mistaken. We have reasons to thank God for his great mercies. A little over four months ago we had not even a prayer meeting; now men and women that were then without hope are praising God and longing for Jesus' appearing. We have organized, twenty signing the covenant agreeing to walk together as a church of Christ. We are poor in this world rich in faith and heirs to the kingdom.

Sr. T. E. Wood of Portsmouth, N. H. paid us a visit, and interested a large congregation one Sabbath morning from Mat. 24, 26. God bless her in her work. We should be glad if some of the preaching brethren could come to labor with this church. We expect Br. Bowman in March.

Brethren visiting Florida are requested to call on C. W. Conelly, rooms in building back of Post Office, next to office of Charleston Steamers; or address Lock Box, 131. Jacksonville, Fla.

From E. McNutt, Capac, Mich. [illegible]

In the place where I live the people are about one half Spiritists. They have had a speaker here by the name of Jamieson lecturing on Spiritism, trampling the Bible in the dust, and saying there is no God. He thought it strange that not one of the three ministers who lived here, dared come out and take ground against him, and made his brags that he would break up their church. Now I hope and pray that God will send some good faithful Advent minister. There have never been but two or three Advent sermons preached here and the people think it a strange doctrine. I think if some good, able preacher would come and proclaim the word of God in its purity and beauty there might be much good done. There are perishing souls here that need the word of life and truth, and what is done must be done quickly, for the Lord is at hand. I would not have one think that everything will be smooth sailing, for he will meet with strong opposition and perhaps persecution. But the man of God expects this. Preachers inquiring for Walter McNutt, at Capac Station, will find a welcome and a home.

From D. R. and M. S. Mansfield.

To those who inquire about the prospects before us in our mission work, we would say that two months and a half of trial and labor satisfies us that we are in the right place. We have great peace in laboring for the Lord in our new field. Our congregations have steadily increased. The prospect before us is encouraging. We shall have enough to do, and that is what we want.

We are asked how we are sustained. Well, the Lord does and will provide. We have no fears, our all is on the altar. We have no debts to collect, no one owes us anything for preaching because we make no charges for the gospel. We expect to go through on this line.

"No strength of our own, or goodness we claim;
But since we have known the Savior's great name;
In this our strong tower for safety we hide—
The Lord is our power, the Lord will provide."

Should any of our brethren far away having friends in the city, desire us to call upon them, please make it known. Some have already done so.

From John T. Ongley, Lincolnville, Penn.

Shall we have a tent in N. W. Pennsylvania? I have received in pledges $280. But since I have arrived home the brethren here have concluded to build a meeting house, and therefore wish me to release them from their subscription, amounting to $50 (leaving $230) and I have consented to do so. The Lord is coming soon I believe, and what we do must be done quickly. To get a new tent and fixtures I ought to raise $350. Who will help? The faithful stewards will soon be known. Thy will, O God, be done, is my prayer.

Holiness.

Holiness is not merely separation from evil, but separation to God from evil—again our members are mortified, not by trying to mortify them, but by the superior engagement with "things above, where Christ sitteth at the right hand of God." (Col. 3.) It is "through the Spirit," that we mortify the deeds of the body (Rom. 8 : 13), and the consequence is that instead of the continual unhappy strife between the two natures, the flesh lusting against the spirit, and the spirit against the flesh, the Christian walks in the Spirit, and does not fulfil them in any wise. Instead of the sad "works of the flesh," the fruit of the Spirit is the easy and natural outflow of that life which the believer possesses in Christ—"love, peace, joy long-suffering, gentleness, temperance." "If we live in the Spirit, let us also walk in the Spirit," is the exhortation founded on the fact that the Spirit is our life, connecting us with Christ.

It is the normal office of the Spirit in the Christian to keep the soul engaged with Christ to give thoughts of him and keep them flowing through the soul. His interest and engagements, aims and ends become those of the Christian who has his life. And the result of engagement of heart with Christ is the easy and natural subjugation of the evil thing. It is treated with the non-recognition it deserves. Its desires, aims and lusts are checked. They are held in death and practical subjection; they are passed by without recognition, and the soul drops easily and happily into practical life in the Spirit.

And I can say from my own experience that it is our blessed privilege to get sufficient strength to entirely overcome that loathsome thing called sin. I felt completely delivered from any desire to sin for several years after my conversion to God and his truth. I can truly say that I walked and talked with God. An holy atmosphere pervaded my pathway in every direction. Many a time have I gone alone and prayed—"Be pleased to take a little of thy Spirit from me; for it is more than I can bear." My cup was more than brim full; it was joy pressed down and running over. I felt all the time armed and equipped, prepared to conquer the world, the flesh and the devil.

A few years passed away and some dear relative sent to England for me, thinking that I should be a comfort to them, not having any children of their own. Delighted with this new prospect, I once more began to cherish that desire, from the feeling which possessed my whole being before conversion. Yet on leaving home my determination was to serve the Lord. Peter-like, I cried—"Yes, though all men should deny thee, yet will not I!" But after a few months, finding that my relatives were opposed to my attending meetings so much, and feeling that I was no company to them on account of my religious notions, through pure sympathy for their feelings I very foolishly yielded to the tempter, although I did it against my heart's desire. But I soon found myself with Paul in the seventh of Romans. I did that which I hated, and being so overwhelmed with worldly influences, the next step I took was to unite in marriage with a man of very good moral character, but destitute of that religion which alone could render my life truly happy; by promises that he would not interfere with my religion, led me to accept him, and scenes of brighter days and a closer union with Christ would pass before my vision. I thought of so many hours each day that I should have to worship God under my own vine ang fig tree, with none to molest or make me afraid. But, alas! what poor weak mortals we are; and how easily we get ensnared into the pitfalls of earth, in spite of all the changes and disappointments which grieve us here.

My good resolutions were soon broken, secret prayer neglected, and I found myself in the dark valley where no flowers grew; no green pastures, no still waters. My state grew worse till I was like the troubled sea whose waters cast up mire and dirt. I felt

"'Twas worse than death my God to love,
And not my God alone."

Yet amid all my wanderings the Spirit of God did not leave me. Oh! how it plead with me till my agony was almost insupportable. And its reproofs were so tender; only such as could come from God alone, from a tender, loving father. Not harsh or threatening, but drawing, melting, subduing reproofs which drew me closely again to my Savior's bosom, and by dying love compelled me to follow in his footsteps. Ah! how many can tell this same old story. "I have loved thee with an everlasting love; therefore with my loving kindness have I drawn thee." This was a precious verse, which hundreds of times has been sent home with power to my soul.

For the past eight years I have been an entire overcomer for months together. Again I would give way a little to the tempter; perhaps get angry. And it was not until very lately that the thought struck me that if I could keep near enough to Jesus to overcome six months, why not for six years. One may say, "Great afflictions and trial will not permit me to be an overcomer *all* the time." But the word says we shall "not be tempted above that which we are able to bear." And as a writer once said, "He never wounds with both hands; but keeps one to bind up and heal." I have always found the greatest Christian joy and cheerfulness among the poor and afflicted, who belong to the Lord. Oh! how much could be said and proved upon this topic.

This high standard of Christian character has recently been raised in our church, and some are living up to their high calling and privilege; and if all would do the same we should have no Christ-dishonoring Christians, no theater-circus going, double-dealing Christians. Christ would not be wounded in the house of his friends.

Try this higher life, dear sisters and brethren. Let us have it at once; let us never more say "we ought," "we must," or "we can;" look not for it a thousand miles off, but look now to Christ, by faith, and receive it. We can get something higher than a dyspeptical Christianity. We can get that which will "lift up our heads, knowing that our redemption draweth nigh."

To-day I have that calm sweet trust in Jesus. He leadeth me and helps me to overcome sin, which I so much hate. I am not infallible, and never expect to until Christ comes to give me immortality. Pray for me dear brethren, and never scoff; but try to encourage those who are anxious to honor Christ the most. The judgment is too near to trifle with these things.

FANNY REYNOLDS.

Varieties.

A new kind of scoffing was lately indulged in by a professional revivalist who resides in Concord, N. H., when speaking of the name "Adventist" after this manner: "All the meaning there is to the word 'Advent' is *twelve days after Christmas!*" Verily, this is a cheap way of scoffing down a name which carries our minds forward to the most glorious event earth ever will witness in its history.

FALSE STATEMENTS.

We hear it frequently said that Adventists preach too much doctrine; that if they would labor more for the salvation of souls, and let their distinctive doctrinal points alone many would go with them who do not go now, and that it would be better for them as a people; and, also, that preaching, based upon doctrine drawn from the prophecies, or from the New Testament, relative to the coming of Christ, the time when he is to come, and portraying the events in immediate connection with his coming, hurts young converts, drives them away from meetings, etc. To all such remarks the statement made by William Miller about two years before his death is a complete refutation. He says that under his labors over *six thousand* were brought from nature's darkness to God's marvelous light. And what did he preach? Nineteen of his lectures, which are at hand before me, treat upon Christ's second coming. Let us continue to preach the doctrine.

What are we called upon to preach relative to sanctification?

1. That it is pleasing to God to save them that *believe* on his Son Jesus Christ, according to the commission "Go ye and preach....and he that *believeth*" [and then, a year afterwards, goes forward for prayers to gain the blessing of sanctification,] "shall be saved." What I have put in brackets is not found in the commission, nor in *the Bible anywhere*. That is all outside. It is added without any authority.

2. We are to present that Christ is "all and in all"—that is, Christ is a sufficient sacrifice for all who believe on him, and, as the ancient worthies sometimes gained especial favors through especial supplications and sacrifices, as found recorded in Heb. ch. 11, so Christ by offering up himself *once for all* gained us a sufficiency of *wisdom*, a *righteousness* without any unsoundness, a sanctification by which we are made free from every blemish, and finally, (and now, prospectively), a *redemption* that never can be injured or taken from us by a third party. On our part we are to keep ourselves in the love of God, to keep ourselves unspotted from the world, to keep the faith, to keep free from idols, to keep free from every unholy alliance or custom; and these things Paul defines as "your sanctification," i.e., your part in the great life work. This we all can do.

C. W. SARGENT.

The Comforting Promise.

"I will not fail thee nor forsake thee." What words of promise these from our Father in heaven to those who are striving to do his bidding! Although there are times when it seems as though we could scarcely stand, we feel so weak and helpless, we need never be discouraged, for we can always go to this same kind, merciful Father and obtain strength to keep on in the path of duty. We have his sure promise, "I will not fail thee."

Nor need we be afraid to ask Him for what we need; for he is better than earthly parents, more willing than they to give good gifts; and no one is afraid to go to their earthly parents for what they need. They feel almost certain beforehand that anything that is for their good they will receive. This is the way we should feel towards our heavenly Father. And my experience has ever been that, whenever I have laid the load of care on him, he has always relieved me of the burdens. Whenever I have asked of him, I have received, and that bountifully. My heart overflows with gratitude for what he has done for me.

How thankful ought we all to be that this never-failing source of strength is furnished us! Without it we should surely fail, with all our trying: for the evil influences that surround us are so many, and, more than that, the evil within us continually warring against the good is so strong that we of ourselves could do nothing. And when we fully learn this; learn that we are weak worms of the dust; learn to trust all in the hands of our heavenly Father, *then* we can grasp this promise, "I will not fail thee nor forsake thee," and feel that we are in the hand of One who will do all as he has said and who will lead us in safety by all the snares that beset our way, into that home prepared for those that love him.

E. J. BENTLEY.

Holiness Perverted.

A leading Methodist paper recently gave to the world the following paragraph on "Holiness meetings."

"Holiness meetings" held in Indiana, at which "more than a score of ministers, and twenty-three official members, with many scores of our best members and a large number of sinners crowded the altar: the three classes first named seeking full salvation, the last seeking conversion. More than half of the seekers have found what they sought. And as they at each meeting arise, Jesus' love and light having come in, their places are speedily filled by others, and so the work goes on. In the Church and out of it the Lord is moving in mighty power. Almost hourly we see and hear of seekers who have obtained full salvation, and sinners converted."

It appears to me this needs no comment. The absurdity and unscripturalness of such efforts must be apparent to all. The *Central Baptist* indulge in the folloing pertinent and suggestive criticism:

"This may be true theology, but we must confess that it sounds to us like other gospel," if, in reply to the question, what shall I do to be saved?—we must answer that there are two degrees of salvation—conversion and full salvation. We had rather tell him that the blood of Jesus Christ cleanseth from ALL sin, and that accepting him, he is as fully justified, as truly saved, as he can be—as fully justified as Abraham, or Paul, or an angel."

And I may add, it is a shame that so important a subject as holiness should be so abused and perverted in the house of its friends.

C. C. MARSTON.

Calvinism—The New and the Old.

Our readers know what kind of punishment old fashioned Calvinists believed was threatened here. They have all heard of the old material hell with its fiercely burning flames, its darkness and unchristain odors. Very different from this is the opinion of these commentators of the nineteenth century. See how mildly they do put it. Here it is: "The punishment of sin is sin. The reward of holiness is holiness. Eternal punishment is not so much an arbitrary law, as a result necessarily following in the very nature of things, as the fruit results from the bud. No worse punishment can God lay on ungodly men than to give them up to themselves."

Here is "eternal punishment" in name, it is true, but in how very mild a form compared with the old-time doctrines on the subject. No picturing of the intensity of fiery flames, no need of devils, and eternal chains, for the "punishment of sin is only sin," and "no worse punishment can God lay ungodly men than to give them up to themselves." Nor is this all, but "eternal punishment is not so much an arbitrary law as a result necessarily following in very nature of things, as the fruit results from the bud."

But why "necessarily following?" It seems to us that when we give up the doctrine of "eternal punishment as an arbitrary law, "we virtually yield all positive certainty of its being inflicted on any ground whatever. For if the punishment of sin is sin," inasmuch as there can be no sin without the power of choice or moral freedom, when Calvinists grant that this is still retained by spirits in the infernal pit, they admit that all such spirits have the power to choose good as well as evil, and to turn from sin as well as to continue in it. By this admission of the freedom of the will in the immortal world, they at once and forever destroy the certainty of "everlasting punishment."

Not so did Calvin and his compeers teach that doctrine. They rested it upon an "arbitrary law" from the grasp of which there was no possible way of escape. They knew better than to trust a sinner with the power of choice amidst the flames of hell; they had not faith enough in his stupidity or his perversity to think he would stay there eternally if he possibly could get away. And in changing the basis of eternal punishment from an arbitrary law or a divine decree to the chance that man will choose forever to continue sinning and being punished for it, its advocates give up all certainty of either sin or punishment continueing forever.

Our Young Folks.

Our Father in Heaven.

Our Father in Heaven;
We kneel as we say.
Thy name be all hallowed
By night or by day;
And to thy bright kingdom
That we may all come,
Let thy will, as in heaven,
On this earth be done.

Oh, give to us children
The bread which we need,
For which we ask daily,
As humbly we plead.
And as true forgiveness
To others we show,
O, Father, in heaven,
Thy pardon bestow.

From each day's temptation,
From evil and wrong,
Lord, keep us and guard us
Through all our life long;
For thine is the power,
The glory and might,
That can shield us and guide us,
By day or by night.

I Dare You.

"Pooh! I could do it easily, and be back here again, before you could count fifty."

"May be so; but you don't dare to try it!"

"*Don't dare!* now, Tom, you know better."

"Well, I dare you."

The boy's eyes flashed. In a moment he was over the boundary line, skating skillfully over the forbidden ice; while his schoolmates looked on, some with fear, and a few with shouts of applause. Clear to the other side he went, though the ice cracked and bent; then, with a graceful turn he was coming toward them again, swifter, with a look of pride on his glowing face; and the praises of the other boys already sounded on his ears:

"Good for you Win!"

"Hurrah for——"

Who? Where was he? Where the proud form and the smiling face, and the dark hair uncovered in the moment of exultation? Gone! hidden at once from their sight under the ice, and the waters rose up over the spot the spot, as if their time of triumph had come then.

"Oh, what shall we do?"

"Run quick! and get a rope!"

"Stand back, every one of you!" and the voice, generally so kind, frightened them now with its sternness; and they looked in silence at the teacher's white face, as he threw off his gown, and crept with it to the boundary line which he had marked for the boys that morning. Over that too, so carefully, yet so quickly; and the ice cracked! cracked! And the boys could none of them tell how it was done, only that soon the dark, dripping hair of their schoolmate above the broken ice; then his body slowly, slowly dragged towards them, his hand clutching tightly the teacher's dressing gown.

The teacher did not speak, and they dared not. In the teachers own strong arms, Winthrop was carried to the house and rubbed; and, no, he was not dead; for in a few minutes he opened his eyes, and looking at the group of anxious, boyish faces gathered round he said: "All right." How it brightened every heart there! The boys could speak now.

"Oh, Win, *I haven't counted fifty yet!*" burst out Tom, excitedly, and trying to laugh; but if he had not been a boy, he would certainly have cried instead.

"Now let me hear all about it," said the teacher, calmly as the color came back into Winthrop's cheeks.

"It is my fault," said Tom, humbly.

How came you to disobey my rule, Winthrop, and go beyond the boundary?"

"Why, I hardly thought about the rule, sir; I wanted to let them see I was not afraid of the ice! They dared me to do it; and when any one dares me to do a thing——"

Winthrop stopped suddenly, as the recollection came over him of the cold, gurgling waters, and of those few terrible moments of suspense.

"Then you always dare to do it; is that what you mean?"

"Yes, sir;" but the voice was not as full of confidence as it had been half an hour before.

"And the end of your daring, this time, might have been—death!"

A shudder crept over the boy's heart.

"Oh, sir, please don't; I dared him!" said poor Tom.

"And so you think a boy is a coward who is dared to do a thing, and doesn't do it?"

"It looks so," answered Winthrop.

"Ah, my boy, you must get rid of that idea; it is wrong. He who refuses to do a sinful or dangerous thing, even when people say, 'I dare you,' is a true hero; and he who runs all risk to do something, just because he is dared, is by far the most cowardly and foolish. Don't look so downhearted, Winthrop. I want you to be truly heroic, and I know you can do things very bravely sometimes. For instance, if I should say, 'you may not go skating another day during this season,' you would bear the punishment without complaint, I think."

"Yes, sir," answered the boy, with a touch of the old pride in his voice.

"Mayn't I bear the punishment? It was my fault," exclaimed Tom.

"I haven't given any punishment yet, Tom: I have only given this lesson about true bravery for you all to learn. And now, be off, every one of you, and let Winthrop rest, while I go to examine my dressing-gown; and if it is entirely ruined, I'll pass a subscription round among you to get a new one." And the kind man smiled as he left them, but his heart was full; and he went to thank God for the safety of his pupil, and to pray that he might become truly brave and noble.

Boys, never be dared into doing what is wrong. Do not take one step aside from the safe and strait path, no matter how many voices say 'I dare you,' to every temptation. And always:

"Dare to do right! dare to be true!
All the world's scorning can never harm you,
Stand by your conscience, your honor, your faith;
Stand like a hero, and battle till death."

Advent Christian Times.

CHICAGO, TUESDAY, March 4, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

The officers of the Association are as follows.
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☞ Give your Post Office address in full in every letter.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

Business Department.

THE WESTERN RURAL.—To any one paying us $2.60, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. tf

Whitmore's Immortality.

We desire to correspond with any friends who have a supply of this work on hand, and will spare us a few copies. Will any such please write and let us know how many they can let us have.

The "Times" to Ministers.

We send THE TIMES to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

Hades.

We learn that Mr. Constable is about to publish his work on Hades, of which several chapters have appeared in THE TIMES, by subscription. The work will be issued in England. We will receive subscriptions and forward them to Mr. Constable at the rate of one dollar a copy. The money need not be sent until the book is ready. tf

Job Work.

We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note-Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

S Parker
H Hunter
W H Page
J P Jarter
J S Ames
W H Reese
J Bush
R A Groesbeck
D A Steele
J W Fry
J Walter
W Reynolds
J A Coe
D Coe
R M Lampard
H Peppel
J McLane
V J Low
A Bailey
C E Mitchell
V Beaton
M B Hubbell
C W Barnard
C C Marston
E I Bentley
J H Kenney
J McWilliams
H T Carpenter
W H McDonald
J W Finn
H Lansing
T J Williams
C McLeare
M A Seymour
C H Sweet
J R Shelton
G Stephenson
H Morse
R G Hobbs
M A Tibbets
M S Mills
G Garrison
A Miller
G W T Safford
R T Price
P Wilson
R M Haggett
M S Jones
R Wakeham
J H Mills
A Hinde
O M York
R Spotswood
N Ranquist
J W Graham
J Green
C Kelly
A Spencer
N Kenerley
J Tingley
F M Sandusky
L Rush
J Billings
A E Rathbun
R C McLane
H H Brown
J Hallsen
D Q Kent
A T Hinshaw
N H Young
E S Jennings
A W Brown
J M Bliss
J Rucker
H McAllister
J F Adair
L A Bowden
J H May
L Kerr
R Spotswood
H H Hurlburt
J G Rush
D B Closman
G A Weatherby
I L Russell
M Mathews
H W Sutton
E L Wadleigh
C Richards
D O Hink
C S Shaw
C C Marston
C I Baker
K W Lowe
C D W Scott
H J Palmer
W M Hall
C Stewart
C L Ives
J Fisher
D Dudley
S H Bentley
T Willson
V Hunt
J T Ongley
R Crandell
C M Pierce
E Stevens
P W Jones
J D Lewis
T Conrad
J Hayes
C E Ruble
J Sturtevant
L Wixom
P Limner
F M Johnson
M M Orr
E S Robbins
J M Syler
J Badenock Jr
C H Leverton
J Lowry
D L Palegrove
S Baldwin
J Gildersleve
O Fields
J F Wilcox
A Farrow
W H Sarvis
E D Clark
E C Bronaugh
B G Andrus
O Newcomb
M A Munson
J R Stevinson
C Gearhart
R Lewis
S Birt
C C Marston
J Blackhall
J Ireland
J Morris
M Patterson
Mis Comman
C Smith
D Evans
W Nichols
A C Pierce
W Thompson
O C Colton
W Reece
J M Barrington
J Brower
H Kelly
D P Sweetland
R Tuttle
H M Benson
D I Thompson
G W Gregory
J Frood
A Holton
J H Aikire
S Barney
S A Smith
A Raymond 2
T J Giddings
A Goodwin
J J Fonda
D Palmer
L Kerr
A Brighton 2
J Scarce
J Fancher
M J Siddell
H Davis 2
H C Croop
J Revoyce
W H Auger
W H Todd
J H McLain
J H Jack
J F Adair by ex
H McAllister
N H Beardly
J Wells
T Sheldon
M E Alford
H Peppel
J A Coe
J Hayes
N Harris
J F Wilcox
A Farrow
W H Sarvis
A E Rathbun
E D Clark
D Clow
T A Conard
R M Lampard
V Larson

Books and Tracts Sent by Mail.

E B Stile
S Marts
J G Rogers
M Anderson
H Pratt
H Lewis 6
A Farrow
J M McConnell
W Francis
F Francis
J H Gallup
O S Shaw
M E Lawd
D B Closman
G A Weatherby
R Spotswood
E Darby
B Thompson 7
Miss R Beardsley
J T Ongley
J M Alonn
J S Brandebury
P H Peterson
J M Bliss
D D Kent
A W Brown
R C McLane
A T Hinshaw
J S Ames
J Ellis
J Sloan
W A Rose
E A Groesbeck

To Correspondents.

F. B. KENNY. We never heard of 'Wilgear' before. He should be able to show a letter from some Conference. E. FIRT. We have no copies of that paper left. V. BUNT. Much obliged for the sermon. Immaterialists are continually perpetrating such absurdities. But let a preacher tell his people they will turn into angels when they die, and they will believe it, Bible or no Bible.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Creston, Reed's Hall, March 3-7.
Byron, March 11-15.
Elida, March 16. C. C. MARSTON.

The first Q. M. of the New Rutland District will be held with the church at New Rutland, La Salle Co., commencing Thursday eve., March 20, and holding over the following Sabbath.

It is earnestly desired that there should be a general rally of the brethren and sisters from all parts of the district at this meeting. Come to labor for God and the salvation of the perishing.

Br. C. C. Marston will be with us to assist in preaching the Word.

Let all the preaching brethren be present so that the Conference may be fully and strongly organized. Time is short. Make a sacrifice, brethren, and come to the meeting.
A. LOTHROP.
W. T. BAKER.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co., at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 28, and every two weeks.
ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

The third Q. M. of the Eastern District of the A. C. Conference of Michigan will be held with the A. C. church of Marlette, Sanilac Co., commencing at 2 p. m., Thursday, March 6, and continuing over Sunday.

Brethren come, as far as possible, and come to work. We earnestly hope this church will be prayerfully remembered, and the quarterly gathering will be a great blessing to them. They have a good and comfortable chapel, and we have reason to believe the brethren at Marlette will cordially greet all who may attend.
JOHN H. PATON, Sec'y.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Colaburgh, eve. Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

MINNESOTA.

Owatonna, Saturday eve., March 8, and Sunday, as Br. E. K. Smith may appoint.
MRS. H. M. DUNEY.

At our last annual conference a resolution was passed for the evangelist to hold two meetings in each district every quarter, so I have concluded to hold the first with the church at Winnona, Friday eve., March 21, and hold over Sunday; the Second at Utica, March 28, and over Sunday. Will the brethren at each place please make the necessary arrangements for the meetings? I hope to see a general rally.
GEO. W. MILLER, Evangelist.

held with the church at the Agency, commencing Friday eve., March 7, and over Sunday. Shall expect a full attendance of all the friends in the vicinity.

Second Quarterly Meeting for the same district will be held at Garden City, commencing Friday eve., March 14, and over Sunday. A full attendance is expected. G. W. MILLER, Evangelist.

Rageway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The third Q. M. for the Southern District of Wisconsin will be held at Montfort, Grant Co., commencing Friday eve., March 14th, and holding over Lord's Day. We hope for a general attendance of the brethren throughout the district, and the preaching brethren in particular are requested to be there. Let all come praying that the blessing of our heavenly Father may rest upon the meeting, and that much good may be done in the name of Jesus.
GEORGE HOWARD.

I will commence a protracted meeting at Big Creek, Sauk Co., Wednesday, March 5. Will the friends of the cause of our coming Savior come and help us by their gifts and prayers?
F. W. HOUGH.

IOWA

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.

Signed:—T. E. Cook, J. Ingalls, J. Gildersleve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.
J. RIDLEY, Pastor.

Q. M. of the First District of the N. W. Missouri and S. W. Iowa Conference will be held at Troublesome Creek, six miles east of Atlantic, Cass Co., Iowa, commencing Friday eve., March 14. Brn. Hubbell and Nokes will be expected to come and help at this meeting. We also expect Eld. Wm. McCulloch. This is a good field, and the truth has a firm hold. Come, brethren, praying and ready for work. WM. MORPHY, Sec'y.

Romig S. H., near Milford, Feb. 2, and every fourth Sunday.

Waveland, Pottawatamie Co., Feb. 9, and once in four weeks.

Troublesome Creek, Feb. 16, and every fourth Sunday.

Let the brethren circulate these appointments fully. WM. MORPHY.

The Third Q. M. of the Iowa Christian Conference will be held with the Little Cedar Church, Chickasaw Co., commencing Friday eve., March 14. All are invited to attend.
N. F. EGGLESTON, Sec'y.

Odel S. H., Thursday eve., March 7, and over the following Sunday. J. RIDLEY.

MISSOURI.

There will be a special meeting of the Southern Iowa and Northern Missouri Conference at McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., March 14 and onward.
N. C. MILLER.

The next Q. M. of the Third District of the N. W. Mo. and S. W. Iowa Conference will be held with the Empire church, De Kalb Co., Mo., four miles south west of King City, commencing Friday eve., March 28. We wish all the churches in the district to be represented.
JOHN SCARCE, Sec'y.

Walt S. H., three miles north of Unionville, Putnam Co., Saturday eve., March 15, and onward. S. BALDWIN.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 212 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

The Western District New York Conference will hold its second quarterly session in the Old Congregational Church, in Le Roy, commencing Thursday eve., March 6, 1873, continuing over the following Sunday. A general attendance is desired. The church here is in its infancy, and we hope the meeting may do them good in the name of the Lord. We hope all will come for the one object. Can we not see some there from the other districts? A. P. MOORE, Sec'y.

PENNSYLVANIA.

The next Q. M. of the Advent Christian Conference of Northern Penn. and Southern N. Y., will be held in the Wesleyan church at Westfield, Tioga Co., Pa., commencing Friday eve., March 7, to continue over the following Sunday.
A. H. BRIGGS, Sec'y.

East Troy, March 6-7.
South Creek, Sunday, March 9, and attend to baptism. JOHN T. ONGLEY.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

NEW YORK.

The Eastern District will (D. V.) hold its next Q. M. with the church in Alton, Thursday eve., March 13, and over Sunday.

Alton may be reached by the Lake Shore or the Sodus-Point and Southern R. R. Those coming by the N. Y. Central R. R. will change cars at Newark. Let us have a full attendance. Pray for this meeting, and come praying.

N. B.—Those having a legal interest in the Wayne County Tent are requested to be present to signify their wishes as regards its disposition the coming season, (time continuing.)
WM. E. BROWN, Sec'y.

The Second Q. M. of the Southern District will be held with the church at Springwater, in connection with their church Q. M., March 29 and 30. We hope every believer will remember this meeting and make a special effort to attend. Each church should appoint delegates and take up the quarterly collection. And where there is no church let each feel the responsibility of the work and come up to this gathering. Let there be a general rally in this district.
H. A. BROWN, Sec'y.

Elmira, Chemung Co., March 10.
Painted Post, Steuben Co., March 11, and continue through the week and over Sunday.
JOHN T. ONGLEY.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

THE COMING EARTHQUAKE, By D. T. Taylor. 25 Cents.

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THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble, 5c.

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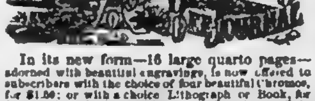
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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

6

VOL. X.---NO. 32. CHICAGO, MARCH 11, 1873. WHOLE NO. 463.

Advent Christian Times.

Contents of This Number.

First Page.

From Our English Correspondent; Popular Capacity for Scandal.

Second Page.

If we Knew and A Remarkable Prophecy, (poetry); Resurrection, A. E. Rathbun; The Week, M. E. Orr; Is it Profitable to be Religious, Much Interested; The Scape-Goat, M. B. Hubbell; An Appeal, J. Ridley; The Seven Thunders, C. Cunningham.

Third Page.

"No," M. D. Peavy; The Days We Live In, V. Hunt; The Midnight Cry, S.; Valuation of the Gospel; Ministers' Cravats; The Bible Class.

Fourth Page.

Brief Editorials; Wanted—A Little Help; Orthodoxy on the Intermediate State, C. L. I.; The Early and Later Methodists; Dr. Graves on Spiritism, J. V. H.

Fifth Page.

Influence of Bad Women; Present Truth; Minor Selections; News—At Home, and Abroad.

Sixth Page.

The Evil Conscience Healed; Letters from W. Johnston, A. Brown, J. W. Farrar, W. Royce, L. Wintersholtt, L. Kerr.

Seventh Page.

Letters from J. H. May, D. L. Weaver, I. Adrian and R. Wakeham; A Kiss for a Blow, (poetry); Suspense About Suspenders; A Good Reputation to Have; Slang Talk by Young Ladies; Conference Minutes—Mich. Southern Dist. Q. M.; Mich. Northern Dist. Q. M.; Kansas; Wisconsin; S. Iowa and N. Mo.

Eighth Page.

Business Department; Notices, Appointments, Advertisements.

From Our English Correspondent.

RELIGION IN ENGLAND.

When newspapers were first started in this country, they read more like a good moral lecture than anything else I can think of. They adverted to the errors of the times, and belabored those errors and the parties concerned in first-rate fashion. I have read some of the old leading articles, and they appeared to me to be like giving one "a good talking to." This feature, however, has long been given up by the press, and for a considerable time it was a rare thing to read a column article on anything pertaining to religion. They studiously avoided reference to this subject as one of their time, and kept to secular and political themes almost exclusively. Now, however, the religious condition of the country is all astir, and they cannot ignore the great uppermost questions of the time, so many of the most respectable are taking up and handling the theological problems of the day. To show you the opinions of the press on the signs of the times in religion, I cut the following from a standard daily:

> The revived interest in matters theological and ecclesiastical is one of the most singular signs of the times. A few years ago who would have dreamed of seeing whole columns of secular newspapers frequenntly taken up by letters and articles concerning the Athanasian Creed? Who would then have expected to find questions, such as the nomination of preachers at Oxford, or the trials for heresy before the Privy Council, or even the recent marriage of a Christian gentlemen with a Jewish lady, debated in ordinary private society and in the public journals as among the most interesting topics of the day? Since the great Puritan age, it may safely be said that religion has never come so near the surface of English life as it does to-day; and, whether the fact does or does not carry with it sundry counterbalancing disadvantages, or indicate any important changes in store, it is quite clear that the element which has played so vast a part in history is by no means dying out of human nature with the advance of civilization. Man is a "Religious Animal" in London in Anno Domini 1873, as he was in Bactria or in India, when Zoroaster spoke the Gatha Ahunavaiti, or the Rishis sang the earliest Vedic hymn.
>
> And now, while the mind of the nation is not only willing to turn to the most serious topics, but is actually busy with them in the midst of all its hurry, and trade, and political pre-occupations, we ask, not unnaturally, What is doing in the Religious Parliament of the land, the Convocation of the Established Church? What has Convocation, in the sitting which closed yesterday, effected in the way of clearing up hazy points, and inspiring fresh life, and relieving the consciences of men from the yoke—so long unfelt, but at last recognized as insufferably galling—of being required to repeat, in the solemn service of God, words which are not true to their innermost convictions? A declaration has been adopted with reference to the obnoxious Creed, which is vague and mystic. These houses of Convocation are, or at least ought to be, important features of the time; agencies of no mean power in determining the popular thought and feeling. It was not to be mere clerical and episcopal debating societies that they were reopened in our time, after their disuse through the long age of indifferentism, which began at the restoration and closed with the dawn of the Victorian era.

We are rather glad to see all this stir, for something always comes of a stirring up. Anything is better than stagnation. Stagnation is death and corruption. There has been stagnation far too long; and now there is a movement in ecclesiastical and religious life, let us be ready to drop our seed into the water, that when it settles, good seed may settle into the earth to yield a blessed harvest of fruit to the Master's praise.

A ROOM FOR ENGLAND.

During this season of inquiry and seeking, we have established a depository in London for the publication and sale of works on the truths so true and dear to us. I feel sure, and a growing assurance, that God has enabled us rightly to gather up and connect the promises of grace caused to be written for our learning, comfort and salvation. Human mortality is no mere dream. A Savior, Christ, the Lord, is an everlasting reality. Eternal being, and the being with him in holiness and joy, is a certainty. Death as the wages of sin, cannot be gainsaid. And to know these rightly and feelingly, cannot but make a man truer and better, that is if I may judge by an actual experience. Thus we have no need to ask ourselves a question which comes out as the title of a book: "Am I real?" Our faith is real; our hope is real; our God is real; and all that we read have an air of reality about them, which makes us live in a constant sphere of reality. And what can the effect of all this reality have upon us, if we really hold them, but to produce profoundly real men and women, who serve God not only heartily but really. It is all this blessed reality that we wish to impart to others. To do this we have incurred large expenses; and have opened a depository to make a central office for the issue of works of grace and truth. It must be done; and though we have not large means, backers, or promises to guarantee our expenses, we have certainly done all by faith, through divine guidance, and for the glory of God. God has men in whose hands he has deposited money, and we pray him to take care of his own cause while we serve at his command. We know, beloved, you will be glad to hear of this step to give publicity to the truth. But we expect farther to take a room in London to preach the gospel. We are certainly called to the ministry of the gospel; we feel sure of having been put into the work, and the command is, not to "stand still," but "go forward." With respect to our own salvation, we are to "stand still." We can not add a cent to the ransom price paid for us on Calvary. "Jesus paid it all." What he paid was sufficient. We can not help the Spirit of the Lord renew us. We may excite and convulse ourselves but with all our straining we can not give ourselves a godly disposition. The ransom of heaven is sufficient, the grace is abundant, the Spirit is mighty and almighty; in respect to our salvation we can only "stand still," and see, and praise God for what he has done, and patiently wait for the cap-stone to be put on. But in service we are bidden to "go forward," and the Lord who commands can roll up the waters on either side of us as a wall, and make the miry bottom of the river-bed dry as dry land for us to pass over in obedience to his will. In other words, and to be plainer and to the point, he whom we serve can open purses and pocket-books because they are his, and we are servants of the Lord Christ as well as members and brethren. This, we know, is something to say, and say in print; but why should we fear doing and saying great things on the strength of his Word? We can not feel this to be self-confidence, but trust in the Lord. And yet, when we look at circumstances, there appears nothing to justify us in our statement. The brethren of England do not help because they have not yet got over being shy of us as Adventists. But we do not look to circumstances but to something more stable, even the living God our Savior. His word for it that his cause shall not fall through for want of means. Abraham, if he had looked at circumstances, had never died believing in God that he should inherit the land, when he was dying without possessing a foot of it. But God rules circumstances, and he will bring them around right. We will not say here the duty and privilege of believers to help in every good work. We cannot edify on this point. You know it so well; and your love for Jesus will be the measure and spring of your action. You will see the largeness of our purpose for which our Father is preparing us, and presently you may hear of our entering in at an open door which the Lord throws open before us. Thank God for a large handful of work, and for a purpose and strength to do it earnestly for his glory.

Brethren, do you be our helpers in prayer, and, if the Lord bid, in a more substantial way. Let us have your words of sympathy, for we have but few on this side to address loving thoughts to us. For Christ's sake we are infidel and outcast; but we know better and so does our God, and what real hurt can be done us? We have grief, we have loneliness, we have loss of friendship; but we have Christ and the fullness of the blessing of the gospel of peace: and we trust we can endure even greater coldness and contempt than we yet know. Grace be with you all. *Amen.*

NO MAN ever did a designed injury to another without doing a greater to himself.—*Henry Home.*

The Popular Capacity for Scandal.

One of the most saddening and humiliating exhibitions which human nature ever makes of itself, is in its greedy credulity touching all reports of the misdemeanors of good men. If a man stand high as a moral force in the community; if he stand as the rebuker and denouncer of social and political sin: if he be looked up to by any considerable number of people as an example of virtue; if the whole trend and power of his life be in a high and pure direction; if his personality and influence render any allegation against his character most improbable, then most readily does any such allegation find eager believers. It matters not from what source the slander may come. Multitudes will be influenced by a report against a good man's character from one who would not be believed under oath in any matter involving the pecuniary interest of fifty cents. The slanderer may be notoriously base—may be a panderer to the worst passions and the lowest vices—may be a shameful sinner against social virtue—may be a thief, a notorious liar, a drunkard, a libertine, or a harlot—all this matters nothing. The engine that throws the mud is not regarded. The white object at which the foul discharges are aimed is only seen; and the delight of the by-standers and lookers-on is measured by the success of the stain sought to be inflicted.

As between the worldling and the man who professes to be guided and controlled by Christian motives, this is all natural enough. The man bound up in his selfish and sensual delights, who sees a Christian fall, or hears the report that he has fallen, is naturally comforted in the belief that, after all, men are alike—that no one of them, however much he may profess, is better than another. It is quite essential to his comfort that he cherish and fortify himself in this conviction. So when any great scandal arises in quarters where he has found himself and his course of life condemned, he listens with ready ears, and is unmistakably glad. We say this is natural, however base and maliguant it may be; but when people reputed good—nay, people professing to be Christian—shrug their virtuous shoulders and shake their feeble heads, while a foul slander touches vitally the character of one of their own number, and menaces the extinguishment of an influence, higher or humbler, by which the world is made better, we hang our heads with shame or raise them with indignation. If such a thing as this is natural, it proves just one thing, viz., that these men are hypocrites. There is no man, Christian or Pagan, who can rejoice in the faintest degree over the the reputed fall of any other man from rectitude, without being at heart a scamp. All this readiness to believe evil of others, especially those who have been reputed to be eminently good, is an evidence of conscious weakness under temptation, or of conscious proclivity to vice that finds comfort in eminent companionship.

There is no better test of purity and true goodness than reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men except upon the most trustworthy testimony. Alas, that this large and lovely charity is so rare! But it is only with those who possess this charity that men accused of sins against society have an equal chance with those accused, under the forms of law, of crime. Every man brought to trial for crime is presumed to be innocent until he is proved to be guilty; but, with the world at large, every man slandered is presumed to be guilty until he proves himself to be innocent, and even then it takes the liberty of doubting the testimony. Every man who rejoices in a scandal thereby advertises the fact of his own untrustworthiness; and every man who is pained by it, and refuses to be impressed by it, unconsciously reveals his own purity. He cannot believe a bad thing done by one whom he regards as a good man, simply because he knows he would not do it himself. He gives credit to others for the virtue that is consciously in his own possession, while the base men around him, whether Christian in name or not, withhold that credit because they cannot believe in the existence of a virtue of which they are consciously empty. When the Master uttered the words, "Let him that is without sin among you first cast a stone at her," he knew that none but conscious delinquents would have the disposition to do so; and when, under this rebuke, every fierce accuser retired overwhelmed, he, the sinless, wrote the woman's crime in the sand for the heavenly rains to efface. If he could do this in a case of guilt not disputed, it certainly becomes his followers to stand together around every one of their number whom malice or revenge assails with slanders to which his or her whole life gives the lie.

In a world full of influences and tendencies to evil, where every good force is needed, and needs to be jealously cherished and guarded, there is no choicer treasure and no more beneficent power than a sound character. This is not only the highest result of all the best forces of our civilization, but it is the builder of those forces in society and the state. Society cannot afford to have it wasted or destroyed; and its instinct of self-preservation demands that it shall not be suffered. There is nothing so sensitive and nothing so sacred as character; and every tender charity, and loyal friendship, and chivalrous affection, and manly sentiment and impulse, ought to intrench themselves around every true character in the community so thoroughly that a breath of calumny shall be as harmless as an idle wind. If they can not do this, then no man is safe who refuses to make terms with the devil, and he is at liberty to pick his victims where he will.—*J. G. Holland in Scribner's.*

RELIGION is universal; theology is is exclusive. Religion is humanitarain; theology is sectarian. Religion unites mankind; theology divides it. Religion is love, broad and all-comprising as God's love; theology preaches love and practices bigotry. Religion looks to the moral worth of man; theology his creed and denomination. Religion teaches us the common fatherhood of God and the common brotherhood of man; theology predestinates eternal damnation; and that we should rather fear the anger of God than trust to his paternal mercy. Religion is light and love, and virtue, and peace, unadulterated immaculate; but theology is the apple of discord, disunites and estranges one from another.

If We Knew.

If we knew when walking thoughtless
  Through the crowded, noisy way,
That some pearl of wondrous whiteness
  Close beside our pathway lay;
We would pause where now we hasten,
  We would often look around,
Lest our careless feet should trample
  Some rare jewel in the ground.

If we knew what forms were fainting
  For the shade that we should fling,
If we knew what lips were parching
  For the water we should bring,
We should haste with eager foot-steps,
  We would work with willing hands,
Bearing cups of cooling water,
  Planting rows of shading palms.

If we knew when friends around us
  Closely press to say good by,
Which among the lips that kiss us,
  First should 'neath the daisies lie,
We would clasp our arms around them,
  Looking on them through our tears,
Tender words of love eternal
  We would whisper in their ears.

If we knew what lives were darkened
  By some thoughtless word of ours,
Which had ever lain among them,
  Like the frost among the flowers;
Oh, with sincere repentings,
  With what anguish of regret,
While our eyes were overflowing,
  Would we cry—forgive—forget!

If we knew, alas! and do we
  Ever care or seek to know,
Whether bitter herbs or roses,
  In our neighbor's gardens grow?
God forgive us, lest hereafter,
  Our hearts break to hear him say,
Careless child, I never knew you,
  From my presence flee away.

—*Friends' Tract.*

A Remarkable Prophecy.

The following, which is known as "Mother Shipton's Prophecy," was first published in 1488, and republished in 1681. It will be noticed that all the events predicted in it, except the last two lines—which is still in the future—have already come to pass:

Carriages without horses shall go,
And accidents fill the world with wo,
Around the world thoughts shall fly
In the twinkling of an eye,
Water shall yet more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through the hills men shall ride,
And no horse or ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float,
As easy as in a wooden boat.
Gold shall be found, and found
In a land that's not now known;
Fire and water shall wonders do;
England shall at last admit a Jew.
The world unto an end shall come
In eighteen hundred and eighty-one.

—*Sel. for The Times by S. I. E.*

Resurrection.

Up and down through my heart and even to my finger tips, making them tingle, now swelling into triumphant joy, and anon sinking into sweet peaceful trust, has been the music of that word *resurrection*. Out in the old country grave-yard, with its deep sad shadows, weeping willows, low sobbing winds and gleaming monuments, there is one plain and pure, a shaft of chiseled marble, no inscription, save "Jessie ——: aged 18," and the one word "*Resurgam.*" It wrung our hearts to see her fade out of our lives, the cheeks grow thin, the loving brown eyes grow unearthly bright, and then their light go out in the shadows and darkness of death. Oh, Jessie, darling friend! Must it be forever? Must the dark mold be always between us? Shall we *never* look into your eyes more? As if in answer to the heart's bitter cry, the sculptured word meets the eye, and Jessie's voice, full of triumphant faith, seems to say, *I shall rise again.* Joy, joy! waiting hearts; I shall *wake* and *rise* in the morning.

There are little moss grown graves there, and some a little larger; and we miss white clinging arms, and the little curly head which rested so lovingly above our hearts; miss sadly the bird like voices, and the pattering feet. Oh, the bitter pain of heart and the shadow of death.

The promise is, "They shall come again from the land of the enemy."

O mourning ones, be comforted. Every day it is said of some one, he or she is dead. Every day strong men drop off the rugged ramparts of time into measureless eternity, and leave a gap in the ranks and the blackness and shadow of death, want and loss. Every day the golden links of friendship are broken, cords which have been woven by years of love are rent, and in agony the heart cries out, "I cannot bear it!"

"'Tis a cry still ascending from life's somber wave,
'Tis a knell ringing out upon its shore."

Here it is the wail of children's voices. Mother dead. Oh! the desolation in the words! Again the strong man is bowed with anguish too deep for tears, and the dumb lips seem to say, "Wife, wife, come back to me." A wife gathers the cold dead hands to her heart, and kisses again and again the sealed eyes, icy brow and rigid lips of him who was her life, heart of her heart; but there is no answering caress. Friends leave her alone with her dead. Ye have not known the depths of such wo. But whisper ere you go, "I am the resurrection and the life. If a man believe in me, though he were dead, yet shall he live."

Murmuring ones, though dense the gloom and heavy the vail that hides the loved ones, God says, "I will destroy the face of the covering spread over all people, and the vail that is spread over all nations," and when the vail of earth is destroyed which covers the loved clay and creeps into the rayless eyes, *then* shall "death be swallowed up in victory!" Then shall these bitter scalding tears be dried, and no more forever will the heart be wrung till it drops tears of blood. Soon shall our dead live, together with the dead body of the prophet shall they arise. Soon will we have the mandate, "Awake and sing ye that dwell in dust." Long centuries have rolled over their dusty beds. They have dwelt in dust undisturbed by the tread of armies or the march of ages. Now the long sleep is over. The morning light of glory breaks into the dark chambers, and they are waking up! The song of triumph! Brothers, sisters, do you hear it? Will you join in it? Look! see them ascend to meet the Lord in the air.

Down in the dark catacombs of earth the silent sleepers have heard the music of the voice of Jesus. Life has flooded their being. God has called, and they have answered. The night may have been long; but the glory of the morning will scatter all its gloom. Shall we be called and wake in the morning?

We go down in dishonor, the rising shall be in glory, even the glary of God. Our frames are weak and frail; oftentimes we tremble and falter in the fierce conflict. We may go down in utter weakness, but by and by the great Life-giver will lay underneath his prevailing arm and raise us up in power. Think of it, weak and trembling one: "Raised in power." By and by the Lord himself shall descend with a shout, with the voice of the archangel and with the trump of God; the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. This mortal will then have put on immortality; this corruptible incorruption. Then shall the glorified millions sing, "O death where is thy sting? O grave where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"God, my Redeemer, lives,
  And often from the skies
Looks down and watches all my dust
  Till he shall bid it rise.
Arrayed in glorious grace
  Shall these vile bodies shine,
And every shape and every face
  Look heavenly and divine."

A. E. Rathbun.

The Meek.

"Blessed are the meek, for they shall inherit the earth." (Mat. 5: 5.)

The word of God abounds in precious promises to the meek, humble child of God, and it is worthy of remark that these promises are always the reverse of what he has promised the proud, the haughty, and them that do wickedly. Mark the contrast: "For evil doers shall be cut off, but they that wait on the Lord, they shall inherit the land." "For yet a little while and the wicked shall not be; yea, thou shalt consider his place and it shall not be. But the meek shall inherit the earth, and delight themselves in the abundance of peace." "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away." "The Lord lifteth up the meek." "The lofty looks of man shall be humbled, and the haughtiness of men shall be made low." "The meek will he teach his way." "Every one that is proud in heart is an abomination to the Lord." "Mark the just man, and behold the upright; for the end of that man is peace." "But the transgressors shall be destroyed together." These and many other passages, too numerous to mention, clearly indicate the relative difference between the humble followers of God and them that believe not the truth, but have pleasure in unrighteousness.

There is no Christian grace, so little esteemed, or so poorly rewarded, by worldly wise, as that of meekness; and yet he who once rich, for our sakes became poor, never fails to recognize and approbate this Christian virtue, even in the least and lowliest of his children; and though in this present life, the rich and titled dignitaries of wealth and affluence may boast of their earthly possessions, while the meek humble follower of Christ, in his contentment can sing, "No foot of land do I possess," yet there is a higher title, a more sacred right, by which the child of God is heir of all things: "The world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's."

A lowly spirit is not to be attained in outward things, neither do we acquire it by our own strength, or without many a hard struggle. It is found often at the foot of the cross, and is only kept by looking to Jesus. The Savior knows those that are seeking to follow him, and who ask for heavenly grace and guidance, and however great may be the difficulty they experience in walking in this lowly path, they will assuredly find that he does not leave them to walk there alone. And we know the promise is sure—"The meek shall inherit the earth; for the Lord taketh pleasure in his people, he will beautify the meek with his salvation."

M. E. Orr.

Is it Profitable to be Religious?

In the exercise of religious duties there is a present reward, if we consider the peace in believing and joy in the Holy Spirit which belongs to pure religion. If we take into account the consolation we have in the consciousness of having done good to our fellow man, we receive a present profit; yet, in a worldly point of view, there is no profit in a religious life. The man who consecrates his life to God and the religion of Jesus Christ does not expect his reward in this life, he labors not for present profit. He counts his loss and gain very differently from the men of this world. It is not profitable to the man who leaves home and dear friends and wanders out into the cold, unloving world with a heart laden with the last call of mercy to a perishing world, which he knows will be treated with contempt by some and indifference and scorn by the multitude. It is not profitable to the man who sacrifices earthly comforts and faces the cold storms and tempests, exposes himself to every cruel danger, by land and sea. Often half clad and his flesh quivering with the chill of winter, still he must go, hoping for his reward in the eternal age.

It is not the minister only who suffers loss by being religious. Others often have unreasonable losses to suffer. They are often afflicted by a set of devouring wolves, who make life's trials more severe by their perambulations around the country seeking their own profit.

Religion is profitable to the man whose object is the choice of words, high-sounding and beautifully spoken, well rounded periods, with a theology shaped to please a worldly-minded congregation: in this way he secures a popular support, although indifferent in regard to the perishing around him. It may be profitable to the man who assumes to be a minister of the gospel, that in this capacity he may gratify his unholy ambition for that notoriety he could not reach in any other way. This love of notoriety has filled the world with tyrants, and the church with little popes. Devastation and ruin is their fixed purpose if they can not rule. These are not the only men who turn a religious profession to their own profit and to the injury of the cause of God—making merchandise of religion.

It is profitable to the man who perambulates the country on some speculative expedition, interested in every question of dispute—*dispute* especially—officious and amazingly pious, concerned for the welfare of every locality, very fluent to talk upon every theory in which he can find his peculiar hobby. He claims religious affinity in every community that is so unfortunate as to have a visit from him. You may know him. He is certain to complain of everything in the last place he left, and inquire for the faithful in the next town he may visit. Lord deliver the flock from this trial.

Much Interested.

The Scape-Goat.

Who or what does the scape-goat represent? In Lev. 16:3, we see how Aaron came into the holy place with a young bullock for a sin-offering and a ram for a burnt-offering. This was for the holy place. Then, in v. 5, he was to take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. The two goats were for a *sin-offering*. (Num. 29:11.) Then (v. 6) Aaron offers his bullock of the sin-offering, which is for himself and his house; so that makes an atonement for himself and his house. 'And he shall take the two goats and present them before the Lord at the door of the tabernacle, and Aaron is to cast lots upon the two goats, one lot for the Lord and the other lot for scape-goat. And Aaron is to offer the goat on which the Lord's lot fell for a sin-offering, as we see in v. 9. Now this is for a sin-offering; but the goat on which the lot fell to be a scape-goat, shall be presented alive before the Lord to make an atonement with him, and to let him go for a scape goat into the wilderness. Now it looks to me that the scape-goat has just as much to do in making the atonement as the sin-offering. 'And he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world.' (1 John 2: 3.) Then the scape-goat is a type of Christ. The scape goat bare the sins into the wilderness. Peter says, 'Who his own self bare our sins in his own body on the tree.' 'Behold the Lamb of God which taketh away the sin of the world.' (John 1: 29) So we see Christ bore our sins. The scape-goat bore the sins of the children of Israel. For it is said, 'Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.' And the goat bore all their iniquities into a land not inhabited, and was let go in the wilderness. (See Is. ch. 53.)

Some take the position that the scape goat is a type of the devil. I never read that he ever bore our sins.

M. B. Hubbell.

Old self is the common enemy of me, my neighbor and my God.

An Appeal

TO THE CHRISTIAN AND ADVENT CHRISTIAN CONFERENCES OF IOWA.

Dear Brethren:—We have noticed the call for a convention to meet here April 15, to take into consideration the matter which now divides us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization, and we are anxious that a union may be effected; not only a union in *name*, but also a union in *heart*.

We are too near the end to be 'striving about words to no profit, to the subverting of the hearers.' We are among perils, and if we are not very careful we shall make shipwreck of faith, and perish amid the breakers, all in sight of the harbor of rest.

The Lord has called us out as a distinct people, to a special work, and he requires more of us than he has ever required of any people since Adam was driven from the garden. The eyes of all Christendom are upon us, and as Sanballat and his companions tried to persuade the children of Israel to leave their work when they were rebuilding Jerusalem. (Neh. 6: 1–8), so the devil is trying to keep us from the work the Lord has called us to do. Brethren, we are about a great work. Ought we to leave it and come down? Nay, verily. But with renewed zeal and strength, should put the trumpet to our lips and let the sound go out in thunder tones, Behold, the Bridegroom cometh! This, brethren, is the special work, unto which, we believe, the Lord has called us. And truly, in order to do the work faithfully, we need to be united in 'heart and hand.' And for this purpose we appeal to you, as individuals and as churches, to consider the matter and do it *now*. Do not put it off another week. We want to hear from *every* church within the limits of the two Conferences.

Let all that are situated so that they can, send delegates according to the notice in The Times, and also, take a vote of the church upon the points of difference, and make out a written report, and forward it either by the delegates or by mail, to the convention. And we want all that can not send delegates, to vote upon this question, and send a written report to the convention. Do not let the work rest on the ministers, if you do, we fear there will not be much accomplished. We need the voice of the *churches* in this work, and we pray you, dear brethren and sisters, wake up and act in this matter.

All communications or reports for the convention can be forwarded to the writer, who will see that they are presented.

The church here will endeavor to provide homes for all who come.

By request of the church,

J. Ridley, Pastor.

Manchester Iowa, March 3.

The Seven Thunders.

Some who apply the tenth chapter of Revelation to the great Reformation under Martin Luther make the "seven thunders" symbolize the errors of the Anabaptists. But if the prophecy may be extended to embrace the Adventist movement of the last forty years (as some think,) then I would like to inquire if we have not had as many thunders added to the original cry, "Behold, he cometh," as were added to the great rallying cry of the German reformers? So it seems to me. But few are found holding on to the old, tried flag of genuine Adventism. Many, moved by the first cry, have been led to look into the "open book," who, not being willing to take their stand with God's honored servant, Wm. Miller, have sought to develop—as did the Anabaptists—something better; and the result has been not something better than Adventism, but something worse than the error abandoned, viz., the temporal millennium.

The Anabaptists injured the Reformation more than the Papists, and I believe that some Millennarians hurt the *truth* respecting the Lord's soon coming more than those who hold the temporal millennium theory. The setting of people to look for Antichrist more than Christ—for the restoration of Judaism instead of the introduction of the endless and glorified state—and holding out the idea of probation after the coming of Jesus and the judgment day, is most deleterious in its influence. I believe all these theories came from the source from whence emanated the errors of the Anabaptists.

Multitudes when told that antichrist is yet to arise, and then, after seven years of operations at most, Christ will come, say, "Well, when I see the shaggy brow of the coming monster peering up in the distance, it will be time enough for me to make ready for the next event,"—and so they are lulled to sleep for the present. Nothing paralyzes the effect of the cry, "Behold the Judge standeth before the door," more than this theory (which is new among us), that antichrist must come first. That any one who has sounded the first cry should now be sounding the second is painful beyond language to express.

But I took my pen to copy a portion of a letter, bearing in this direction, sent me by a brother in connection with a copy of the *Watchman and Reflector* containing Miller's Essay,—a portion of which has appeared in the *Herald*. He says:

Just here another point projects in upon us, viz., our *personal* accountability to God as students and interpreters of his Word, especially prophecy. The Lord commands us by Jeremiah, 'He that hath a dream let him tell a dream, [that is *as a dream*] and he that hath my Word, let him speak my Word faithfully'—that is, *just as I give it to him, and as from me.* Further, no man can have God's Word as from him but by the Spirit of God. 'He shall lead you into all truth.' Again, the Spirit in its interpretative presence does not contradict his own revelation nor yet his leadings of faithful minds to the understanding of truth; hence, if men professing to be interpreters, come forth with an interpretation today, and a contradictory one a year hence, we may be sure that on both occasions they could not be led by the Spirit of God, and probably not on either. Bear with me, brother, still further: The Spirit by angelic ministration predicts, the inspired prophet faithfully records the prediction; now it is on record,—the Word of God on record. Ages pass, and the time for the first item to be unraveled arrives; events take their place, one by one, in fulfillment of the divine programme: for it is God's own work to fulfill his own Word; and the Spirit leads faithful souls into the import of prophecy, to identify its fulfillment, to testify thereto, and make record of the same. 'Ye are my witnesses, saith the Lord.' These witnesses depart; time rolls on, and other items of the predicted purpose are unveiled. Led by the same Spirit, other witnesses succeed to identify, testify, and record. Thus event succeeds event, each with its collateral record, till, by little and little, the monster of wickedness and deceit is developed, *in the place, under the circumstances, with the characteristics, and doing the work* eliminated for him in the prophecy. Witnesses crowd upon the stand—*eye*-witnesses and *more*, those who *felt* the *fearful power* of the monster. Unexceptionable witnesses crowd forward and point with unerring finger to the bloody idol and cry, '*That is he!* THAT IS HE!' These witnesses are from every station in life, from the intelligent commoner up to judges, learned prelates, doctors, and even Catholic bishops. I have in my mind now a half a score of the most devoted and pious Catholic writers and bishops who clearly identified and testified against the 'hierarchy' as the predicted 'Man of Sin,' and whose testimony is on record. Moreover, these witnesses lived in different centuries, and were from every country of the Western world, and their testimony is recorded, and can be found and read in every European language. But time rolls on; the persecuting power wanes; the church comes up out of the wilderness; the Laodicean church is developed; the cry 'Behold the Bridegroom cometh' is heard, and now a NEW class of witnesses come forward. Who sent them—the Spirit of God? I trow not. Listen to their testimony: 'The Lord of glory can not come [illegible] Antichrist is revealed, the M[illegible] sin.' Well, but he *has* been here, [illegible] fulfilled his work and time. 'N[illegible] has not; God has *not* fulfilled his W[illegible]d; it is *future*.' How do you know—have you lived *through all th*[illegible]*es* to deny the testimony of t[illegible] *did* live? 'No.' What then do [illegible] *no* on the great subject? 'N[illegible] at I give my opinion based [illegible] gment.' If you know *nothi*[illegible] judgment, opinion, and te[illegible] alike worthless. You are an [illegible] tent witness and are not only l[illegible] men by your *false* testimony to lo[illegible] for that which will *not* come, to the neglect of that which *will* come; but you are *denying the work of God* in fulfilling (providentially) his own predictions, and by denying his work you are impairing the integrity alike of the divine word and the divine foreknowledge. This, brother C., is about what this kind of Adventism amounts to; and yet we stretch out our hands to these millenarian teachers as on our side, when the only effect of their influence is to get us all as sleepy as they are. I could add as much more, but I must stop. God help us to be faithful."

My whole soul says, Amen and amen, to this extract from my good ministerial brother's epistle, which I have taken the liberty to publish without his consent—for I think it is too good to keep to myself.

This Millennarianism (and I am aware that there are different phases of it) hinders many from seeing the truth of our Lord's speedy advent. Dr. Kirk said to me not long since that he did not believe in Christ's coming here to do the work of the Holy Spirit. I said, 'Doctor, you rank us with the Millennarians, don't you?' 'Yes,' he replied.' 'Well,' said I, 'we don't belong to that school.' 'Don't you? Do you believe that probation ends with Christ's coming, and that then the eternal state is introduced?' 'Certainly.' 'And that then the earth is renewed, and becomes the endless home of the redeemed?' 'Exactly so." 'And that we have nothing to look for but his immediate appearing?' 'That is it, precisely.' 'Well,' said he, 'I like that a good deal better.' *And so do we*, because that is the way the Bible presents it.

But this Millennarianism, in its various forms, is not the only 'thunder' since the great Adventist movement was inaugurated. A whole spawn of errors has been rolled in upon us, until now it is difficult to find many who stand upon our original base, and are filled with the grand and solemn thought that the 'Judge is *now* standing *before the door*.'

And so, 'while the Bridegroom tarries,' the virgins all 'slumber and sleep.' The admonition, 'Watch, lest coming *suddenly*, I find you sleeping,' is but little regarded amid the conflict of opinion now prevalent upon this great subject.

'Take heed that no man deceive you,' the first caution given when about to answer the question respecting the sign of his coming. We shall do well to heed it. I most firmly believe that we are standing between the 43d verse of Dan. 11th, and the 1st verse of Dan. 12th, and that in a few days, or months at most, we shall be amid judgment scenes. 'The second wo is past, and the third wo cometh quickly.'—*C. Cunningham in Advent Herald.*

No.

No is a small word, yet it is often forgotten when needed the most. If we see a man passing along and hear a friend invite him into the road of folly, and hear him emphatically answer "No," we at once set him down as an honest man, an example for others, an earnest of the stability of the world to come. Is he invited by the allurements of giddy fashion and foolish pride to the flowing bowl and wine-cup's glow? "No." He can not partake of them: they are twin-sisters, all smiles and beauty without, but a consuming fire within. They allure, entice, seduce, until the brain is turned, reason banished, and the victim lost, or transformed into a flirt, a fop, or a confirmed inebriate, lost to society, to friends to the hearthstone, to the companion, to the parent and the child. Found in the festal party, at the bar, in the midnight revel, at the gambler's table, perhaps, in the gutter.

Can not one partake of those seducing pleasures? No. Can he turn aside just one moment to see this fascinating enjoyment? No. Will he not pause just to see the circus feats? No; it is Satan's trap.

Well, has he not heard that story about Br. ———? No, nor does he wish to. Nor yet how Sr. ———? No, he takes no interest in bad or sad reports. Indeed, he must have heard that neighbor B———. No, he attends to his own business, and there finds all he can do. He is great of soul, and he knows how to use that little word "No."

M. D. PEAVY.

The Days We Live In.

What kind of days are we living in? I answer, "perilous" days. Days when the God of heaven is visiting earth with many and terrible judgments. The earth is, as it were, being rocked to and fro, "and men's hearts are failing them for fear," looking after things coming. But how few are preparing for that great storm which shall sweep over earth like a mountain wave over a wrecked vessel. The storms that usher in eternity are gathering around us. But men only curse the more. And when they are warned that God can use fire, wind, or cold as agents of destruction, still they curse God, and virtually dare him to do his worst. And again the storms come. Search history. Is there anything like it? Where is a newspaper, printed at home or abroad, but has in every issue some description of the loss of life in a most heartrending manner?

But what signifies all this? What does it mean? Sinner, out of Christ, the lesson is this, "Prepare to meet thy God!" The great day of God's wrath is upon us. The clouds are gathering. The thunders are heard. Earth begins to tremble. God's word is *almost fulfilled.* Very soon will he answer the cry of the souls under the altar (altar of papal persecution). The time is at hand when the dead are to be judged and reward to be given unto all. Will you be ready for the great and "glorious appearing of our Lord and Savior Jesus Christ?"

"He comes! the Conqueror comes;
Death falls beneath his sword:
The joyful prisoners burst the tombs,
And rise to meet their Lord."

V. HUNT.

The Midnight Cry.

The coming of the Lord has often been proclaimed as "nigh, even at the doors," until the ears of the people, accustomed to the sound, seem not to hear. And while the faithful watchman calls attention to "the signs of the times," the masses run heedlessly on to destruction. But God assures the watchman that, although the wicked perish in their iniquity, the watchman has delivered his own soul. Let us be faithful in giving meat in due season. And nothing can be more seasonable now than the cry "Behold, the Bridegroom cometh: *go ye out to meet him!*" There is a personal responsibility resting upon those who hear the word at God's mouth, and warn the people from him. (Ezek. 3:17–21.)

And those who are not called to preach "this gospel of the kingdom," are called to *do something.* God never called a servant into his vineyard so poor and weak that he could no nothing. He has employments suited to the abilities of each one. He does not ask us to do what we can not do: but he does require some kind of service, from the time he called us until the time for work is over.

Let us understand that we are the Lord's, all our time, talents, and means belong to the Lord. Then if we spend our time or money any way except in the service of God, we are dishonest, and are robbing God. God will attend to the necessities of his servants, if they will "seek first the kingdom of God and his righteousness," doing that which the Master has given us to do *now.* Let no one neglect *present* duties in the hope of doing *something great* by and by.

"Let us have our loins girded, our lamps burning, and we ourselves like unto men that wait for their Lord."

S.

Valuation of the Gospel.

It is fair to infer ones estimation of any person, thing or system by the sacrifice they are willing to make for their sake, or the price they are willing to pay to obtain, or to maintain it. At how much do *you* value the gospel? is a fair question, to be answered by every professed disciple, in deeds, not in words. Here is an anecdote to set you a thinking:

"FIFTY DOLLARS, OR FIFTY CENTS?"

There is on the borders of Connecticut, a small town which, though week and feeble, still with the help of the "Home Missionary Society" supported a minister, and maintained regular divine worship.

About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal and other similar labor. It was noticed that this man was very regular in his attendance at church, and was never absent from the prayer meeting; but in a pecuniary point of view, he was not considered a valuable acquisition.

It was the custom, when the salary was due, for one of the deacons to collect all he could from the people, and to obtain the balance from the Home Missionary Society. In accordance with this custom, one fine morning Deacon A———, a man of considerable means and considerable penuriousness, started forth, subscription paper in hand, to see how much he could squeeze out of the parish for the support of their minister. The first person he met was the above mentioned coal-carter moving along the road with a load of that material. The deacon considered within himself that it might be worth while to ask him to contribute (seeing that he was a good sort of a person, and every little helps), and so accosted him with "Good morning, Mr. B———, are you willing to give anything towards the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully a moment or two, drew a pencil out of his pocket, and with his dirt-begrimed hand headed the list with the sum of $50.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes; and thinking the man had made a mistake, and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?" The coal-carrier turned and drew himself up to his full hight, and with great earnestness replied: "I do not value the gospel at fifty cents a year." This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said: "If that man can give $50, I can give $250."

The same spirit actuated the rest of the church on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of applying for outside aid.

Reader, it becomes you to consider the question suggested by this incident. "How much do YOU value the gospel at?" for upon the answer may depend your fate for eternity. If by a whole-souled Christianity you prove that you have consecrated time, influence, money, all that YOU have and are to the service of the Master, at that dread hour all will be well. But if not, then this question may well startle you. For according to your valuation of the claims of Christ here, will be his valuation of your services there. —*Religious Herald.*

We deceive ourselves when we fancy that our weakness needs support. Strength needs it far more. A straw or a feather sustains itself long in the air.

Ministers' Cravats.

Who but Satan could ever have invented a 'minister's choker?' The idea of tying a band, a cravat, or anything else closely about the throat, thus paralyzing all the organs of the voice, is absurd and cruel in the extreme. Let the neck be free; and let all the bands about it be from one to two inches larger than the neck itself. If a collar-band is close, unbutton it. The neck will expand nearly an inch when the veins are surcharged with blood during the active mental and bodily exercise of public speaking. Then a loose collar becomes close, and the swollen veins, pressing against the cravat, are unable to bring back to the heart the blood which the arteries have conveyed to the head. The arteries keep pouring their flood into the head; the veins swell, and can not return it; the blood dams up, a dark and livid flood; the face looks red and purple; thought ceases, ideas vanish, words fail, and the preacher is confused, stammers, and 'breaks down.'

'Result of extempore speaking,' says one; 'Embarrassment,' says another. 'Better stick to the manuscript.' Fudge! it is simply a close cravat—such a rigging would choke an apostle and no man can preach when he is choked.

The throat is a wonderful instrument of music. Place the fingers upon it, and every time you speak you can feel the vibration of the vocal organs, producing sound. Any thing that even touches the throat impairs the purity of these sounds. Fling a coth over over th e strings of a piano or violin, and get music out of it if you can. So every cloth which surrounds the throat impairs the sweetness of the voice. Women go with necks bare—men have theirs swathed and bandaged, and ten women have sweet voices where one man has one. A man's voice should be as pure as a woman's. Why is it not? He is shaved and choked.

God has provided a covering for man's throat—light and soft, it clothes the neck and preserves the health; but a man gets a sharp iron, scrapes his neck, ties a rag around it, takes cold, has sore throat, bronchitis, and consumption, and dies.

Preacher of the gospel, strike for freedom and for life. Fling away the razor. Tarry in Jericho till your beard has grown. Throw off, then, gradually, but entirely, the bandages about the neck; stand erect, breathe freely, think, speak, and act in blissful exemption from embarrassment, and exemplify what a man can be who fears God and cuts loose from the fashions of a fleeting world.—*H. L. Hastings.*

WISHING and willing are considered by the lazy as one and the same; but a thousand wishes have less force than one act of the will. What some call fortune, favors the man who wills, failure ever follows him who only wishes.

The Bible Class.

Lk. 12 : 39—'Would not have suffered his house to be *broken through*.' The walls of houses in the East are constructed of clay or sun-burnt bricks; and there was no external entrance, save by the door. Hence we read *broken, i. e.*, by working a passage through the wall.

Lk. 9 : 25—What is a man profited, if he gain the whole world, but destroy himself, or be wholly lost?—*Lant Carpenter.*

Mk. 7 : 3, 4—(The Pharisees and) all the Jews, they carefully wash (*niphontai*) their hands, holding the tradition of the elders; and when they come from the market, they eat not unless they have *wholly washed* (*baptisontai*).—Dr. Lant Carpenter's version.

Jno. 5 : 37—Have ye never heard his voice, nor seen his appearance? (alluding to the scene at the baptism of Jesus by John.)—*Ibid.*

Hades—The unseen state, abode of the dead, the grave, death.—*Ibid.*

Prof. James Strong, in his 'Harmony and Exposition of the Gospel,' says of the parable of Dives and Lazarus: 'The whole imagery of this conversation is based upon the current notions of the Jews, and is therefore authoritative only so far as it is vouched for by the direct representations of Scripture elsewhere.' A sound conclusion, which consistently carried out, sets aside most of the orthodox glosses of this celebrated passage.

Mat. 2 : 1—Suetonius says 'An ancient and constant opinion had become prevalent all over the East, that it was contained in the fates that at that time certain ones arising from Judea should gain universal dominion.' Prof. Strong says other ancient authors speak to the same effect; but he neglects to name them.

Advent Christian Times.

CHICAGO, TUESDAY, March 11, 1873.

The *Evening Post* (N. Y.) throws out this suggestion: "Principles, not men, used to be a popular political motto. But it has not been successful. Men without principles appear to be ahead."

In a recent students meeting at Portsmouth, Eng., Sir Arthur Helps took occasion to say he had once made the adventurous observation—to which he adhered—that no one had really grasped or mastered a thing unless he had had to depict and describe it. Then there was the advantage of accuracy. He believed that all the intentional lying in the world—of which there was a good quantity, perhaps—did not do one quarter of the mischief that inaccuracy did. If a superior being should come to him and ask whether he would rid the world of inaccuracy or lying, he would say, "Let us get rid of inaccuracy,"—the misrepresentations, misunderstandings, misquotations, and all those which lead to the most tremendous quarrels between man and man and nation and nation

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'There can be no life without air,' and, hence, the moon is uninhabited, say certain immaterialist authorities. Isn't this a little hasty? Cannot immaterial entities exist without air? One writer thought the moon was 'hell,' and the spirits of the lost were congregated there. But if they cannot live without air, then it follows that not only is the moon not that department of *hades* called *gehenna*, but it also is certain that disembodied spirits are *material*. But aside from this question, we are of the opinion that the Almighty possesses resources of both invention and material besides those manifested in and on earth; and it savors somewhat of presumption to say this or that cannot be in other worlds or planets

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'L. D. H.' says in the *Watchman and Reflector*

The everlasting purpose of God to give his only begotten Son to die for the world, is the reason why the race has been perpetuated from Adam to the present time. The continuation of the human race is the result of Christ's death. "The race is Christ's, and is his as being purchased with his blood. It exists to day only because of his love, his life, and his death." All live in or through him. Every breath we draw, from first to last, is blood bought. What is your life? It is the gift of God. It is the purchase of Calvary—the price of blood.

How much more, then, is eternal life, the gift of continuance to all eternity, by favor of the Almighty through his Son?

Men should watch against sin as they watch against sickness! How cautious we are in time of contagious disease. We are vigilant of diet, exposure, exercise and everything involving health. All known disturbers of bodily quiet are avoided. The welfare of the body is first in thought, first in every attention, and all things else are subordinate. And so with sin. Men should be cautious of it, for it is a disease, insinuating, prevalent and ruinous. Let men beware. Avoid all appearance of evil. Spiritual health is everything. Heaven and immortality are involved. Shun every temptation. Watch every tendency and habit. Sin is a disease which is contagious, and it keeps men out of heaven. —*Meth. Recorder.*

—Yes, '*immortality* is involved;' for sin is a mortal disease. Like the leprosy, it can be cured only by supernatural means. Let none be deceived into a covenant with death, that they may sin and yet continue forever. Its taint, unless removed, is absolutely fatal.

Gov. Washburn, of Wisconsin, in his message to the legislature, advises that church gambling be taken in hand by the law:

The laws of the state, he says, as applicable to professional gamblers, are doubtless all sufficient, and only require to be enforced. But some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church, (unwittingly, no doubt), is sometimes found doing the work of the devil. Gift concerts, gift enterprises, and raffles, sometimes in aid of religious or charitable objects, but often for less worthy objects, loteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. If you can devise some law to break up these practices and bring them into discredit, you will deserve the thanks of all good people.

An exchange remarks:

Froude says that the Protestants of to day are practically encouraging the growth of Romanism in our midst by a too feeble advocacy of their fundamental principles, or often a real ignoring of them. Doctrines in their plainness are seldom preached, and people will and must have something definite to believe. Romanism always gives this, never yields a point of belief. Protestants, on the other hand, are, to a great extent, either silent or apologetical, and those hungering for the bread of life too often find a diet of stones. Let us uphold our faith manfully, or surrender our claims to fight valiantly the battles of the Almighty.

The New York *Observer* speaks thus pointedly of poor preaching:

The time has gone by for dull preachers. The activities of the age, the diffusion of knowledge by schools, books, and periodicals, the spirit of inquiry, the spread of infidelity, the prevalence of doubt, the subtlety of false science, demand live, strong, earnest, capable men to preach the gospel. It will not answer to educate dullness or mediocrity. It was forbidden that a son of Aaron should be a priest if he had any blemish. Even a flat nose excluded him. And the age wants no half-baked ministers. The West will not hear them. The heathen know too much to take them. They are not wanted on this earth. To get money to educate dull boys because they are pious, is robbing God, and a fraud upon the church. It is a crime or a blunder, and sometimes both.

Our attention has been called by 'marked copies' to certain articles on the Kingdom of God in the *Christian Record*. If this is to be understood as a challenge for controversy, we respectfully decline the offered gage. Our views may be 'plausible dodges,' or even 'baseless hallucinations;' but if they are to be controverted, we would crave the privilege of stating them ourselves, or else meeting an opponent who could and would fairly and truly define them. However, a writer who styles an unfulfilled prophecy, one that confessedly relates to the resurrection, judgment, and second advent, 'historic fact,' can hardly be expected to be accurate. We think the Advent views will survive.

The *Watchman and Reflector* tells us that—

'Eschatology' is an attempt to settle the Scripture doctrine of the coming of the Lord, the judgment and the resurrection. It is written by Samuel Lee. The author claims that as far as facts are concerned, he is in harmony with the 'most straightest' orthodoxy. He believes in a spiritual body, in a resurrection, in the coming of the Lord, in a day of judgment. He differs from the view of the church upon these points only in the matter of time, as to when these great facts occur. The resurrection, according to the author, is a law of nature. It takes place at death, death itself being a natural process. The 'flesh and blood,' and 'corruption,' and 'weakness' which belong to the physical body is left behind at death and the spirit comes into its rightful state; this is the resurrection. The coming of the Lord is the appearing of a man himself before the Lord. This appearing following, as a matter of course, his withdrawal from the earth at death. The judgment is only the government of Christ, which was set up at the beginning of the Christian dispensation. This is attended with rewards and punishments which take place in the case of each individual at the moment of death. Published by J. E Tilton & Co., Boston.

—This what orthodoxy is coming to. The word of God is 'turned upside down,' as the prophet expresses it.

WANTED—A LITTLE HELP.

While waiting in Chicago for Providence to direct his future labors, Br. E. N. Bliss observed a call for help in The Times from a brother in Kansas, and felt moved to respond. We aided him what we could among ourselves, and furnished him a supply of books and tracts, and a loan from the Association funds, to enable him to reach the place.

He finds the people very poor. The family who gave him a home have lived on *boiled* corn for many months. Lately they have corn-meal and eggs, with milk, and "think they are living very nice, indeed." But this, by the way, Br. Bliss had to walk the last twenty miles of the way, as his money gave out, and he now needs a few dollars to return his trunk, with his clothing and books.

Br. Thorp was brought into the truth by reading the *Crisis*, loaned him by a friend. He is fiercely opposed, and Br. Bliss was even threatened with arrest for daring to talk of the blessed hope in the schoolhouse, near Lake Sibley. But he kept his temper, and has begun meetings with good prospects.

We do not feel able to meet all the expenses of this mission, but willing to do our share. Those who wish can respond, each as he purposeth in his heart. About sixty dollars are needed.

A. W. T. and W. L. H.

Orthodoxy on the Intermediate State.

A brief report of a sermon, recently delivered in New Haven, Conn., may interest the readers of The Times, as showing to what straits orthodoxy is sometimes reduced in its efforts to reconcile Bible statements and philosophical dogmas.

A crowded house had been drawn together by the advertisement that Rev. Dr. W——, pastor of the First Methodist church, would preach upon the Intermediate State. The speaker chose that stereotyped yet most appropriate text, Lk. 23: 43; which, correctly punctuated, simply ignores any reference to a conscious intermediate state. "Lord, remember me when thou comest *in* [so the Greek] thy kingdom," was the thief's request. Jesus replies, "Verily I say unto thee to-day, thou *shalt* be with me in Paradise," in that time yet distant when Jesus shall come *in* his kingdom.

After remarking the universal desire to know what becomes of our dead ones, and denouncing the pretensions of Spiritism, the speaker laid down two propositions: 1st. The Bible is our only authoritative guide; 2d. Though not so full and explicit as it might be on this question, it is still sufficiently so. Various views he told us were held by Christians in regard to the intermediate state. The speaker nobly declared that provided one trusts in the Lord Jesus as his Savior, and tries to please him, however wrong his belief on other points, he is one of the Lord's household. Some, he said, believe that the dead are in an unconscious sleep. But this belief, he told us, had no basis in Scripture. His text condemned it; "there was, to be sure, some verbal criticism on that, but you could'nt cut the promise in two." Paul's desire to depart and be with Christ condemns it, and so does the parable of Dives and Lazarus. We were informed that if the dead are not conscious, "all parables representing them as talking are nonsense." Had the speaker forgotten Is. 14: 8–11, where trees in Hades and the dead "covered with worms" are represented as speaking to each other? He dismissed this view of his subject by exclaiming, "Not know anything when dead! Why the day I die I shall be *wiser* than ever before!"

Again, others, he said, believe the period between death and the judgment to be another probation state, (not for the redeemed, I hope.) Here he contradicted his preceding exclamation by quoting Eccl. 9: 10: "For there is no work, nor device, nor knowledge, nor *wisdom* in the grave whither thou goest."

He then gave his own belief: the dead at their death do not go to heaven. This Bible doctrine he well substantiated by many quotations from the Holy Word. Jesus, at his resurrection, told Mary Magdalene he had not been to heaven since his death. (John 20: 18.) Paul speaks of the crown laid up for him to be given him "at that day" of Christ's appearing. (2 Tim. 4:8.) Peter, of the crown of glory received when the Chief Shepherd shall appear. (1 Pet. 5:3.) And, were it otherwise, the speaker well showed the final judgment would be an idle farce.

But now the blunder: The dead, he declared, go immediately to paradise. With much extra Biblical erudition he divided hades into elysium for the righteous, tartarus for the wicked, an impassable gulf between the two,—on one side of which the dead are "comforted," on the other "tormented," while waiting for the judgment. But, on his own hypothesis, is not a careful and thorough judgment needed ere it can be decided to which of the two, to elysium or tartarus, the departing one shall be carried? And, after that, unless God has erred, why again a judgment?

But the most surprising part was yet to come. *Where* is hades, the place of the dead? "It is not some far off region, where all is undefined and ghost-like." He would prove this by the death of Stephen who, he told us, with mortal eyes looked into paradise. The Bible says he "looked into heaven and saw Jesus standing on the right hand of God." (2.) 'The glory out of paradise smote Saul of Tarsus on the road to Damascus, and Jesus was so near he heard him say "Saul, Saul, why persecutest thou me?" What, Jesus in hades, the place of the dead! We thought he had risen! The Bible declares him ascended to heaven. (Acts 1: 9–11; Heb. 9: 24.) (3.) The transfiguration scene, (or vision, as Jesus called it.) (4.) His last proof was: "Dying saints hear singing and see angel forms. This is no delirium of disease. The departed ones are all about us. Unperceived they join in our holy songs. If we had spiritual insight and touch we might see and touch them now."

Alas, alas! has it come to this? Is hades simply being in the air of the First Methodist church? How about that "gulf fixed' to divide its two parts? Does the line run through that church edifice, or is it so tortuous as now to include a church, and now to exclude a grogshop? And if simply an imaginary line, what is to hinder its being crossed over? To such absurdities we find thinking beings reduced who would hold on to the Bible of truth with one hand and with the other still cling to that lie of the evil one, who declared, Ye shall not die, ye are immortal!

Nay, more than absurd. Does not such preaching lead direct to Spiritism? If the departed are thus ever about us, with natural affection and with their superior intelligence, will they not find some way to communicate with those they have left? What better field for the Spiritist than those trained to such belief, especially if the yet unrecognized facts of mesmerism and clairvoyance can be used to help out the delusion. But the Bible shows a more excellent way. Jesus said, "Lazarus has fallen asleep." Paul says to the Thessalonians, "them that *are* asleep." Better for them than this dim, shadowy existence, disturbed by the full knowledge of sin and its consequences in those they love, is that quiet sleep "where the wicked cease from troubling and the weary are at rest," till the problem of evil has been worked out, and the trump of God call them to their reward. And better for the living, that each should feel he is so near the judgment day. One moment closing our eyes to earth and any moment, may be that one, and next *conscious* moment though it be years after, and we awake in the presence of our Lord at his coming. Verily the Judge standeth before the door. Watch, therefore, for ye know not at what hour your Lord doth come!

C. L. I.

The Early and Later Methodism.

The founder of the Methodist church maintained in preaching and practice great self-denial. He taught his people to make all they could honorably in their business, and to use great liberality, giving all they could for religious and charitable purposes; and, finally, to spend no money for foolish finery or gew-gaws. Mr. Wesley says:

"I exhort all those who desire me to watch over your souls, wear no gold, no pearls or precious stones, use no curling of hair or costly apparel how grave soever. I advise those who are able to receive these sayings, buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments though ever so much in fashion. Wear nothing though you have it already which is of a glaring color, or which is in any way gay, glittering and showy, nothing made in the hight of fashion, nothing apt to attract the attention of bystanders. I do not advise women to wear rings, ear rings, neck laces, laces (of whatever kind or color), or ruffles which little by little may easily shoot from one to twelve inches deep, neither do I advise men to wear colored waist coats, shining stockings, glittering or shining buckles or buttons, either on their coats or on their sleeves, any more than gay, fashionable and expensive perukes. And whoever says that there is no harm in these, might as well say there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call heaven and earth this day to witness that it is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years last past, I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those that will not hear. It lies upon their own heads: Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me and your own souls."

In spite of Mr. Wesley's teachings, the Methodists are now leaders in the fashions of the day, and spend ten times as much for show, luxury and vanity than for religion. Is this progress in the right direction? ⁂

Dr. Graves on Spiritism.

On the receipt of The Times to-day, Capt. Handy and myself examined the article by Dr. Graves on the subject of spirit communication, mesmerism and clairvoyance, as giving his tests of Foster, the spirit test medium, at Memphis, Tenn.

The Captain called to mind his experience on shipboard, in one of his whaling voyages during the years of 1845–50. At one time his chronometer run down, which deprived them of Greenwich time, so that he was compelled to fall back on dead reckoning, the old method of navigation. He had on board a young man by the name of George Thomas, of Duxbury, Mass. He was a cataleptic, and also a natural clairvoyant. He was put to sleep, or entranced, and directed to visit Greenwich Observatory, near London, to see what time it was by the great clock there. He went, in mind, and on arrival described what he saw and heard. He heard the ticking of time instruments, saw the pendulum of the great clock, and described its slow and heavy motion. He watched the hour-hands till all united in giving the time as just 12 m. The Captain set his chronometer and sailed by it, afterwards, during the voyage, finding it correct.

This was a wonderful case of clairvoyance. The young man knew nothing of the spirits, and could give no such information, except in the mesmerized state.

The Captain gave me other instances in which this young man had given important information; once relating to certain "reefs" not laid down on any chart, lying contiguous to an island in the Indian Ocean, which they were nearing. This information was of great use to them.

This subject is enveloped in mystery. How a man on shipboard in mid ocean, in sound sleep can visit Greenwich and get the exact time, or go down under the ocean and hunt up dangerous "reefs," is beyond the power of those who are wide awake to tell. So here let it rest till we have more light on this mysterious subject.

Our only safe guide now is the word of God. This has been proved to be true and reliable. And it is "a lamp to our feet and a light to our path."

There are only two or three Adventists in this place, but the people heard with intense interest, and there will be more. A good number subscribed for The Times, of the thinking part of the community. Capt. Handy is especially gratified to see his neighbors so interested to hear the truth, of which he had often spoken to them.

J. V. H.

An old farmer said of his clergyman whose sermons lacked point, "Ah, yes, he's a good man but he will rake with the teeth upward."

Influence of Bad Women.

Mrs. Jane G. Swisshelm wields a vig- ous pen, guided usually by a good gree of common sense. We are d she has had opportunity to speak r mind in the *Independent* concern- a department of politics not often tilated. We quote:

No country has been so much and badly ruled by women as France, t has always maintained a Salic law. is country has copied her in this re- ect; and, instead of the ennobling nence which English women have rted on the politics of their coun- , we have the Pompadour power e, with its baleful breath. In every pital, state and national, in every rt of justice, our Josie Mansfields ld a power little suspected by that se of good and pure women who ve been trained to think politics and es quite out of their sphere.

At the time Mrs. Surratt sat before r judges, chained like a wild beast d subjected to gross insults from the n and women who gained access to show, there lived in Washington rteen women who did the nation the nor to sit for their pictures at an ex- nse to the people of forty thousand llars. These pictures are all on the ide of the dome of the Capitol. irteen of them exhibit the originals a plentiful lack of drapery, throwing eir limbs about with the freedom of ung colts in a clover field, playing ring around a rosy" with General ashington. They are supposed to the most fitting representatives of e thirteen original States, while the rteenth is doing Venus taking a th with Neptune, and has come up take a look at the weather and left r clothes in deep-sea soundings. Had e of these charming creatures sat in s. Surratt's place, the first time that avy chain clanked with the motion those superbly rounded limbs the lges would, no doubt, have be- ught them that the prisoner might securely kept by something less n a log chain. Had she been gor- ously attired in purple velvet, with a e of a bonnet "made to imitate a pansy," instead of sitting heavily led in deep mourning; and had the e, instead of being a model of moth- y sweetness, been that of the glar- Venus, the hand might have been ed with the blood of twenty men Presidents), and no American man ld have been found to place a hemp- noose around the voluptuous throat.

' Present Truth."

OR "MEAT IN DUE SEASON."

This is a little work on prophecy d chronology by Br. Jonas Wendell Edenboro, Pa, setting forth the end this age, this present year—1873.

A Br. in New Jersey has put in our nd *seven hundred and fifty* of this mphlet for distribution, and requests to say, that if any have not the ans to pay postage or expressage on at they can prudently use, he will y it for them, *i. e.* they will be sent e.

If the demand for these warrant it, will gladly provide for a thousand pies more.

Send your orders to this office.

"Movers" is the name which the le girl of a Sunday School mission- y on the frontier gives to the emi- nts who are constantly pushing stward. The missionary thus writes the *Sunday School World* about em:—But these 'movers,'—and our ate is full of them—make me think what 'Uncle George' said to one o had found it too dry in Kansas, too kly in Missouri, too cold in Minne- a, and to sandy in Dakota, and so s still beating up and down in vain arch. 'Ah' said the old man, 'you nt a country where no drought, nor kness nor freezing cold will find you. *know of but one such land.* Better let ur heart travel on to the better untry, that is the heavenly.

South, in his inimitably beautiful ser- n on the "Ways of Wisdom," has keen thrust at folly as Papicaly prac- ced: "Paul indeed was scourged and aten by the Jews, but we never read at he beat or scourged himself; and ey think that his 'keeping under his dy' imports so much, they must first ove that the body cannot be made tuous but by a scourge, and conse- ently the thongs and whipcord are eans of grace, and things necessary salvation. The truth is, if men's ligion lies no deeper than their skin, is possible that they may scourge emselves into very great improve- ents. But they find that 'bodily ex- cise' touches not the soul; and that ither pride, nor lust, nor covetousness, nor any other vice, was ever mortified by corporal discipline: it is not the back, but the heart that must bleed for sin."

Said Geothe, we should do our utmost to encourage the beautiful, for the useful encourages itself.

The Times.

AT HOME.

„ „ „ A boy has won the reward and medal offered by the Nebraska State Board of Horticulture for tree-planting He set out 980 trees on the day appointed.

„ „ „ New Orleans has several hundred homeless families—one of the results of a late great fire. Aid is solicited in their behalf.

„ „ „ The last Congress just before adjournment voted itself about $5,000 per member in the way of increased salaries for past services. The country would have done well to have paid them that sum never to have met at all, but given place to better men, if they could be found.

„ „ „ The ceremony provided in the Mosaic law in case the brother of a man deceased without issue refuses to marry the widow was recently performed in a San Francisco synagogue. (See Deut. 25: 6–10.) The ceremony is known among the Jews as the Chalitza.

„ „ „ On the 25th of December a fire occurred in Goodyear's india rubber works, at Naugatuck, Conn., which originated in a curious manner. The claimants have just put in their proofs of loss, and in connection make make the following singular statement: "In the room where the fire originated, while one of the workmen was handling rubber goods, the air seemed to be charged with electricity, it being in the midst of a violent snow-storm, the mercury, meanwhile, being at or near zero; then there seemed to come from his hands a flame, which instantly communicated with the goods and dry pine of the building, the fire not being under their control for a moment." Others in the neighborhood received severe shocks of electricity on that day in their houses.

„ „ „ We suppose that in the line of editorial duty we should refer to the congressional scandals. But what more can be said? Every new revelation only adds to the disgraceful, dishonorable tale, and our confidence,—or what is left of it,—in human nature hourly diminishes. There was the first blunder, not to use a harder word, in taking the proffered stock; it needed but a thimble full of brains to know why that stock was so "placed;" then came, last fall, the crime of denial of ownership or any complicity in the matter; and then the ordered investigation, and then a scene of prevarication, of falsehood, of deception, of forced confession, &c., &c., by which fair reputations were forever tarnished, the country astonished and disgusted, and public morals damaged to a fearful extent. And there is another dark side; in this the *only* instance of congressional corruption? What would be the history of many an enactment of our Senators and Representatives? Is this Credit Mobilier affair only a sample of what is continually going on at Washington?—*Watchman and Reflector.*

„ „ „ The steamship Saragossa was lately put upon the ways at Baltimore, supposed to need only new caulking and copper. The caulkers got to work, and the seams between the plank were dressed out with the irons preparatory to driving in the new oakum. Imagine the astonishment of the caulkers when one day the iron, subjected only to a feeble blow, went clear into the vessel. A closer inspection resulted, and it was discovered that for a distance of eighty feet on one side of the keel, and beneath that portion of the ship where the boilers rest, planks which eight years ago were three and one-half inches thick were now mere boards of one half inch in thickness. They were not worm-eaten, and to all appearances were sound as when first spiked and bolted to the huge skeleton of a ship. And here a lesson in the power of friction may be aptly illustrated. Beneath the boilers of the Saragossa it was discovered that particles of coal had dropped from time to time, and the mere motion of the vessel, as she rocked at sea, had shaken the loose pieces of mineral from side to side on the planks, and worn them to the thickness of boards used in the ordinary skiffs, such as are used on our creeks.

„ „ „ A principle has been recognized in the governing of the Boston police which, though not unknown in the European cities, is entirely new in this country. It comprehends the necessity for preventing crime in order to diminish it. The idea of police duty in most cities is that of making arrests after crime has been committed. At all events, this has been the case in Chicago. Bodies of thieves have been known to infest the city, to have their regular places of rendezvous, and to come and go without hinderance, as long as they were not actually caught in a criminal act. Gambling-houses have been permitted to be furnished and opened under the very eyes and nose of the police without interference until an order for "pulling" them has been issued. The Boston idea goes back of the commission of crime, and endeavors to forestall it. One of the very first steps of this new departure was to dismiss the regular detective force. It was assumed, and probably not without justice, that commerce between the thieves and detectives is a natural consequence of this system. Its abolition also gives an opportunity for the employment of citizens, upon occassons, who are not known to the dangerous classes as are the familiar faces of the detective force. The new plan is said to work admirably in Boston, and is applied to the numerous preventive measures that constantly develop themselves when such a treatment is in vogue.

„ „ „ The *Christian Union* says: The great battle of our day is to be the battle of money. The combinations of capitalists, the consolidation of railroads, and enormous concentrations of money in comparatively few hands, it raising up a Plutarchy which threatens to overmatch Legislatures, counts, and all private interests that may stand in the way of these gigantic corporations. If the very ablest men in Congress are so easily beguiled and perverted by this first onset, what will the future be, when millions of dollars can be brought to bear upon Congress to secure *millionnair's legislation*, as against the interests of the common people? Is the Congress of the United States to become an exchange on which money princes shall meet and exchange commodities? There must be formed a home sentiment of honesty, which shall make it impossible for a man to enjoy such gains as he gets by a sacrifice of honor, truth and public trust. As long as men, by scores and hundreds, can go to the Legislature poor, and in five years return rich, maintain their popularity, and enjoy their ill-gotten possessions, of what use will it be, once in ten years, to sacrifice a luckless criminal amidst universal execrations? The honesty must dwell among the common people. There must be honesty at the source of power. If the people are debauched, their representatives will not be virtuous. The moral education of the whole community must, after all, be the grand remedy.

„ „ „ Bishop Gilman, of Cleveland, O., promulgated a Lenten pastoral address which is likely to create a sensation. In his letter he says that nationalities must be made subordinate to religion; that Catholics must learn that they are Catholics first and citizens next; that Catholicity teaches that the Church is above the State; that Catholics must not cease to insist upon their rights, and if need be, demand them at the polls. LATER.—Much excitement has been created here concerning the recent Lenten pastoral of the Right Rev. Dr. Gilmour, the Roman Catholic Bishop of this Diocese. The document is very bold and determined in its character, asserting the supremacy of the church over the State censuring the present system of public school education, which he claims is imperfect; insisting that Catholic families should send their children to Catholic schools, unless absolutely impracticable; directing that marriage shall not be contracted with persons outside of the church, and says, if necessary, Catholics must insist upon and demand their rights as citizens at the polls. Societies not to be permitted to enter the church wearing their regalia, unless the church is formally recognized by such society having a priest at its head; church property will not hereafter be controlled by Trustees, but be transferred to the Bishop. The pastoral has elicited much comment from the press of this city, both editorially and through communications. Last evening the Rev. Mr. Forbush, Unitarian minister, before a large audience, made the pastoral the subject of his discourse, and took strong grounds against it. This morning Bishop Gilmour published a letter defending and explaining the pastoral at length, and concludes with this proposition to the School Board: Catholics shall build their own school-houses and place them during school hours under the entire control of the Public School Board, during which time no religious instructions shall be given; but before or after school hours religious instruction shall be permitted; teachers of said schools shall be Catholics, and be paid by the School Board.

ABROAD.

„ „ „ Germany will expend $67,000,000 in reviewing and completing her system of fortresses.

„ „ „ Mr. Bessemer says he can produce a gun capable of throwing a ten-ton ball.

„ „ „ An election riot in Quebec last week assumed such proportions as to make the proclamation of martial law a necessity.

„ „ „ The Yellow Fever has been raging at Rio Janeiro and other Brazilian ports, to such an extent as to drive foreigners away.

„ „ „ Father Hyacinthe is expected to resume the pulpit at Geneva at the invitation of the liberal Catholics. By the way, 'Old' Catholics, 'Liberal' Catholics, etc., sounds as if Rome's boast, that she has no sects, can no longer be uttered.

„ „ „ The ship Chacabuco, from San Francisco to Liverpool, ran into the ship Torch, in the Irish Channel. The Chacabuco sank in a few minutes after the collision, and twenty-four of the ship's company were drowned. The Torch also went down, but all on board were saved. Other disasters are reported.

„ „ „ The great advantages of Don Carlos in his struggles and intrigues for possession of the Spanish throne are that he is comparatively unknown to the present generation, and possesses all the prestige of an intelligible principle, a clear title, and the prayers and peace of the church. It would be difficult to exaggerate the zeal of the clergy for the cause of Charles VII., in whom the ancient alliance of the altar and the throne, and the unity of the faith, are embodied. But this very friendliness of the Roman clergy is after all his curse.

„ „ „ It is said that the emperor of Germany is of the opinion that he and other monarchs of Europe are reaping a larger harvest from his overwhelming victory over Napoleon III. than is enjoyable. From that followed a republic in France, and from that republic, he thinks, comes the new one in Spain. This is more than he fought for. However, unless there are fewer changes in their ministries, and a manifestation of more stability in their government, it is probable that the conquering William's peace of mind, so far as the establishment of republican governments in Europe is concerned, will be fully restored.

„ „ „ The trial of Marshal Bazine, which has so long been in preparation, is soon to commence. There will be 480 witnesses for the prosecution, while the defense brings but eighteen or twenty officers who were with him at Metz. His imprisonment has been rendered needlessly irksome and mortifying by the close surveillance under which he has been kept. Although he voluntarily gave himself up as a prisoner he has had a daily guard of five and a nightly one of twelve sentries. There is little doubt that his chances for acquittal are very poor, and that he will meet the same fate as all the other French Marshals who have been tried on similar charges.

„ „ „ Woman as a voter is an accomplished fact in England. Every woman who occupies a dwelling in any city or town of England, Ireland, Wales or Scotland, has a vote for aldermen and town officers in general. Under Foster's new act in England, widows and spinsters who pay rates have votes in the election of school boards. In Ireland every woman who pays any sum as poor rate has a vote in the election of poor-guardians. It is said that the women exercise their rights heartily, and in many places where saloon keepers represented the wards of cities in municipal positions, they were finally defeated by the votes of the women. In London, as is well known, Mrs. Garrett Anderson, M. D., is one of the most useful members of of the School Board, and the same is true of Miss Becker in Manchester. The right of suffrage seems to have been conferred on the principle that where women pay a tax for any object they shall have the right to a voice in disposition of the funds.

„ „ „ Frauds on the Bank of England to the amount of $2,000,000 have been discovered. 'The Old Lady of Threadneedle Street,' as the institution is familiarly called, is fairly put to the blush, for she has hitherto esteemed herself quite infallible in all matters of finance. The frauds were in counterfeit United States bonds, but the exact amount and manner of the forgeries are kept from the public as much as possible. A large reward is offered for the arrest of the forgers, whose supposed agent is in custody.

„ „ „ One of those mysterious agitations in Russia, which require the force of arms to subdue, appears to have culminated in a formidable insurrection in the provinces of Volhyria and Podolia. Socialism, says the telegram, is the basis of the present rising, and the insurgents are said to be committing fearful atrocities—murdering their opponents, and plundering and burning property in all directions. The troops which had been sent against them were repulsed. Of course Russia will have no difficulty in quelling this disturbance, but such insurrections foreshow the enormous difficulties Russia will have to contend with in maintaining the integrity of the empire when the dissimilar people embraced within it shall begin to exercise independent thought regarding government and individual rights. The strange and outrageous manifestations in Russia of the quickening power, which now seems to be spreading all over the globe, can only be accounted for by the enormous pressure employed to secure passive obedience.—*N. Y. Witness.*

„ „ „ There is said to be serious apprehensions of a coal famine in England. The prices have been so high already that the poorer classes have had to do without it. The sum of $12.50 does not seem to be an exorbitant price for cannel coal, according to the American tariff, but it is so in view of the fact that the average price in England heretofore has been from $5 to $6. The rise is explained by the existence of a ring of proprietors and a ring of dealers, who fix the prices to suit themselves. They claim that the recent strikes, the diminution of the number of hours which the miners work, and the increase of the pay which they receive, force them to fix prices at high figures stated. Political economists go further, however, and assert that henceforth the demand will be in excess of the supply, and that prices will increase proportionately. It is said that the combined coal fields of England do not contain more than 90,000,000,000 tons. The annual consumption is estimated at about 115,000,000 tons. The cost of mining is increasing, not only on account of the higher prices paid for labor, but on account of the greater depth at which the coal must be worked. The latter difficulty will naturally grow with every year. Under these conditions, it is safe to assume that coal will never again be so cheap in England as heretofore,—a circumstance that will materially affect the industrial and financial interests of the country.

„ „ „ The Cologne *Gazette* gives an account of the Russian forces in Central Asia. On the Caspian Sea Russia has seventeen steamers, of together 980 horse power and 4,400 tons, and seventeen sailing vessels, of together 1,250 tons. This fleet is considered sufficient to transport in a very short time half, if not the whole, of a division across the Caspian Sea. On the Sea of Aral are stated to be six Russian steamers, of 186 hose power and 500 tons. The regular forces which have been advanced to the Russian frontier districts consist of eighteen battalions and four batteries, to which, however, are to be added considerable contingents, as the Tshernomonic and Caucasian line Cossacks. In reality this force is to be considered only as the vanguard of the Russo-Asiatic army. After the complete subjection of the Caucasus, the main body of that army is now the so-called Army of the Caucasus, of which the front is continuously and exclusively directed toward Asia, and which may be transported at any given moment to Central Asia, by the fleet of the Caspian Sea. This explains why that army has not been dissolved after the subjection of the population of the Caucasus. It is composed now of six divisions of infantry, one division of cavalry, thirty-one batteries, with 107 cannon, two battalions of sappers and miners, and thirty-six garrison battalions — altogether, when on the war footing, 163,759 men, of whom 90,000 to 100,000 may be put into the field immediately. One of the newly-formed railway battalions has already been joined to that army.

The Christian Life.

The Evil Conscience Healed.

The apostle speaks in one place of "an evil conscience;" and in other places in the Bible we read of "a good conscience." An "evil conscience" is one that has been injured or diseased. There are two ways in which conscience may be injured. One is *by not giving it good light.*

We have compared conscience to the eye of the soul. We may also compare it to the *window* of the soul. A window is of use for letting light into a room; and also for looking through that you may see what is outside of the window. But if you want a good, correct view of the things that you are looking at through a window, what sort of glass is it necessary to have in the window? Clear glass. Suppose that the glass in the window instead of being clear glass, is stained glass; one pane red, another blue, another yellow, and another green. When you look through the red glass, what color will the things be that you are looking at? Red. And so when you look through the blue glass, all things will be blue. They will be yellow when you look through yellow glass, and green when you look through the pane of that color.

But suppose you have thick heavy shutters to the window, and keep them closed, can you see anything thaough the window then? No. And can you see anything in the room when the shutters are closed? No. It will be all dark. And conscience is just like a window in this respect. You must keep the shutters open, and the windows clean, so that plenty of pure light can get in, if you want to see things properly. God's blessed word, the Bible, gives just the kind of light we need to have a good conscience.

The apostle Paul is a good illustration of this part of our subject. Before he became a Christian he used to persecute the friends and followers of Jesus, and put them to death. And his conscience did not reprove him for it. He thought he was pleasing God and doing right when he did this. But he had an evil conscience. It was injured by the want of light. The window of his soul was colored by the mistakes which the Jews made about Jesus. Paul looked at him and his followers, just as we look at anything through a red or green glass. He thought he was a wicked deceiver, when he was just, and true, and holy, and good. He thought it was the very best thing he could do to persecute his followers, when it was the very worst thing in the world to do. But Paul had an evil conscience. His conscience wanted light. When he was converted he got light. Then he saw what a grand mistake he had made, and from that time he loved Jesus with all his heart, and served him with all his might.

And a great many people injure their consciences, just as Paul did, by not letting them have clear light.

A woman forgot to send some work home on Saturday. When Sunday morning came she told a little girl, who lived with her, to put on her things and take the bundle home. The little girl said it would be wrong to do it to day, as this was Sunday. "Put the bundle under the shawl," said the woman, "and nobody will see it." "But isn't it Sunday under the shawl?" asked the child.

The difference between this woman and the child was, that the woman was injuring her conscience by not letting the clear light of the Bible shine on it, while the child had that light.

If we have to go at night along a dangerous road, full of holes and pits, we shall be sure to fall and hurt ourselves, unless we take a good lantern with us to show us the way. But in going through this world our path is a dangerous one. There are pits and snares all along the way. And the path is very dark, too. There is only one safe light to take with us, and this is the Bible. It is of this that David is speaking when he says, "Thy word is a lamp unto my feet, and a light to my path." We are sure to go wrong unless we take this light with us, and make a good use of it.

Let us be careful that we don't injure our consciences, and that is—*by not minding them.*

The apostle speaks in one place of men's consciences, which he says, are just as if they had been "seared with a hot iron." (1 Tim. 4: 2.) He means by this to show how such men have injured their consciences by not minding them.

You know how thin and tender the skin is on your hand and face. It is so very delicate that it can feel the least touch. Even a feather cannot light on it, but you feel it in a moment. But suppose you should have a red hot iron applied to your hand. It would burn the skin off and make a great sore which would hurt you very much. But after a while it would heal over, and the skin would grow again. But the skin that came after the burning would be very different from that which is on your hand now. Instead of being smooth and tender, as it is now, it would be rough and hard, and have very little feeling in it. And the apostle means to say that if we do not mind what our consciences tell us, we shall injure them, just as the skin of our hand is injured by being burnt with a hot iron. The greatest injury we can do to our consciences is—not to mind them.

You know what an alarm clock is. It is a kind of clock made on purpose, not to keep time all day like other clocks, but to wake people up at a particular hour, by making a great noise. Suppose I have one of these clocks, and I want it to wake me so that I can get up every morning at four o'clock. I wind it up at night, and set the finger in the dial plate pointing to four. Then I set it on the table near the bed, or on the mantle-piece, and go to sleep. The clock goes on all through the night, ticking away, and when it comes round to four o'clock in the morning it sets up a great whizzing, and ringing, and banging, that is sure to wake up any ordinary sleeper. This is a very convenient way of being waked up. Yes, it is a very nice way *if you only mind the clock and get up when it calls you.* But if you turn round and go to sleep again, for two or three mornings, the alarm clock will lose its power, or rather you will lose your power of hearing it, or of being wakened by it. No change will come over the clock, but a great change will come over you. The clock will continue to go off at the hour for which you wind it up; and it will make as much noise as it did before, but that noise will lose its effect upon you. You will sleep quietly on through it, just as if it had never been made.

Now conscience is God's alarm clock. God has wound it up so that it may go off whenever we are going to do anything that is wrong. Then it gives us an alarm by making us feel uneasy. It seems to say to us: "Take care. That is not right. God sees you. Don't do that." How important it is to have that which will always tell us when we are going to do that which is wrong! But if we want to have such a conscience we must be sure to hear it when it speaks to us. If we always stop when it says "stop;" if we always do what it tells us to do, then we shall always hear it. But if we get into the habit of not minding it, when it speaks to us, and not doing what it tells us to do; then, by and by, we shall not hear it at all. Our conscience will get hardened, and we shall be like a vessel at sea that has no compass to point out the right way for it to go, and no rudder to help it to keep in that way.

In going up and down Chestnut street I often stop at the window of the American Sunday School Union to look at one of the prints there. It represents a grandmother, who has fallen asleep in her chair, with her work-table before her. Her little grandson has crept softly up to the table, and is putting his hand in the drawer to steal a penny. And when I look at the picture, I think of a story I read once of a man who was hung for murder. He made a speech just before he was hung. In this speech he said that "the first step he ever took towards the gallows was stealing a penny from his grandmother's drawer one day while she was asleep." And when I look at that picture, I think to myself: "Ah! how little that boy thinks he may now be taking his first step towards the gallows! Conscience is giving him the alarm. It is telling him that he is doing wrong. But if he does not mind what it says, he will soon get so that he can steal not only pennies, but dollars, without trouble. Then in time he may become a robber, and a murderer, and end his days on the gallows."—*R. Newton, in Sunday School Work.*

From W. Johnston.

Mr Editor:—Permit me to speak a few words through your columns to many of my brethren of the "Church of God" in Mechanicsburg, and other parts of Cumberland county, who read THE TIMES, and the many tracts I have circulated among them.

Dear Brethren: Let us be thankful, rejoice and take courage: light and liberality of sentiment are increasing, and spreading rapidly among us, notwithstanding some of the great and indefatigable writers in the *Church Advocate* appear to think they can exterminate by a single sweep of the pen, all the hateful soul-sleepers in creation, with all the rest of mankind who refuse to believe and receive their anti-scriptural dogmas. Yet brethren we have some liberal minded preachers among us, who think and let think, and who are almost persuaded, that "the poor ignorant soul-sleepers," as one writer calls us, are nearly if not altogether on the right track. There are others of our preachers who are fully persuaded of this fact: but they have not courage enough to come out and tell the people publicly. Thank God, this was not the case with our young brother, C. C. Marston, whose mind I directed to those glorious truths he is now so successfully preaching. Oh I am sorry truly sorry, that our beloved Br. M. Beck, has suffered his mouth to be gagged by the East Ohio Eldership; and that he agreed to hold many of the God-revealed truths of the precious gospel as private property.

Brethren let us who know the truth, never be ashamed of it. Dont put your light under a bushel; but let it shine forth, and leave the result with the Lord. Remember our blessed Jesus is coming soon. *Fulfilled* and *Fulfilling* signs proclaim him near. Yes as Br. Kennedy told us last Sabbath, "The Son of Man will soon appear in the clouds of heaven with all his holy angels, whom he will send forth to gather all his jewels from sea and from land: and change, yea immortalize our vile bodies, making them like unto his own most glorious body. Yes! Jesus says "I will come again, and receive you unto myself, that where I am, ye may be also"

You who were present on this occasion, will not soon forget, what a precious, refreshing time we had from the presence of the Lord even before the preaching commenced, when thirteen happy converts came forward and dedicated themselves to the service of the blessed Jesus. You'll remember too how our good old pastor broke down, and could not command his feeling when he commenced to talk and give the right hand of fellowship to those happy converts. Indeed the church was melted into tears and most of those for whom we prayed, and with whom we labored for about three weeks, in our protracted meeting. And while tears of joy flowed from the eyes of the brethren and sisters; many also flowed from the eyes of penitents, seeking an interest in Jesus. May God bless them and bring them to enjoy that "lively hope," that looks beyond the resurrection for glory, honor, immortality and eternal life.

After the candidates were received into church fellowship, brother Jesse Kennedy took this text: "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." (2 Cor. 4: 5.)

In his discourse he pointed out the difference between the apostles manner of preaching, and much of the present day. Their preaching was "Christ and him crucified," "Jesus and the resurrection," the glorious changes that would be effected, when he should appear "the second time without sin unto salvation;" the day of the Lord near at hand, when "the heavens being on fire would pass away with a great noise; and the elements melt with fervent heat, and the earth also; and the works that are therein shall be burned up." But Oh! glory! though the atmospheric heavens, and this earth, on which both saints and sinner now dwell shall be dissolved, yet blessed be God, the Christian can look for the fullfillment of their heavenly Father's promise of a new heaven and a new earth wherein the righteous shall dwell. And the New Jerusalem will come down from God out of heaven, and be there with its golden streets, its pearly gates, and beautiful walls and foundations adorned with all manner of precious stones. And the tree of life will be there. And the river of the water of life will be there. Yes, yes, and Jesus will be there: and God himself will be there and dwell with men; and wipe away all tears from the faces of his once afflicted and persecuted children. And there will be no *death* there. No more sorrow, pain or crying there; for the former things are passed away, and "Behold I create all things new," saith the Almighty.

In one part of our brother's discourse he referred to the sectarian prejudices which exist between the different denominations; and sometimes between members of the same church on account of differences of opinion on some point of doctrine which is not essential to salvation. This he said ought not to be the case, especially among us, who acknowledge no discipline, no creed, platform, or articles of faith, but the Holy Bible. For instance some of our brethren may believe in the unconscious sleep of the dead from death until the morn of the resurrection! Well they have a right to believe so if they feel convinced of that fact; but for my part I hope to go to heaven when I die—We should love one another and do each other all the good we can: for we cannot all see alike even when we occupy the same *standpoint.* Hence some believe that the wicked will exist forever in misery—others, that all mankind will be saved; others that the wicked will be destroyed both *soul* and *body*! This brings to my mind what I read in some paper the other day, of three surveyors who were employed to find a disputed corner, from a well known standpoint. The first started off, but kept entirely too far to the right, and missed the required corner. The second kept away as much too far to the left and thus missed the true corner. The third man pursued a middle course, and came out right plump at the corner required.

Here our brother forgot to make what we thought was a proper application of the story. So in our own mind we made it for him. The first surveyor represents that class of Christians who think that the wicked will exist forever in misery. The second represents that class who believe all will ultimately be saved whether men or devils. This class are Universalists. The third man represents that class, who believe that "the soul that sinneth it shall die;" that "the wages of sin is not an eternal life in misery." This class of Christians are sometimes denominated by the two other classes—"Poor ignorant soul-sleepers;" "Silly annihilationists," &c, &c. Just as well might the first class be called "Poor ignorant soul-tormentors;" and the second class, "Poor silly devil-savers:" for they don't believe there are any devils, but bad and wicked men.

Dear brethren let us take care to obey the new commandment—"Love one another;" and never use those unkind epithets so common in the mouths of Christians.

From Anson Brown, Richland Co. Wis.

I have been wonderfully blessed this winter. It has been the happiest winter of my life. I made a full surrender to the Lord. I have placed all on the altar. I am determined to keep it there until Jesus comes. Then I look for the reward. At my first meeting, of eight evenings, at Weister Creek, ten came forward and acknowledged Jesus and took a firm stand on the side of the Lord. Much prejudice was removed among the United Brethren. Some owned the truth. I returned in three weeks, twelve more came out on the Lord's side. I have promised to meet them again, if the Lord permits.

From J. W. Farrar, Christian Co., Ill.

We had the labors of Eld. O. D. Gibson at our school house in this place. On the 28th the building took fire about the chimney and rendered the house unfit for use, which closed our meeting abruptly. Yet precious seed was sown, and present truth forcibly presented, and by the masses of people who heard, was well received. Yet some were ready to question, and murmur, saying, "We never heard things on this wise before." "Others like the blind man restored to sight, could look up and see men as trees walking, rejecting truth and casting it from them, saying, "My father never believed man was mortal, or that the dead are unconscious." At intervals I have labored here for the past three years. Have had many sore conflicts, and have met many of the present day errors, in regard to the punishment of the wicked and the rewarding of the righteous at the return of Christ to raise the dead and judge the world. "*Then* shall he reward every man according as his works shall be."

From Wesley Royce.

I am very sorry that the Advent cause is not fully supported. Oh! that I was only able to pour into your treasury all you need to spread the precious news—the good tidings of the kingdom. May this cause not falter nor lag for want of friends and means.

But we must remember the angel proclaiming the everlasting gospel did not even set a foot on the land. He flew, no foothold or resting place for this one. The mission is short, a very short time is allotted the Adventists to prepare their work, and we must not expect to settle down here or there, but cry aloud "give glory to God for the hour of his judgment is come." It is just before us. Soon our labors will close, soon we shall see Jesus. No sorrow shall dim that blessed hour. Our trials will soon end. Let us leave all, even consigning our publishing depot to God's providence. If he wants it carried on, there will be means provided and that right early. But let us with faith and fervent prayer ask Jesus to lead the way, resolving to follow him down into the valley, over mountains, *anywhere,* so we fulfill our mission, crying repent, give glory to God, for his judgment is here! Oh! what power, what grace will fall from our life if Jesus leads the way! Perhaps God wants you all out in the highways and hedges, and calls you to "gather out the stones, and cast up a highway for the people," and prepare a way for the Lord, by a personal work. The time is so short he may have to scatter, disperse us over the land, that this blessed news may be heard by all.

From Lambert Wintershoitt, Hennepin, Ill.

My beloved Brethren and Sisters. My heart is full of love for the Redeemer's cause and I want to lend a helping hand, and where there is an opportunity throw in my mite for the ADVENT CHRISTIAN TIMES. I was much pleased in reading the "Editor's Correction," published some time ago, he having no desire to place his judgment as infallible. His remarks were good salt and some saltpeter. We are having hard times; many are close; but when we are in need God is ready to care for us and help us; and I think a little aid now and then from us will help some one in need. I must say I never felt so well satisfied when reading the Bible, searching after truth as I am at present. The truth is on our side. Br. Marston preached for us last summer. The first time I listened to him there was some little uneasiness about me for fear of being unpopular with certain ones that stood high in my church. But on hearing him night after night, I became fully persuaded that he preached the truth, such as I never heard before: and I hope the time is not far distant when the truth may be preached in every town of our Union. And may the people be willing to hear the truth. I am glad to learn that Br. Reimer of Philadelphia is at work on German tracts to scatter among our German friends. It pains me much when I think how light and knowledge are kept hid by the hand of priestcraft. I was when a boy trained in the Catholic church, and often have been compelled to ring the little bell for the priest, and help sing in Latin, not knowing what I said. But thanks be to the Lord for his goodness to me in turning me into the right way: for whereas, "I was once blind, I now see." And pray for me brothers and sisters that I may be kept waiting and watching for the return of our Savior and King.

From Luther Kerr, Highland Creek, Ont.

I remit the money for the continuance of my paper the quarter having now run out in which I took them on trial. And I must say I never have taken a paper to equal it for truth and felicity of expression; and I would not be deprived of it for many times its price. It serves as an interpreter of the Bible, in that it has solved many difficult questions satisfactorily to my mind which before were in doubt. And in addition to that I am much interested to see inserted in its columns letters from the brothers and sisters scattered abroad throughout the world, how they are holding on to "the faith once delivered to the Saints," this gives me new courage to contend more boldly with the adversaries of Christ in the maintainance of his blessed truth.

I am completely surrounded by scoffers and bigots—whose nature it seems to be to deride and persecute as many as call on the name of the Lord in truth, believing what the Scriptures explicitly teach. But I know that if they hate Christ they will so much the more hate his followers; therefore I fear not the storm and can only laugh at Satan's rage, while I cherish a resolution to stand up for Jesus, against wind and tide, and not do as many others who like to drift along with the current. If the truth is not worth standing for and defending, what is it worth? The professing masses of the day have not this truth, for they are contending for nothing of the sort. They bear no reproach suffer no shame or persecution, hence are destitute of godliness For Paul says, "They that will live godily in Christ Jesus *shall* suffer persecution." And well might our Savior say, "They are of the world, therefore speak they of the world." And as we are to know them by their fruits, I know that if they were Christians they would not persecute other Christians.

I thought a short time since when occasion called me to witness one of their socials, when the leading members of that society would get up and speak trying to excite the audience to laughter by comical speeches—the more folly they could produce the better they liked it. If this is Christianity, who is not religious?

From J. H. May, Benton Co. Ark.

I seize the present time to let you and as many others as may read this know that we have been and are still gathering a few faithful ones into the fold of our common Shepherd. They seem to be in good earnest and are always manifesting the fruits of the Spirit. We met last Lord's day, and twenty-two enrolled their names, and promised the Lord and one another to meet and worship until death or until our Lord comes.

South of here, where myself and Br. Covey have labored there are several baptised believers who will come and unite with us soon; and others that are in the condition of King Agrippa, almost persuaded to be Christians. We contemplate sending a delegate to the Kansas conference, with view of attaching our church to it.

Our cause meets with great opposition, when first presented, but as soon as the intelligent examine it they either fall in with it, or keep silence or withdraw their open attacks. The great lack is in public speakers. The calls are greater than myself and Br. Covey can fill, besides we are poor and have to support those dependent on us.

From D. L. Weaver.

Carelessness and Honesty:—While on a visit Eastward lately, through gross carelessness I left my pocketbook with all my money save a few cents lying on the counter in the Grand Trunk Ticket office at Detroit, and did not even miss it until evening, when to my surprise I found myself quite 200 miles from home without money, a very necessary commodity for a traveler. But having friends who are ever ready to help the needy I was provided for. On going back to the city two days later I thought it no hurt, though I had little hope, to inquire of the Ticket Agent. I told him my story, at the same time describing the money. He then threw down a wallet asking if it was mine. No. Then he handed me two more, asking the same question and and receiving the same answer. He then handed me another which looked very natural and upon opening it, I convinced him that it was mine. I therefore found my money through the honesty of an entire stranger. (Something that seldom happens to a traveler.) when you lose your money be sure and have an honest man find it.

From Isaac Adrian.

When I gave my last report of my labors in Iowa, I was sick at Boylan's Grove with the prevailing epidemic. My sickness and the severity of the weather prevented my meeting the appointment at Little Cedar. Will the brethren there excuse me on this account? I visited the church at New Hartford. They have over one hundred members and own a house of worship. I landed at New Hartford in the evening, found Judge Converse' residence and met a kind welcome. The Judge is away this winter attending the legislature. In this place I met a number of families to whom I preached the news of the coming kingdom thirty years ago in Beekmantown and Mooers New York. It was a pleasure to meet them after so many years, and find them still loving the appearing of Christ. I begun meeting as soon as possible, and had a good interest for eight days. I trust my labor there was not in vain.

I returned home the 16th and found I must remain at home a while, at least. I can say I love the Advent cause with all my heart, and am sorry I have done so little for it. Oh! how I wish I had never done anything to harm it. But God is good, and he will take care of his cause. I see the events rapidly transpiring which herald the coming One. I do not mean Napoleon. He has had no place in prophesy only as head of one of the ruling powers in the last of Rome. I am sorry so much has been said and printed by Advent ministers to make out Napoleon "the man of sin." And I see some of the brethren are getting as wild in their applications of historical prophecy as those who followed Napoleon to his grave. Dear brethren ROME is the geographical locality on which to fix your attention. 'Watch and be patient, God is directing this matter. It is not safe to anticipate his movements. Wait and you will see his salvation. This Advent proclamation is the Lord's, and all will see its importance shortly.

I desire to say to the brethren in Iowa, I thank you for your kindness. You have treated me as kindly as I could ask, in every field I have visited. I should like to continue my labors with you, but circumstances seem to call me home for a time. All letters for me should now be directed to Monticello, Wis.

Robert Wakcham, a new subscriber in Ohio says:

I believe in the second personal coming of Christ to raise dead men and to judge the world, and to set up his eternal kingdom. The reason why?—because we can compare this fact with God's word, and they agree. We have often thought we have great reasons for believing as we do that it is through Christ we must obtain life eternal. If he never comes, I never expect to see life.

IT HELPS a man to preach well, if he is punctually and generously paid, by the people to whom he ministers. It be may that no small amount of poor preaching, in these days, may be accounted for by poor pay. Ralph Waldo Emerson says: "When I asked an ironmaster about the slag and cinder in rail road iron, 'Oh,' he said, 'there is always good iron to be had; if there's cinders in the iron, it is because there are cinders in the pay!'"

Our Young Folks.

A Kiss for a Blow."

"I'll knock you down," cried Jemmie Jones,
Speaking to his sister:
He raised his fist and struck at her,
But happily he missed her.

"And I'll kiss you," said little Pet,
Running to her brother.
She threw her arms around his neck,
And so they kissed each other.

Dear children, would you know the way
Of true and happy living?
You must, like darling little Pet,
Be loving and forgiving.

—*The Child's Paper.*

Suspense about Suspenders.

When I was a well grown boy, being away from home for a vacation, I very naturally broke one of my suspenders. I immediately took possession of an extra pair that my father was using for another purpose, without so much as saying "by your leave." When he discovered it, he bade me return them to their former use. He then added, "I do not like to have you take possession of my things in this arbitrary way. It has already bred a habit in you. But I know that you need suspenders, and you can have them, when you are willing to ask for them."

But I had long cultivated a false independence and refused to ask properly for things I needed. I had fixed on a way of my own for getting helped at table, and instead of asking for things with an expression of thanks, I had resolved that a statement of my wants, as "I would like some butter," was as far as I could bring myself to go.

I could not, therefore, ask for the suspenders, and contented myself with the remaining one. It was, I assure you, a great annoyance to me to have my pants hung on me in that lop-sided manner, and a great grief to my father that I should be so obstinate.

About five weeks after this, my father had a plain talk with me about my folly, his anxiety to give me what I needed, and the wretched habit I was strengthening. Told me it would prevent my getting things I needed from God; for they could only be had by asking for them.

I frankly told him I hated to give in after I had held out so long. He only said, it was easier, than after I had held out longer. Still I was not ready. And as my one suspender was tearing off the top of my trousers, I changed it over to the other button. Father said I could not be allowed to tear my clothes in that manner, and sent me to get a tow string for another suspender. It cut my shoulder so bad for a week that I brought myself to say, when he had given me some money for another purpose, "I am sick of wearing these old strings, and I think it high time I had some decent suspenders. Can't I take this money and get some?" He simply said, "you know you can have them, when you frankly and squarely ask for them. But you know this hinting in a round about way is not what is required."

Then I got mad, and declared it was a mean shame, that I was an abused boy, with other sputterings of wrath that were in accordance with my state of temper.

About this time it became necessary to buy me a new suit of clothes. And I gave myself and my father the immense chagrin of trying them on before the dealer, with those old strings over my back. I tried my best to conceal them, but it was with very doubtful success. I felt like the boy with the fox under his cloak. I tried to keep my face straight, but it gnawed my very vitals.

Finally, I went to my father when he was asleep, and said, "Father?"

He opened his eyes and said, "well?"

"I would like some suspenders," said I. He paused a moment, and then said, "I think you might have phrased that request better, but you will find a pair in that upper drawer."

I went to it, and took out a nice new pair, that had been lying there, nearly all the time that I had been sawing my shoulders with those old strings. I felt heartily ashamed of myself. He had the thing I wanted already provided, was anxious I should enjoy it; grieved over my loss of comfort and temper, while I was keeping him and myself out of a pleasure.

I have since learned that God has blessings already provided, all sorts of suspenders. He yearns to give them to us, is sorry for our toiling and hurts; but we go on sawing our shoulders, tearing our tempers, losing infinite blessings, bearing infinite burdens, and grieving our Father, all because we will not ask for suspenders.

A Good Reputation to Have.

The little story I am going to tell you happened just before the war, when every one was very, very busy. Soldiers were enlisting and going away from almost every home in the land.

One young man had volunteered, and was expecting daily to be ordered to the seat of war. One day his mother gave him an unpaid bill with money and asked him to pay it. When he returned home at night, she said, "Did you pay that bill?"

"Yes," he answered.

In a few days the bill was sent in a second time.

"I thought," she said to her son, "that you paid this."

"I really do n't remember, mother, you know I've had so many things on my mind."

"But you said you did."

"Well," he answered, "if I said I did, I did."

He went away, and his mother took the bill herself to the store. The young man had been known in the town all his life, and what opinion was held of him this will show.

"I am quite sure," she said, "that my son paid this some days ago; he has been quite busy since, and has forgotten about it; but he told me that day he had, and says if he said then that he had, he is quite sure he did."

"Well," said the man, "I forget about it; but if he ever said he did, he did."

Was not that a grand character to have? Having once said a thing, that was enough to make others believe it, whether they remembered it or not."

I wish all boys in our land were as sure of a good reputation.—*Christian Weekly.*

Slang Talk by Young Ladies.

Young ladies have but little idea of the impoliteness and bad effect of the slang phrases often used in so-called polite society. An exchange says, in a word of advice to any who are partially or wholly addicted to it:

"You can have no idea how it sounds to ears unused or averse to it to hear a young lady say, when she is asked to go with you to some place, '*Not much!*' or, if requested to do something which she does not wish, to hear her say '*Can't see it.*'

"Not long ago I heard a young miss, who is educated and accomplished, in speaking of a young man, say that she intended to '*go for him!*' And, when her sister asked her assistance at some work, she answered: '*Not for Jo!*'

"Now, young ladies of unexceptional character and really good education fall into this habit, thinking it shows smartness to answer back in slang phrases; and they soon slip flippantly from their tongues, with a saucy pertness that is neither lady like nor becoming. 'I bet' or 'you bet' is well enough among men who are trading horses or land; but the contrast is startling and positively shocking to hear those words issue from the lips of a young lady. They seem at once to surround her with the rougher associations of men's daily life, and bring her down from the pedestal of purity to their own coarse level."

"BEAR ye one another's burdens and so fulfill the law of Christ"—Some seem never to have looked *into* this direction of the Holy Spirit it is supposed they may have glanced *in* without seeing any special meaning. They love themselves sufficiently and are too busy to think much "about the law of Christ," or how they may fulfill it. The old motto, "every man for himself" pleases them more. See Gal. 0:0.

Conference Minutes

MICHIGAN.

SOUTHERN DISTRICT, Q. M.

The third Q. M. of the Southern District met at No. 6, Rives Preachers present—Elds. Preston, Babcock, Snook, Fox, and Branch, and Sr. R. Tuttle. Eld. J. V. Himes, on his way East, stopped and strengthened our hearts with words of good cheer.

Reports of preachers were encouraging. Br. P. Holler reported by letter: Had just closed a meeting of days; five were converted. The church at Assyria is prospering; two have been added to their numbers, others are expected. Churches reported by delegates were, Bath, Woodbridge and Rives. Reports good.

The following resolution was unanimously voted:

WHEREAS, We learn that Eld. J. V. Himes thinks to return and locate in our State again, therefore,

Resolved, That we welcome him as a minister and brother in Christ; and that we cordially invite him to labor among our churches as ever; and in the State as the way may open.

We had a good meeting. Peace, harmony, and love prevailed. C. FOX, Sec'y.

NORTHERN DISTRICT, Q. M.

The third Q. M. for the present year was held with the church in Hesperia, Feb. 14-16.

Business Committee—E. B. Scott, L. W. King, R. Burtenshaw. Devotional Committee—D. Weaver, S. Dudley, A. W. Lamson.

J. Bower, R. Burtenshaw, W. Wheeler, T. C Grundy, D. Weaver and Sr. M. E. King were present, and gave encouraging reports.

Hinton, Millbrook, Ashland and Hesperia churches reported prospering.

The church at Hinton is building a chapel. Hesperia will build a chapel the coming summer.

D. Weaver, of Hesperia, was received by a unanimous vote.

Voted, To have a three days meeting with the church in Ashland, commencing on Friday before the full moon in May.

This meeting was pronounced by all to be a good one. The congregations were very large, and the interest intense. The Lord blessed the word spoken. The church in Hesperia is much revived, and a deep impression for good is left on the community. Praise God. Br. and Sr. Seymour were with us An opportunity was given for all that felt so disposed to pay in something toward defraying the expenses of the meeting. Fifty dollars were laid on the stand.

About fifty persons sat down to the Lord's table and partook of the emblems of the broken body and spilled blood of our blessed Lord, whom we expect soon to meet when he comes to make up his jewels.

E. B. SCOTT, Sec'y.

KANSAS.

The Kansas A. C. M. Association held its first annual session at Bero, Cherokee Co., Feb. 18, and elected the following officers:

President, A. M. Sidwell; Vice President, Jesse Forkner; Secretary, Tenie Bozley; Treasurer, Warder Dunbar.

Business Committee—D. D. Hunter, chairman, Ernest Hohnsbeen and R. Forkner.

The Association will hold a special session at Bero the second Monday in May (12th), at which time a motion to amend its constitution as follows will be acted upon:

Proposed amendment. Art. IV. The Business Committee shall have power to dispose of the property, held by the Association at any time, as they think proper, for the benefit of the Advent cause in the State of Kansas.

TENIE BOZLEY, Sec'y.

WISCONSIN—Q. M.

Held at Gilmanton, Feb. 8. Meeting organized by appointing Eld. G. W. Turner, Chairman; R. E. Fuller, Clerk, and the following brethren for Business Committee: David Lewis, D. C. Loomis and W. C. Peck.

Voted, To hold four tent meetings in this part of this district sometime next summer, the exact place to be designated by the Business Committee

Voted, That this Q. M. recommends the Annual State Conference to divide the State into four districts, and appoint a State Evangelist to hold three Quarterlies in each District each year.

On motion of the church at Williamsburgh, Br. David Lewis was recommended to use his gift among them, and the recommendation was sanctioned by the Conference.

R. E. FULLER, Sec'y.

The Q. M. at Gilmanton, Buffalo Co., began Feb. 7. Congregation full from the commencement. Four sleigh loads came in from Williamsburg, twenty-seven miles; two from Brunswick and one from Durand, about the same distance, and others from less distant points. One brother came over fifty miles on foot, from near Menomonee, and was so blessed that he said he was more than paid for his trouble. He said the people where he lived were in great darkness concerning the coming and kingdom of our Lord Jesus Christ. He felt anxious to have them enlightened, and would pay all the expenses of a tent meeting there. This was about the feeling of all those who waited for God's Son from heaven. There was a deep conviction resting on the minds of the believers present that we are doing up our last work; that soon, yes, very soon, what we now believe will be a present fact. He that is to come "will come and will not tarry."

None present (that I know of) believed in the '73 time; yet those I conversed with seemed to be strong on the following four points: (1) That the year is revealed in Daniel when the saints will be delivered; (2) that '75 seems to be the most probable time; (3) that the wise (or saints) will know it just before Jesus comes; and (4) there will be a time of trouble before we are delivered, and in that time of trouble the saints will not only pray night and day to be avenged of their adversaries, but will see eye to eye on the time, whether it is '73 or '75.

In our communion service a rich blessing seemed to rest upon all. Some eight or ten rose to ask the prayers of the people of God. We protracted the meeting two evenings, and then organized a church of eleven members, with good prospects.

There was a young Methodist preacher present who used to preach on that circuit, who did much good in removing prejudice by visiting among his own people. He has been employed this winter as a clerk in a dry goods store in Durand by Br. J. Borden, where he had access to books and tracts, and the reading of the *Crisis* which had thoroughly changed his views. I shall expect to hear good from him soon. I learned, also, that Br. Turner's labors have been much blessed. He is much beloved. P. W. HOUGH.

S. IOWA AND N. MISSOURI.

QUARTERLY MEETING.

Met Feb. 22, according to appointment, S. K. Gibson in the chair.

Eld N. C. Miller reported churches where he had been preaching, in a prosperous condition. Br. Adair reported a church organized in Decatur county of forty-three members. The following churches were received into the conference:

McKenly S. H., eight miles east of Unionville, Putnam Co. Mo., eight members Decatur Co. Iowa, known as the Harmal church, forty-three members.

Elds. N. C. Miller and J. F. Adair were received into the conference. Br. Adair made application for ordination, which was accepted. An application made for a letter for Br. D. O. Amos. The clerk was instructed to give the same.

Voted, To hold a campmeeting sometime during the coming summer.

Sabbath morning Br. Adair was ordained. Charge by N. C. Miller; right hand of fellowship by S. K. Gibson.

Br. Adair is a young man, and promises to be useful in the ministry. We need more such to preach the gospel, and point out the way of life and salvation. He intends to spend his time in the ministry in this part of the conference.

We had a pleasant and profitable meeting.

L. Z. LOVERIDGE, Sec'y.

Advent Christian Times.

CHICAGO, TUESDAY, March 11, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty five cents.

The officers of the Association are as follows.
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☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

Business Department.

Special Notice.

Friends will please address all personal communications to me thus. William L. Himes, Chicago, Ill., marking them PERSONAL.

All communications for the paper should hereafter be addressed simply thus: "Advent Christian Times," Chicago, Ill

THE WESTERN RURAL.—To any one paying us $2.50, we will send the *Western Rural*, the popular and excellent Rural and Family Weekly of the West for one year, and credit one year's subscription paid to our own paper. The *Western Rural*, alone, is worth $2.50 per year, and every family in the West ought to have it. 11f

Whitmore's Immortality.

We desire to correspond with any friends who have a supply of this work on hand, and will spare us a few copies. Will any such please write and let us know how many they can let us have.

Notice.

There is an excellent point and location at Paoli, Wis. for a good physician. One that believes in saving life would be preferred. Correspond with P. W. Matts, Paoli, Wis. (323

The "Times" to Ministers.

We send THE TIMES to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

Hades.

We learn that Mr. Constable is about to publish his work on Hades, of which several chapters have appeared in THE TIMES, by subscription. The work will be issued in England. We will receive subscriptions and forward them to Mr. Constable at the rate of one dollar a copy. The money need not be sent until the book is ready. tf.

Job Work.

We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note-Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Publishing Fund.

Baltimore,	$11 00	S R Henry,	$2 00
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S Marsh,	1 00	P Montgomery,	1 00
I C Thomas,	5 00	Mrs A Boult,	1 00
J Higgins,	5 00	J North,	1 00

Book Notices, Etc.

OUR DIGESTION; or my Jolly Friend's Secret.

This is a new work on health, by Dr. Dio Lewis, Boston, Mass., which we have examined with interest. We have received a copy from B. Hannaford & Co., Publishers, 122 West Madison St., Chicago. It is sold by subscription. Agents wanted everywhere. We should judge it would obtain a ready sale.

Obituary.

DEAN.—Fell asleep in Jesus, at Mineral, Bureau Co., Ill., Feb. 24, Br. S. A. Dean: aged 48 years.

Br. Dean died of slow consumption, contracted in the army during the years '63 and '64. He was able to attend to his business most of the time until a few weeks before his death. He enjoyed the blessed hope of eternal life to be obtained at the coming of Jesus and the resurrection. The day but one before his death was one never to be forgotten by the friends present. Solemn yet glorious was the scene while by a triumphant faith he saw the glories of the New Jerusalem and Paradise of God, of which he spoke, and joined in prayer with such earnestness and power as the Spirit of God only can give. To one he remarked, When will these glories be enjoyed? himself answering, "When Jesus comes and the trumpet sounds." His closing moments were peaceful. The expression on his face in death was sweet, as was observed by many

Thus passed away the loving father of seven children, after giving them counsel and commending them and his dear companion to God, and the prayers of Christian friends, leaving one of the brightest and strongest evidences of the sustaining powers of the grace of God and the Christian's hope.

Is. 25: 7, 8 was used by the writer as a text for the occasion, to comfort the mourning ones and benefit the large number of sympathizing neighbors.

S. E. MABEY.

RIMA.—In Cresco, Iowa, Feb. 21, 1873, Sr. Esther Rima, wife of Eld. C. Rima.

Esther Storms was born in New York, Oneida Co., in the town of Lee, July 26, 1817. She became the dear partner of Br. Rima's life in 1830. Was a member of the M. E. church in 1837. Emigrated with her husband to Ohio, when with her husband she joined the "United Brethren in Christ." In 1857 they removed to their present home, Cresco. Last fall Br. Rima and the deceased went to Michigan to spend the winter with their friends; but she was taken down with the black measles, which compelled their immediate return home. With good care the most sanguine hopes were entertained; but contracting a cold, terminating in pleurisy and heart disease, the enemy proved too powerful for the physician's skill.

About eleven years ago she embraced the Advent faith, and was one of the members of the "Vernon Springs Advent church" at its organization. She is the first of the little flock that has been taken from us. In life she was a faithful, zealous Christian; a loving wife and tender mother. She knew that she was dying, and bade them all a long farewell, saying, I am now ready to go, and willing. Her last words were, "O! Father, Father!" and thus she fell on sleep.

WM. CHAPMAN.

Appointments.

ILLINOIS.

Oneida, services every Lord's day, at 10½ a. m. 7½ p. m. Sabbath school immediately after morning service. L. F. COLE, Pastor.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Byron, March 11-15.
Elida, March 16. C. C. MARSTON.

The first Q. M. of the New Rutland District will be held with the church at New Rutland, La Salle Co., commencing Thursday eve., March 20, and holding over the following Sabbath.

It is earnestly desired that there should be a general rally of the brethren and sisters from all parts of the district at this meeting. Come to labor for God and the salvation of the perishing.

Br. C. C. Marston will be with us to assist in preaching the Word.

Let all the preaching brethren be present so that the Conference may be fully and strongly organized. Time is short. Make a sacrifice, brethren, and come to the meeting.

A. LOTHROP.
W. T. BAKER.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

I will preach at West Point, Hancock Co., Saturday eve. previous and on Sunday eve. following the second and fourth Sundays in each month, until further notice.

Antioch Chapel, near Denver, Hancock Co, at 11 a. m. and 4 p. m. every second and fourth Sundays in each month, until further notice.

Howel S. H. Brown Co., 11 a. m. and 4 p. m. every third Sunday in each month, until further notice. GEO. W. HURD.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 26, and every two weeks.
ALICE E. RATHBUN.

Shabbona, Union church, 10½ a. m. Nov. 10, and once in two weeks, at same hour, until otherwise notified.

Johnson's Grove, 3 p. m. Nov. 17, and once in four weeks. L. H. DAVIS.

Amboy, Lee Co, preaching the second and fourth Sundays of each month.
C. C. MARSTON, Pastor.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m, and every two weeks after.

California, Jan. 19, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Lodge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Lodge, every other Sunday at 7 p. m.
A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

MINNESOTA.

At our last annual conference a resolution was passed for the evangelist to hold two meetings in each district every quarter, so I have concluded to hold the first with the church at Winnona, Friday eve., March 21, and hold over Sunday; the Second at Utica, March 28, and over Sunday. Will the brethren at each place please make the necessary arrangements for the meetings? I hope to see a general rally.
GEO. W. MILLER, Evangelist.

First Q. M. for the Hutchinson District will be held with the Silver Lake church, Friday eve., April 4, and over Sunday.

Second Q. M. will be held at Cokato Station, Friday eve., April 11, and over Sunday. Let all the friends rally. GEO. W. MILLER.

Shelbyville, at J. Cummings' Saturday eve., March 15.

Birch S. H., Allen neighborhood, 10:30 a. m. and 2:30 p. m., Sunday, March 16.

Monticello, Wright Co., 10:30 a. m. and 7 p. m. Sunday, March 23. S. C. WELLCOME.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The third Q. M. for the Southern District of Wisconsin will be held at Montfort, Grant Co., commencing Friday eve., March 14th, and holding over Lord's Day. We hope for a general attendance of the brethren throughout the district, and the preaching brethren in particular are requested to be there. Let all come praying that the blessing of our heavenly Fathey may rest upon the meeting, and that much good may be done in the name of Jesus.
GEORGE HOWARD.

IOWA.

We, the undersigned, members of various churches of the Iowa Christian and the Iowa Advent Christian Conferences, realizing the obligations we are under to God and his truth and his people, and realizing, too, that in our present divided condition we cannot possibly accomplish as much good as we might if all the elements among us were heartily united in concerted action and with undivided front, do hereby propose and call a convention, to be composed of two delegates from each church, to convene in the city of Manchester, April 15, to take into consideration the matters which now divide us, with a view to an arrangement which shall once more unite us in a single, undivided conference organization.

Signed:—T. E. Cook, J. Ingalls, J. Gildersleve, Dr. Banton, and many others.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 3 and 7 p. m
J. RIDLEY, Pastor.

Q. M. of the First District of the N. W. Missouri and S. W. Iowa Conference will be held at Troublesome Creek, six miles east of Atlantic, Cass Co., Iowa, commencing Friday eve., March 14. Brn. Hubbell and Nokes will be expected to come and help at this meeting. We also expect Eld. Wm. McCulloch. This is a good field, and the truth has a firm hold. Come, brethren, praying and ready for work. WM. MORPHY, Sec'y.

Romig S. H., near Milford, Feb. 2, and every fourth Sunday.

Waveland, Pottawatamie Co., Feb. 9, and once in four weeks.

Troublesome Creek, Feb. 16, and every fourth Sunday.

Let the brethren circulate these appointments fully. WM. MORPHY.

The Third Q. M. of the Iowa Christian Conference will be held with the Little Cedar Church, Chickasaw Co., commencing Friday eve., March 14. All are invited to attend.
N. F. EGGLESTON, Sec'y.

MISSOURI.

There will be a special meeting of the Southern Iowa and Northern Missouri Conference at McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., March 14 and onward.
N. C. MILLER.

The next Q. M. of the Third District of the N. W. Mo. and S. W. Iowa Conference will be held with the Empire church, De Kalb Co., Mo., four miles south-west of King City, commencing Friday eve., March 28. We wish all the churches in the district to be represented.
JOHN SCARCE, Sec'y.

Walt S. H., three miles north of Unionville, Putnam Co., Saturday eve., March 15, and onward. S. BALDWIN.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible-class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.

WM. A. & M. L. DURAND.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.

JOSEPH LUTRELL, Sec'y. 237, St. Joseph St.

NEW YORK.

The Eastern District will (D. V.) hold its next Q. M. with the church in Alton, Thursday eve., March 13, and over Sunday.

Alton may be reached by the Lake Shore or the Sodus-Point and Southern R. R. Those coming by the N. Y. Central R. R. will change cars at Newark. Let us have a full attendance. Pray for this meeting, and come praying.

N. B.—Those having a legal interest in the Wayne County Tent are requested to be present to signify their wishes as regards its disposition the coming season, (time continuing.)

WM. E. BROWN, Sec'y.

The Second Q. M. of the Southern District will be held with the church at Springwater, in connection with their church Q M., March 29 and 30. We hope every believer will remember this meeting and make a special effort to attend. Each church should appoint delegates and take up the quarterly collection. And where there is no church let each feel the responsibility of the work and come up to this gathering. Let there be a general rally in this district.

H. A. BROWN, Sec'y.

Advertisements.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

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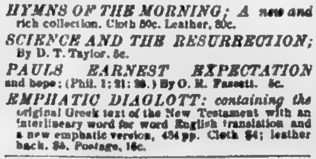

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[n31tf]

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Advent Christian Times.

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VOL. X.---NO. 38. CHICAGO, APRIL 22, 1873. WHOLE NO. 469.

Advent Christian Times.

Contents of This Number.

First Page.

"Three Days and Three Nights"; Book Religion, H. V. Reed; Dying of Propriety, H. W. Beecher.

Second Page.

Behold the Man, (poetry); The Abomination Set Up, N. H. Barbour; The Gift of Power, M. D. W.

Third Page.

Wearing Mourning, Mrs. H. V. Reed; "A Good Man," A. H. T. Wilson; I Shall be Satisfied, H. V. Reed.

Fourth Page.

Let the Light Shine; "Behold the Bridegroom Cometh"; Crowning Disembodied Spirits; Napoleon; Ministers Needed; "Soul Death."

Fifth Page.

A Proposed Union; News of the Week.

Sixth Page.

Plain Talk on Usury; Letters from F. Burr, S. C. Wellcome, N. N. Thompson, J. C. Smith, J. T. Russell, B. J. Goodwin, J. Powell, and E. H. Burington.

Seventh Page.

Letters from P. W. Hough, E. S. Burril, M. E. Ford, W. Weaver, and G. G. Godfrey; Prophetic Promises; The Lady-Bug and the Ant, (poetry); "It is Too Late Now, Pa"; Robbie "Washes Muslins"; Book and Tract List; New Works Just Published.

Eighth Page.

Business Department; Notices; Appointments; Advertisements.

"Three Days And Three Nights."

"An Inquirer" thus states his perplexity in reference to the statement that Christ should be "three days} and three nights in the heart of the earth:" Josephus tells us that Christ was crucified on the 24 of April, and arose on the 5th. We keep good friday as that day, and the first day of the week (Sunday) as the day on which he rose. How does this correspond with what Christ says, "For as Jonah was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth? Is Josephus correct, and do we keep the right days? If we keep the right days, how could he have been 'three days and three nights in the earth?"'

We can reduce this to two questions, viz:

1. Was Christ crucified on Friday, and did he rise on the Sabbath-day (our Sunday)?

2. If so, how could he have been three days and three nights in the grave?

We proceed, therefore, to answer these questions.

1. As to the day of Christ's crucifixion. We use Friday and the Sabbath for the sake of covenience, meaning thereby the day before and the day after the old Jewish Sabbath, or the sixth and the first day of the week. The only difficulty with which "An Inquirer" has to contend on this point, is the conflict, as he says, between the testimony of Josephus and the commonly received view. The common opinion is that Jesus was crucified on Friday and rose on Sabbath (Sunday). "An Inquirer" says that Josephus stated that he was crucified on Thursday. This difficulty disappears when we assure "An Inquirer" that to be the best of our knowledge Josephus does not say that Jesus was crucified "on the 2d of April." So far as we know there is only one paragraph, of fifteen or twenty lines, about Jesus in the whole of Josephus' works. In this paragraph he says: "And when Pilate the suggestion of the principal men among us, had condemned him* to the cross, those that loved him at the first did not forsake him; for he appeared unto them alive again, the third † day The dates as thus given in our edition are at the bottom of the page, April 3d and 5th, and not 2d and 5th, and were placed there by the editor and *not* by Josephus. Josephus simply says *on the third day*, which accords with the opinion, and is in harmony with Jewish modes of reckoning, if Jesus was crucified on Friday and rose on our Sabbath. We shall, therefore accept the commonly received opinion without endeavoring further to establish it, and hense proceed to solve the second question.

2. If Jesus was crucified on Friday and arose on our Sabbath, how could it be said that he was "three days and three nights in the heart of the earth?" 1) Let us examine the various passages in which reference is made to the time that Christ was to remain in the grave. In Matthew 15: 21, the Savior says that he is to be "killed, and raised again the *third* day." Parallel to this is Mark 6: 13, "And be killed, and after three days rise again." Also Luke 6: 22, "And be slain, and be raised the *third* day." In Mat[illegible]: 23, the Savior again foretells [illegible]eath and resurrection thus: "A[illegible] they shall kill him, and the third [illegible] he shall be raised again." This Mark records 9: 31, as follows: "And after that he is killed, he shall rise again the third day."

These texts are all from the lips of Christ, and relate to the period of time that he was to remain in the grave, or remain in a state of death. They must therefore agree with the statement, also from his lips, that he was to remain "three days and three nights in the heart of the earth." In Christ's mind, therefore, "three days and three night" were no longer than from the time of his death until the "third day." If, therefore, until the "third day" be from Friday until the morning of our Sabbath, so must that period have been known as "three days and three nights."

Again, Jesus said on a certain occasion, as reported by Matthew, that he should be "raised again the third day." But Mark reports this same saying in these words: "And *after three* days rise again." Luke agrees in his terms with Mathew. From this it is evident that whatever form of expression the Savior used, that of Mark or that of Matthew and Luke, they are equivalent in the duration of time that they designate. Hence "the third day," "after three days," and "three days and three nights," cover the same period of time. 2). We shall now further inquire whether in the time of Christ, and before his time such as from Friday at 12 o'clock or 3 o'clock until Sabbath morning was called "three days and three nights." That it was so we may infer from the fact that when Christ referred to the period of time from his death to his resurrection he said first it would be "three days and three nights," and afterwards twice said that it should be on the third day." Now "the third day" from Friday is our Sabbath, just as eighth day from any one is the next day of that name. So that in couhting days in this way we always count in the day from which and the day to which.

We have further proof of this mode of reckohing, making from Friday to our Sabbath "three days and three nights," in other parts of Scriptures. In Gen. 40: 13, Joseph, in interpreting the dream of Pharaoh's chief butler, said, "The three branches are three days, yet within three days shall Pharaoh lift up thine head." And yet this occured on the third day, so that the three days were only on, whole day, part of two days, and two nights. In the light of this passage let us also read 1 Sam. 30: 12, 13: "For he had eaten no bread, nor drank any water, three days and three nights. * * * My master left me, because three days ago I fell sick.', In Joseph's interpretation we learn that *three days* and the *third* day are the same. Again, we read 2 Chron. 10: 5, 12: "Come again *after three days*. All the people came * * * on the *third* day." Here "after three days" is the same as "on the third day:" In Esther 3: 16. Esther directed Mordecai and the Jews to fast three days, night and day, or three days and three nights, and declared that she would do the same; and then after three days and three nights fasting she would go before the king. But she went into the king's presence "on the third day." (Esther v. 1.) These various passages clearly prove that "three days and three nights" included any part of the first day, the whole of the following night, the next day and its night, and any part of the succeeding or third day.

To the same effect is the testimony of Jewish authorities. Thus, in the Jerusalem Talmud, cited by Lighfoot, it is said: "A day and night together make a *gohnah*, and any part of such a period is counted as a whole." R. Eliazar ben Azariah says: A day and a night make an *onah* and any part of an *onah* is as the whole." Others claimed that an *onah* was either a day or a night, that is, any part of the twenty-four hours: but the view of Azariah generally prevailed, and especially, as R. Ismael says, that a part of an *onah* is computed for the whole.

Another important fact will cast some light on this question. The Hebrews frequently called a *day* an *evening-morning*, as Daniel does (8: 14,) though we have it simply *day;* and the Greeks termed a day *nuchthemeron* (night-day). A night-day, then is twenty-four hours, but as a part is often put for the whole three night-days might be only the period that Christ was dead. Moreover, the death of Christ took place the latter half of the first day, as the Jews reckoned their day from evening to evening; and he was dead the most important part of the first night-day, the whole of the second night-day and fully one-half of the third night-day. Three night-days, a part being put for the whole, can easily be added up to make three night-days, or three nights and days, or three nights and three days. To say Then that Christ was dead "three days and three nights," was according to Jewish modes of expression the same as to say he was dead until the third day.—*Church Advocate.*

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* April 3, A. D. 33.

† April 5.

Book Religion.

BY H. V. REED.

We have often heard of book farmers, and of book doctors, but it seldom occurs to us that there is more or less book religion. That men should square their lives by the teachings of the word of God, and believe and practice only those principles enunciated in the scripture of truth, is freely conceded; but that we may have nothing beyond a mere *legal* faith, or an outward form of obedience, is also possible. Men are quite apt to take on a form of religion that best suits their organization, and to appropriate that class of truths, which agrees with their feelings and education. This will in a measure account for the different tests imposed upon men by the creed makers, and Babel builders. Each man has some one truth more precious to him than all things else beside, and that particular truth must be pushed into the front and made the all important point of salvation. We know of a minister who is a man of talent, and a good Bible student, and yet he has been baptised *six times* already and perhaps is not through yet. "Divers washings," are all right when viewed in the light of hygienic principles, but so many washings to fulfill the command to "arise and be baptised," hardly comports with the law of the ordinance. Perhaps Naaman's *seven dippings* may be quoted as a precedent, but that will hardly justify the conduct of our brother, whose washings are too far apart to claim the type.

This case is a good illustration of that whole class who expect to be saved by virtue of their legal obedience. If there were no other side to the gospel than that of an outward conformity then indeed the attempt to be technically right on the statute book would be excusable; but there is an inner life, and a moral culture which must have the precedence. If we were to be judged by the statute *alone*, our case would be hopeless; but mercy comes in and shields us in the hour of need. A mere book religion is not enough. The gospel must be planted deeply in the moral nature; its light must shine out in noble deeds and pure devotion. The old rough nature must be reformed, and the whole being must be permeated with those truths which shall enlighten the intellect, expand the affections, and build up a better manhood. When a man takes hold of a system of religion which dwarfs the moral nature, kills out the devotional sentiments, and drys up the fountains of charity, you may rest assured that it is not from heaven. It may be found in the creeds and tortured out of the books, but it comes not from the gospel of the "ever blessed God." The world has *too much* religion *such as it is*. Reduce the quantity and increase the quality, would be a good maxim. Men who can prove they are right, by the book, doctrinally, may be far below the moral standard. Mint, anise and cummin, are well enough in their places, but *judgment, mercy and truth*, must hold the sway and rule the whole dominion of the new creation in Christ Jesus.

There are those who are so far given to the legal character of religion, that they live and move, hope and pray under the Mosaic economy. With them the Seventh d[illegible] is the Sabbath; the ten comma[illegible]hundered from Sinai are all sufficient, and yet they neither enforce love to God or man. Others seem to rest on the commission "Believe and be baptised." When this is done the ends of faith are attained, the law is fulfilled, and Christian maturity is reached; whereas it is only the *planting;* the growth and ripening are beyond; and the harvest is the end, beyond which gleams the crown. Then all the fruits are gathered into the garner. The Christian system embraces sowing, growing and reaping; a beginning, process, and an end. It develops an inner and outer life, both of which must be inwrought with the whole being. Then we shall stand forth in the purposes of the Divine Father, as the heirs of promise, and worthy of the "WELL DONE."—*Restituton.*

Dying of Propriety.

BY H. W. BEECHER.

The prayer-meetings of the church should be the most nourishing of all our meetings. They are spoilt because men think they must introduce so much propriety, they leave every drop of juice behind them.

They must not smile, they must not see anybody. The minister must be as solemn as a statue of marble, and everybody little marbles around him. It must be still. Then the minister reads a chapter and doles out a hymn. They have a sad prayer, a few exhortations, another hymn and a prayer. The children don't like to go to prayer-meeting, and that is total depravity.

Suppose I have a spark. I cut down an oak-tree, take the wood dripping with sap, and bring my spark to this green wood and try to kindle a fire. I am lucky if I get a smoke. Can you develop feeling upon any subject, when you put people into conditions that preclude the possibility of feeling? after the meeting, people gather together and chat. One man says something, then another, and another, and that is the only true meeting. These very men had been perfectly silent before. How is it men neglect the genial, familiar element in the prayer-meeting? Woe to the man who affects wit; and woe to the man who has wit and humor in him and does not serve the Lord with it. You must serve the Lord with all that is in you. Say to wit and humor, "You may put on your benevolent hat, and do people good. There are tears enough and sorrow enough, without your withholding the cheer God gave you to bring." All that was in me was converted to the Lord, when I gave myself to him. Men believe so much in the necessity of propriety in religious service, that they never do anything. They don't think; they merely endure. They go into meeting, and they are not the same creatures. Outside, they are full of aptitudes of every kind, but in meeting they all sit still; they exercise the grace of patience, and not any other grace. We need the help of these social and auxiliary feelings. We must have more versatility of feeling, from all the arts of a man's nature. Some men say, this deep sense of sin, responsibility and duty tend to make great Christians and grand natures. I don't know about it. I never saw a great many such natures anywhere. Take care of the bottom first. The lost sheep, the poor, the feeble, the scattered, must be thought of first. A meeting full of social feeling and love will develop more moral and religious feeling than any other. Religious feeling in the household is not distinct from daily life [illegible] but each hour the tru[illegible] will try to carry out the spirit of Christian life. Persons who live in this way, while taking care of their hosehold, can fill all the sphere full of golden light, and they will get a more precious glimpse of glory, will look out from the moutain of transfiguration oftener, than if they go afar and apart to meet the Lord.

Behold the Man.

"Behold the Man!" so Pilate drew
To Jesus, crowned with thorns, the view:
O Christian, be the words thy spur,
Thoughts of the Man Divine to stir.

Behold the Man in whom there lay
Hid, not extinct, the Godhead's ray;
Yet who forebore the throne on high,
For thee to toil, and groan, and die.

Behold the Man whose sufferings here
Stretched from the cradle to the bier,
And stamped so deep earth's woe and shame
As gives the Man of Sorrows name.

Behold the Man, by men unprized,
Scorned and rejected and despised;
And thence when men condemn or shun,
See in thy fate companion won.

Behold the Man who deigned to feel
Insults and death for human weal;
Who wept with women at the grave,
Then entered that he thence might save.

Behold the Man who, in thy form,
Bore of the wrath divine the storm;
And on the cross, in frame and soul,
Endured, to bring thee grace, the whole.

Behold the Man, once child of earth,
Owning in heaven his mortal birth;
And think, when Jesus intercedes,
That then thine Elder Brother pleads.
—*Sunday at Home.*

The Abomination "Set Up."

BY N. H. BARBOUR.

The idea which has obtained among certain writers, that the Vandals in Africa was one of the 'three horns' plucked up by the Papacy, in order that the Papacy might get a footing in Rome, is so far-fetched as to cause a smile with one who can think outside of a particular groove.

If the Vandals, in Africa, and the Goths who overcame Italy for about sixty years, were the two of the 'three horns referred to in the prophecy, then must we give up the position that the little horn of Dan. 7 refers to the Papacy: although that power, and that alone, has filled the picture.

If we call Justinian the 'little horn, we run into difficulty. Because, first: the 'little horn' 'wears out the saints'; 'speaks great words'; 'thinks to change times and laws'; which 'times and laws' are given into his hands for a time, times, and the dividing of time. And beyond all that, 'I beheld, and the same horn made war with the saints and prevailed against them until the time came that the saints possessed the kingdom.' Now Justinian did not do that, but the Papacy has, and is accomplishing that work.

Again: 'If Justinian was the little horn, then are we driven to another absurd conclusion: that the little horn is 'the dragon' of Rev. 12. For it is the dragon who gives his seat to the 'forty and two months' beast. And Justinian did conquer Rome and give it into the hands of Catholocism.

Some have gone so far as to claim that Justinian was 'the man child caught up to God and to his throne.' (Rev. 12:5.) But I believe no one has yet claimed that he was both, the child born of the woman, and also the dragon that stood before the woman, to destroy himself as soon as he was born; though perhaps even this would be no difficult matter to digest, if it were a part of some cherished theory.

Let us look at facts for a little, and let theory alone:

'The dragon' gives his seat to the Papal beast. Justinian does that work, therefore Justinian represents the dragon power.

The dragon is *imperial* not pagan Rome. Pagan Rome has ceased to exist long before the forty and two months beast took its place in prophecy. See Gibbon by Guizott, Ch. 28, p. 887. The chapter is headed 'Final Destruction of Paganism.'

'The ruin of paganism in the age of Theodosius is perhaps the only example of the total extirpation on any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind....The Christians, more especially the clergy, had impatiently submitted to the prudent delays of Constantine....The zeal of the emperors was exerted to vindicate their own honor, and that of the Deity; and the temples of the Roman world were subverted about sixty years after the conversion of Constantine.'

Headings on pp. 391 and 392:

'The pagan religion is prohibited A. D. 390, and finally exterminated A.D. 420.'

Here then, soon after Constantine's conversion, the empire ceased to be pagan and became Christian. And now 'there must first come a falling away and then shall that wicked be revealed.' Not a falling away from paganism, but in the church.

If the dragon ceased to have power when *paganism* passed away, and the empire became Christian, how could he 'give his power to the beast' which does not come up for some centuries after? Pagan Rome must first become Christian Rome before it would give its power to the Papacy. 'These [ten kings] have one mind, and shall give their power and strength unto the beast.' (Rev. 17:13.)

As the Goths were expelled from Italy by *imperial* Rome, it follows first, that imperial Rome is the dragon, and second, that the Goths were not one of the horns plucked up by the Papacy.

'He,' the same he who speaks great words, is the one who 'subdues three kings.' And the Papacy never subdued three kings, nor did he wear his three crowns [tiara] until after the eleventh century. Since which the states of the church have covered the territory of three of the original ten divisions of the Roman empire, as all who will take the trouble to examine the map of those states can see for themselves.

Bishop Newton, in his Dissertations of the Papacy, page 617, claims that *Romania*, *Revenna*, and *Lombardy* were the 'three horns' plucked up by the Papacy, and so do other leading writers on prophecy.

It was about A. D. 1278 that the Pope obtained the third one of these crowns, 'at about which time he came into full and undisputed possession of the territory of the last of the three horns he was to subdue.' (Article on Papal States, in Cyclopædia, by the London Society, for the diffusion of useful knowledge.)

'There is no uncertainty as to the *fact*, while there is much uncertainty as to the *time* when the Papal Government triumphed over these three horns or governments,' says John Dawling, in his History of Romanism, page 177. Here then, we have the three horns which 'he,' Papacy subdued, since which the states of the church have covered their territory, and the popes have worn the three crowns. These things are facts. You find them in history, and you find them on maps. What force is there then, in all this talk about 'the Vandals,' and 'the Goths,' and 'the Herule,' as being the three horns plucked up by the Papacy, in order that the Papacy might be 'set up'? In the first place the Papacy does not set itself up. 'They,' the Roman arms, take away the daily, and they were to 'place the abomination that maketh desolate'—and they did do it.

The Goths were not one of the horns plucked up. They belong outside of the old Roman empire. It is true had they overrun Italy for nearly a century, but God had said when 'the fourth kingdom shall be divided they should mingle with the seed of men, but they should not cleave one to another even as iron is not mingled with clay.' This clearly teaches that there would be war and confusion mixing and mingling and conquering each other, but they should not again consolidate and be one universal empire. This union has been nearly accomplished a number of times under Napoleon, Charlemagne, and others; but, as iron and clay would not mix, so they could not cleave one to another. This mingling and mixing has so confused these divisions that it is difficult, and perhaps impossible, to trace with certainty the exact time and place of these ten to which God refers. They have conquered each other over and over, and over again, but they have never yet made a fifth universal monarchy: And if we should call it 'plucking up a horn,' every time one of these have been conquered, we might find fifty horns plucked up.

'There came up another little horn *before* whom three of the first horns were plucked up by the roots.' Before, in this connection, means in presence of, not previous to, as is evident from the fact that 'he,' the little horn, subdues them, and hence must have a prior existence.

The dragon was to give the beast his seat and great authority. Great authority does not imply ALL authority. What then, becomes of the objection to the date A.D. 538, based on the fact that the Goths were not *entirely* expelled from Italy at that time? Indeed they were not entirely expelled until the death of Tatilla, the last king, in 553. When the Gothic power in Italy was broken so that the *provinces of Italy changed their allegiance* from the Arian to the Catholic party, the 'woman' [church] took her seat on the 'beast,' [civil power] and 'the abomination' was 'set up' in the seat of the dragon.

That this 'seat,' given to the Papacy in 538 was disputed, not only by the Goths, for the next fifteen years, but by one and another of the kings and emperors of the Roman world, during the whole career of the Papacy, no one familiar with history can question. God did not say she would have an easy seat, or that it should be undisputed, but he did say that it should 'have power to continue forty and two months.' And although Papacy was almost unseated time and time again during that turbulent period of the world's history, still by hook or by crook, she managed to retain more or less power in Rome 'until the words of God were fulfilled,' then, in 1798 they threw her off. Not simply by taking the Pope prisoner, which thing had occurred many times during that 1260 years, but they abolished the Papacy, and for two years and one month there was no papal head, or government in existence.

Some have supposed the Papacy could not begin to hold 'times and laws,' in any sense or degree, until he was declared universal bishop, and hence have fixed upon 606, because at that time the emperor Phocas conferred upon Boniface III. that title. But I fail to find where God has said he was to be universal bishop before or when he was 'set up.'

Again others claim that he was not 'set up' until he became an independent sovereign, and hence have fixed upon the date 756, because, at that time Pepin, of France, conferred a little extra power upon that abomination. But I do not find that he became an independent sovereign until he had conquered the first one of the 'three horns,' and got his first crown in the eleventh century. And here again I fail to find where God says he must be an *independent* sovereign before or at the time that abomination is 'set up.'

If the papal power is mentioned at all in prophecy, it is found in the little horn of Dan. 7, which holds times and laws for 1260 years, and then changes its character by having 'its dominion' taken away but still exists in some other form, until the saints take the kingdom. And, as the Papacy fills this picture absolutely, and without one drawback: every fact in its history agreeing with the prophecy, I think we shall have to admit that the old 1843 platform is the true one, and also that the stakes 538 and 1798 are hard to move.

We know that in 538 'the dragon,' imperial Rome, did send his army and expel the Goths and leave the Papacy in possession of Rome. Whether somebody else tried to take that seat from him, and nearly succeeded, is another matter.

Papacy has had a turbulent reign since 538, it is true. It is also true that prior to that date, for more than sixty years, the civil power of Rome was in the hands of those who were not Catholics. But that the power of the Roman church was ever *entirely crushed out* between 538 and 1798, so that in *no sense* it could be said to exist, is yet to be shown by those who oppose this application of the prophecy. And if the time, times, and a half of Papacy is not located between these two dates, then Papacy, or at least the power which is to wear out the saints of God, has not yet existed; and the hundred millions of martyrs are not the ones spoken of as falling under 'the abomination of desolation, spoken of by Daniel the prophet.' For if any one can show a date in the history of the Papacy after 538, when its power was at so low an ebb as to be said not to exist, I can certainly show one in 1798 and 99 where it did not exist; hence, its whole history must be brought down to this side of the last date.

If the abomination was set up in 538 then we have the whole data, and can measure to the resurrection of 'many who sleep in the dust of the earth.'

From the time 'the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days; blessed is he that *waiteth* and cometh to the thousand three hundred and five and thirty days.' From 538 a 1000 200 and 90 days bring us to 1828, where the waiting time began, viz.: where this present movement began. This looking and waiting for the Lord. 'Blessed is he that waiteth and cometh to the thousand, viz.: the thousand spoken of before.

From 538 the 1000 300 and 5 and 30 bring us to A.D. 1873.

This application of these 'days' looks reasonable and seems to fit the facts in the case. Unless we have very positive evidence that it is not the true application, we had better not fight against it lest we be found fighting against God.

The Gift of Power.

BY M. D. W.

(Concluded.)

"Tarry ye at Jerusalem, until ye be endued with power from on high." (Luke 24:49.)

There has been a great deal of obscurity connected with this subject on account of wrong conceptions and false teaching. A great controversy is in the churches, and many pens are devoted to the discussion. Some claim for the young convert, the babe in Christ, all those exalted attainments brought to view in such passages as the following:

'I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me.'

'Filled with the fruits of righteousness.'

'Full assurance of faith.'

'Perfect love.'

Others teach that entire consecration, freedom from condemnation, and assurance of acceptance are connected only with the 'higher life.' Multitudes of testimonies and narratives of experience express a state of bondage, of condemnation, of rebellion against certain requirements, of love of the world, of pride, of selfish ambition, seeking vain-glory, loving the honors of men, etc., yet claiming to be Christians all the while; active perhaps in church relations—some preaching the gospel. By and by they are so convicted of their lack of grace, their failure to attain unto the exalted standard of Christian attainment, they can no longer rest where they are. Teachers of the 'higher life' are saying, 'Come up hither on this plane.' So they begin to seek to consecrate this thing, that thing, formerly consciously withheld, or they are taught that entire consecration is essential to the reception of this grace, and preparatory to the appropriating saving act of faith. Some relate what struggles they had to submit their wills entirely to the will of God; how hard it was to give up that scheme and that idol; this indulgence and that object. But when it was at length yielded, and the entire being, with all its objects of affection and possession, laid on the altar, and faith claimed the promise of the Savior, 'I will receive you,' and appropriated the blood that cleanseth, then came a lifting of the burden, a severing of the bond, an illumination of the Spirit, scattering its light through every avenue of the soul, and assuring it of acceptance through the Beloved. Peace flowed, joy sprang up, and now the individual says 'I am sanctified, I have attained the great blessing, and from henceforth I will strive to live worthy of my profession.'

Now just here is a sad mistake, injurious not only to the individual, but also to the community. Thousands pass from a state of condemnation to one of justification and call it sanctification. And it is from the ranks of these 'losers of the blessing' are most frequently found, and those whose imperfect inconsistent lives bring reproach on the doctrine.

There are those who advocate the view that backsliders may pass from their state to one of entire sanctification. This we shall not controvert, but merely say this: the disciples were justified persons, who apparently had no previous preparation to make, but simply waited before the Lord in concentrated believing prayer, until the endowment of power came upon them.

Were it not for the multitude of narrations of a character such as we have previously described, our opponents would not have so much reason for the assertion that what is denominated the state of 'entire sanctification,' or 'blessing of holiness,' or 'higher life,' is nothing more than the reinstatement of the individual in a state of justification, with enlarged communications of grace proportioned to the degree of knowledge and strength of faith gained by instruction.

It ought ever to be impressed on the mind of every Christian; indeed we may, with more propriety, say every Christian, that a state of condemnation is not compatible with a state of justification. 'There is no condemnation to those which are in Christ Jesus who walk not after the flesh but after the spirit'; and 'if any be in Christ he is a new creature; old things are done away, and all things are become new.' Not sanctified ones only, but the 'babes' 'in Christ,' and partakes of his nature, and is to go on growing in grace and in the knowledge of Jesus Christ until he attains the perfect stature of the fullness—when, at sanctification? No; but when he awakes with the likeness of Christ—body and soul perfectly fashioned unto his divine Lord's.

This growth is progressive from one degree of grace to another, but the *gift of power* is something wholly different. It is like the diploma bestowed upon the scholar to prepare him to serve in the activities and responsibilities of his profession. Not to put a stop to his further progress in knowledge, but to enable him to put to effective use the information gained under his tutor, and by practical observation and experience, gain far greater knowledge than could possibly be attained when in the academy of arts or science.

This baptism of the spirit which came on Christ after his baptism in Jordan, was that holy anointing, that essential confirmation which qualified him for his great work. That same gift of the Holy Ghost which came to the church, both men and women, apostles and lay members, on the day of Pentecost, anointed, sealed, and empowered them for their important mission. That same anointing is the essential qualification for the work of God to-day, and in proportion to its reception by the church of Christ will the great work of evangelization go on.

The command 'be ye endued with power from on high,' is as authoritative now as it was 1800 years ago, and the great failure in the ineffectiveness of the ministry and membership, is indifference to the obligation, so rife among Christians.

Wearing Mourning.

BY MRS. H. V. REED.

Sincere grief always shrinks from advertising itself to the world. The stricken heart feels that its sorrow is sacred to itself, and public sympathy is so cold that it seems like mockery to the bereaved one. Still there are many who feel that they must overcome this tenderness and wear crape—not because it benefits the dead—not because it heals any wounds that death has caused—not because it is *comfortable*, but because it is the *custom*.

It is not enough that the wife has lost everything that made life seem bright. It is not enough that all a mother's hopes lie in a little grave, but she must be draped and shrouded in black, until the very air of heaven is shut out from her face. But it is a hopeful sign for our civilization that there are many now who dare to consult their own feelings in this matter. Perhaps the extreme to which display has been carried has helped to open the eyes and foster the independence of the earnest and sincere.

We have known a lady who had the window-sash of her (rented) house painted black after the death of her babe. We are all familiar with the different *shades* of grief symbolized in the various departments of the 'mourning stores.' If you tell the clerk how near a relative you have lost, he will show you just how badly you must feel. Whether you must wear a close black veil or one that you can breathe through; whether you shall carry a white handkerchief, or one with a deep black border. Indeed he can tell you whether it will be necessary to wear black at all or not, if you are supposed to have partially forgotten your friend, or if you only mourn for some of your husband's connection, you can indulge in dainty costumes of lilac and white. White with lilac or lavender is very becoming to a young widow in the second or third year of her bereavement, and has the advantage of being also suggestive of orange flowers and another ring.

There was a young millionaire at one of our principle resorts last summer who *did* the place very quietly on account of the recent death of his mother. Therefore his rooms were bordered with black around the ceiling. His furniture was ordered from Egypt, and was mysterious and grotesque in style. He drove a four-in-hand while his groom and coachman wore crape. Mourning lap-robes, like funeral palls, covered the seats of his carriages—the carriages also being painted to correspond with the 'habiliments of wo.' For these emblems of sackcloth and ashes' he paid five hundred dollars per week. Some of the young ladies there called this 'filial devotion' and thought he was such a good son.' There were others, however, who naturally 'guessed' that his property came from his mother, and that he was very glad to get possession of it.

A prominent undertaker in New York city says that he can always tell by the 'funeral figures' the state of domestic bliss in 'upper-ten-dom.' He says where husband and wife cordially hate each other, they will often live together to save public opinion or a division of the property, but if one of them dies the survivor immediately orders a funeral as gorgeous and elaborate as money can make it. Often hundreds of dollars are spent for flowers alone upon these occasions, and probably the bills are paid much more cheerfully than those of the doctor and nurse.

But if Love was not invited to the wedding Sorrow will not come to the funeral, and the costly mourning robes are the most pitiful shams that even New York society is acquainted with. We might just as well run such funerals upon the London plan, where 'professional mourners' are sometimes hired at about a guinea apiece to display their crape, look sorry, and shed a few tears over the grave.

When such things *do* exist—when a lady in Christian New England could not attend her sister's funeral because her new lace handkerchief did not arrive from the city in time, it is no wonder that the wearing of weeds has come to be almost a burlesque upon the the sacredness of grief. When we see a man with a piece of crape on his hat talking nonsense with school girls —when we see that his 'mourning' extends even to his hair and whiskers which have been carefully *dyed*—we are disgusted with an hypocrisy which is so apparent.

When we see a young widow flirting in her weeds, and contrasting a jeweled hand with her black robes—when we see her crape veil drawn aside to reveal her powdered face and hair that is crimped and curled, we feel like saying, Give us a heart that is loyal and honest to its dead, in preference to the crape and costly mourning jewelry.

"A GOOD MAN."

BY A. H. P. WILSON.

"For he was a good man." (Acts 11:24.)

No expression is employed with more meanings than that of the text, "a good man." Sometimes you hear the title applied to a man who, without having the least religion, is benevolent; sometimes to him who, without being even benevolent, is good tempered; sometimes to him who, without possessing any other good quality, is just. Often, when persons have been stating some such fault in the conduct of another, as plainly condemns him in the sight of God, you hear them conclude the statement by saying, "I believe him, however, to be a good man."

Now, if such language had merely the effect of rendering us more charitable to others, the abuse of language might be less condemned for the sake of practical benefits arising from it. But the fact is, that such low estimates of goodness have the effect of confounding good and evil; of destroying the scriptural standard of right and wrong, of leading us to view in ourselves and others, without any feelings of indignation or regret, vices which it is essential to one's safety to subdue. If we deem ourselves or others sufficiently "good," it is obvious that we shall attempt nothing for their improvement or for our own. But, amidst this variety of opinion, how are we to decide who is really the good man? There is only one means; an appeal to some common standard, to some judge, in whose decision all parties will be disposed to acquiesce. And such a standard I venture to say is the Bible, and such a judge is God Almighty.

Now turn to the text. Here is a person who is said, by God Himself, to have been "a good man." Let us then examine the conduct and character of Barnabas, who is the person thus described, and we shall at once discover to what class of men the description really applies.

There are five distinct circumstances in the history of Barnabas which are worthy of notice, and these I shall proceed to point out. In the first place he is described in the words immediately following the text, as a m "full of the Holy Ghost." This pression cannot, of course, apply mer to his power of working miracles, cause many bad men possessed t power in common with himself. "Man it is said, "shall say, In thy name h we cast out Devils;" to whom Chr will reply, "I never knew you."

The expression, therefore, exte to the ordinary gifts of the spirit, the change and sanctification of heart by the influences of the H Ghost. And with this sentiment general doctrine of the Bible accor It teaches, that no man is esteem good in the sight of God, who is thus influenced by his Spirit. "Exc a man is born again of the Spirit, cannot enter into the kingdom of Go And again said Paul, "if any m have not the Spirit of Christ he is no of His;" and again, "As many as led by the Spirit of God, they are t sons of God."

You see, then, that the first culiarity of the "good man" of t Holy Bible is, that he is influenced the Spirit of God; that his und standing is enlightened; that his ture is renewed; that his heart is sa tified; that his conduct is governed a power without and beyond himself a power not human, but divine.

Now, then, dear readers, allow to ask, can that man be really "goo who, though possessed of many amia qualities, is plainly not under the fluence of the Holy Spirit, perh denies all such influence; or und values it; or neglects all the means grace, to the use of which the gift the Holy Spirit is promised?

He may possibly be amiable, may gentle, may be benevolent; but he not good—he has not that "holiness, without which no man shall see the Lord." How emphatic is the description of Barnabas! "He was full of the Holy Ghost;" an expression which, had it been employed by man, had at least bordered upon blasphemy—an expression conveying the idea that every motive, with principle, taste, desire of the heart, was so occupied by a heavenly influence as to exclude any other. Mysterious indeed, such language, but full of comfort to the devout mind.

A second feature pointed out in the character of Barnabas is, that he "was full of faith"—"a good man full of the Holy Ghost and of faith." The Holy Spirit does not act upon man as though they were machines. God has given us reason, and memory, and many affections and passions of the mind; and it is upon these the Holy Ghost acts. God has especially given us a power, under the blessed influence of His Spirit, to believe or reject certain truths. And the belief of the truths, he reaches, is, in the Scriptures, called "faith." Barnabas, then, was full of faith; full, that is, of a new belief, communicated by God, which, as a master principle, guided and controlled every action of his life. If you look in the history of mankind, you will find that a man can scarcely believe in any new truth or it without its producing some change in his conduct. Much less, then, can his faith be unproductive when he either believes in general the doctrines of the gospel, or the single fact, that the Son of God died for the sins of the world. Such a faith must produce a powerful effect upon his character. Now, of this living, practical "faith" Barnabas was "full." He believed in the whole revelation of God. He believed there was a God, the Maker, the Father, the Righteous Governor of the universe, to whom all beings should answer for the deeds done in the body. He believed that the wages of sin is death, and the gift of God eternal life." He believed the world on the which he then stood would be taken to its very foundation, but he looked beyond this world, to the "new heavens and a new

be taken as an evidence. It is s there when he came to Antioch saw the grace of God he was gl Such then was his business, such pleasures; employments and pleasu so different from the mass of manki that they richly deserve notice. A such, allow me to say, must be the ple ure and business of every really "go man." It is not, indeed to be affirm that every man like Barnabas is to an apostle or evangelist.

Nevertheless religion must be t grand business of every and any "go man." Whatever else is done, tim thought, attention must be found this, he must give diligence to ma his calling and election sure. must work out his own soul's salvati with fear and trembling. Such are t pleasures, such is the business of "good man" of the Bible, and he w is wholly unacquainted with them, may venture to affirm, is not "good.

A fourth feature in the character Barnabas was his zeal to impart others the piety and the happin which he himself possessed. It is sa in the verse before the text, that wh he saw the people of Antioch, "he horted them, that, with true purpose heart, they would cleave unto Lord." He warned the guilty, taug the ignorant, roused the indifferc proclaimed the glad tidings of salvat to a ruined world. His voice "heard in all the regions round abou He could not see them hanging on edge of a precipice, or treading on mouth of a furnace, and not stre out his hands to save them. H again, let us not be understood to calling upon every man to becom preacher or an apostle. But at same time every "good man" m have the spirit of Barnabas, and m according to his means devote him to the foundation of the same gr ends. There are heathens yet to taught, there are persons bearing names of Christians, yet to be c verted, and God demands their so at your hands. You are under div grace, to reclaim the profligate to bri the wanderers back to the great "Sh herd and Bishop of their souls;"

are to insure yourself witnesses who at the bar of God shall rise up and call you blessed—to acknowledge that your time, your money, your labors, your prayers were the main instruments in the hands of God of their safety and joy. Such at the awful hour of judgment, shall be the witnesses, to the fai and practice of every "good man; od does not call him "good" who does not at least endeavor to secure them.

Advent Christian Times.

L. C. COLLINS, EDITOR.
Wm Sheldon, - - Associate Editor.

⁂Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, April 22, 1873.

NAPOLEON.

Eld. Grant, editor of the *Crisis,* gives the following as his explanation of the anti-christ he so faithfully preached and prophecied a short time ago:

"We presume it would be pleasant to some of our readers to have us say we were disappointed in the death of Napoleon. Although he did that which caused the world to "wonder," and fulfilled, as we believe, some important prophecies connected with the closing events in the history of the Roman woman, and the beast that carried her, and was the man whose name gave the number "666," thus pointing out the country from which has arisen the associations, principles and systems that are to complete the prophetic programme to be accomplished before the coming of Christ, yet he did not live to help execute all this as we expected. He set the ball rolling, and we may soon expect to see startling results. It is time for *special* watchfulness, on the part of those looking for the coming of the Son of Man, lest they be found unprepared. Every thought, word and deed should be in harmony with the principles of holiness. Time's last sands are dropping from its closing hour-glass, and soon we may expect to behold the "King of glory." It is truly sublime to be living in these last days, so near the resurrection morning."

MINISTERS NEEDED.

We hear many calls for ministers from quarters where churches remain a long time unsupplied; and it often appears that they have repeated opportunities for securing the services of good ministers, but let the chance go by, not deeming them "big preachers." Does God send no preachers but big preachers? Shall we let the flock starve to death unless we can have them fed by "big preachers;" Jesus chose fishermen, mainly; and only now and then a Paul and an Apollos. Suppose the churches in the apostles days had decided, we will go without preaching unless we can secure the services of Paul or Apollos: would not the most of them have gone without preaching? Upon the whole, we think there is too much reliance upon big preachers. Let the first question be, is he, like Barnabas, a good man, and full of faith and the Holy Ghost. If you can not get Paul, get Timothy. He may be young, but only unitedly stay up his hands, and he may prove a power for good in your midst. We would not claim that every minister that comes along should be regarded a fit man for the place, but still our views of fitness are often overdrawn. So far as possible, let us help the ministers already sent into the vineyard to to keep at work by sagying up their hands, instead of disheartening them; and then pray the lord of the harvest to "send forth more laborers;" and if he sends more fishermen than Pauls and Apollos, let us aail them a fel low laborers.

W. S.

Correction.

In my article on "*Religion,*" (April 8,) second paragraph, reading "theological religion, which is void of its possessor to care for theology," should read "theological religion void of any other ingredient, which leads its possessor to care only for theology," &c. A whole line was left out, thus entirely destroying the sense. Next paragraph, reading, "a religion possessed by mere formalists and moralists, who have experienced the vitalzing and stimulating gift of the Holy Spirt," should read, "who have never exeperinced" &c. Similar mistakes have occured in other articles. Neither editor having yet been at the office to read proof, and our office hands being aready overworked, it is not surprising that some mistakes pass uncorrected. But this will soon be measurably avoided.

W. S.

Camp Preparation.

The season for camp-meetings is upon us. Let the good work be commenced in earnest in every part of the field Let "this gospel of the kingdom" be faithfully preached, and also the preparation to enter the kingdom.

The Wisconsin state camp-meeting is to be held early n June. Notice in time. Let plans b made with reference to it.

W. S.

ELECTROPATHIC TREATMENT.—Dr. A. Spaulding of Aurora, Ill., wishes to inform disabled Adventist preachers that he will treat em free of charge, and furnish them home during the treatment.

"SOUL DEATH."

An article in a rcent number of the *Central Christian Advocate,* headed "Original Penalty' contains some misdirected truth migled with error—misdirected becaus aimed at a theory which we do not bld, while intended as a refutation of ur faith. The author thus introduc the subject:

"The object of is article is to show that physical deal is in no sense even a part of the penty against sin. The term penalty sigues 'punishment for crime.' The Juge of all the earth never applies it vere there is no guilt. He is just in all s ways; and it would be impossible fohim so to do."

Here we take sue with our friend, claiming that ysical death, and *no other death,* is t penalty; but we are far from believi that *temporal* death is the penalty, t rather a calamity that has been eiled on the saint and sinner. It is te that God never inflicts punishm where there is no guilt, so some er death than temporal death must the penalty for sin; and that other ath must come after the judgment nes, too; for punishment cannot cede the judgment without *suppting* it; and furthermore, the de due as a punishment for sin is callhe "second death."

Our friend tinues: "We produce the following support of our position:"

"1. The body is material in its nature, and having no power of thought or responsible action, penalty can no more be applied to it than to a clod of earth. The body is the instrument employed by the soul in the work of sin. Illustrative of this Paul says, 'Neither lend ye your members as instruments of unrighteousness unto sin; but yield your members as instruments of righteousness unto God.' The dagger and hand of the assassin are instruments employed in the work of death; but the responsible power is within the houses of clay. Is the poniard guilty? Is the hand responsible? The free, self-acting power within puts in motion the agencies without. Responsibility is connected with rationality, and there, *there only* can penalty apply. All know that a marble statue cannot sin. Why should any think the body capable of sinning? No such language as, the body that sinneth, it shall die, can be found in the Bible. All matter is incapable of self-action, and moves only when acted upon by superior power."

Where does our friend learn that the body has "no power of thought"? Who told him that "the body is the instrument employed by the *soul* in the work of sin"? Will his assertions settle the question? We agree with our friend that "responsibility is connected with rationality, and *there,* there *only,* can penalty apply"; and in the light of this fact we hear the revelator saying: "And the *sea* gave up the *dead* that were in it....and *they* were judged every man according to their works ....And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 13–15.) Will departed souls be called out of the *sea* at the judgment day to be judged, and then be cast into the lake of fire? Who will claim that disembodied souls live in the sea? But those who are thus to be called out of the "sea," whether material or immaterial men, are to be "judged"—and surely God will not judge those who are void of responsibility and rationality; besides they are also (a part of them) to be cast into the lake of fire; and that certainly must be punishment. Now are these occupants of the "sea" material or immaterial men? If material, then materiality will be both judged and punished.

If the body is not "capable of sinning," as our friend claims, Jehovah must have made a singular blunder in arranging temporal punishment for crimes committed under the Mosaic law, when he commanded that a man should be stoned to death for certain crimes, and receive corporal punishment of another nature for other crimes. The real sinner, and not the "instrument," should be held responsible for the crime, and be punished for it; but God did not command them to stone an immortal soul to death, but the *man:* hence, God counted the material man responsible and punishable for crime. Certainly he would not have commanded them to stone the innocent "instrument," and let the guilty soul escape the punishment. And if, when meeting our temporal punishments, God dealt with the *material* man, will he act on a different principle when he metes out final punishment? Will he then deal with the *immaterial* man, and let the material man escape? Will God thus act on a principle at one time which he repudiates at another time? *If* "all matter is incapable of self-action, and moves only when acted upon by superior power," (soul-power) then what superior power moves the beasts, and fowls of earth? Can our friend tell?

He continues: "2. The penalty of sin is spiritual in its nature, and can no more be applied to that which is material, than could a supposed material penalty be applied to the soul. Such is the difference in nature between body and soul that no one penalty can be applied to both. If the advocates of the opposite view must have a penalty for the body, they must devise one having a nature corresponding with that of the supposed criminal." But here our friend gets into difficulty with the Savior, who taught that God would "destroy both soul and body in hell." Is not that applying the same penalty to both? And is it not destruction for both? Our friend is out of harmony with Jesus. Who is right? If the penalty cannot be appled "to that which is material," how happens it that the "body" as well as the soul is to be cast into hell—"rather than thy whole *body* should be cast into hell"? Is it no penalty to be cast into hell?

Our friend tries to strike us again, and hits something else: 3. "If bodily death is a penalty, then perfect innocence is punished. (1.) Infants are innocent as was the holy child Jesus. Guilt is never transmitted to children. Moral defilement is one thing and guilt is another. Yes, all infants are innocent; but they suffer the agony of physical death. Now, it bodily death is a penalty, then punishment is inflicted on innocence. To avoid this difficulty, let no one say that said penalty applies to inherited moral defilement in the souls of infants; for they are no more to blame for that than they are for their birth. Innocence and blessing are connected; guilt and cursing have affinity. Which shall we choose? That infants endure punitive suffering, or that physical death is not a penalty? 'How long halt we between two opinions?' (2.) Holy men having innocence through the 'blood of the Lamb,' suffer physical death. Can it be that God applies penalty for sins already pardoned? A son commits an offence for which he is sorry, and the father forgives. One week after the father prepares to inflict the penalty. The child, in just astonishment, says, Father you forgave the offence and why punish me now? The father, as to justice, is speechless; but applies the penalty. He is unjust, or else his pardon was a farce. Are we to accept an idea which sets forth our Heavenly Father in such a light? A penalty inflicted on a man when 'blood-washed and forgiven'? O, inconsistency, hast thou become a bright jewel"?

The trouble with this argument is, it is aimed at the theory which recognizes temporal death as the penalty, which theory we do not believe. It is a valid argument against that theory, but is misdirected when aimed at us. We often present the same argument ourselves. The penalty-death is due after the arrival of the judgment, while temporal death precedes it. Yet the "second death" is as really a *physical* death as the first.

Our friend proceeds thus: "4. God said, 'In the day that thou eatest thereof thou shalt surely die.' These words proclaim soul-death only; for Adam did not die bodily for several hundred years after. The expression could mean only spiritual, eternal death, and the penalty was executed in as full measure as God designed. In that very day Adam was dead to God—dead in trespasses and in sins. If he suffered no measure of the penalty, soul-death, then he did not fall; but was simply prevented from falling. How then, could he experience the joy, of salvation? His being 'afraid' and trying to hide, declared the agony of soul-death. But his faith in 'the Lamb slain from the foundation of the world,' arrested that penalty while yet in its first degree, and before it culminated into the fullness and perfection of eternal death. Death eternal is the development of spiritual death begun in life. The difference between the two is not so much in nature as in degree."

Ah! "soul-death" — what is that? He tells us it is being "dead in trespasses and in sins," and calls this a "penalty." Let our friend pause and consider: is it not rather the guilt that renders him deserving of the penalty? The *guilt* is not the penalty. As well might I say to a man, If you murder, the penalty will be, you shall be a murderer. It is true that, as a *result* of the act, he would be a murderer, but that would not be the penalty. When Adam sinned, he was a sinner, (was dead in trespasses and in sins) but that was only a result of his crime, and not punishment for it. As being a sinner is not the punishment for sin, Adam's death in trespasses and sins must be distinct from the punishment due him for being involved in trespasses and sins. Spiritual death is the loss of spiritual life. Spiritual life is innocence before God, while spiritual death is guilt before God; but the sin that incurred that guilt calls for a punishment. As, for instance: The innocent servant was commanded not to open the lion's cage; but he finally gratifies his curiosity by making the experiment, and the lion rushes out; that moment the servant is guilty, but that guilt is no part of his punishment. No matter if, like Adam, he feels like hiding from his Master, and feels agony of heart on reflecting on what he had done—his punishment is entirely distinct from this. So when Adam, in disobedience to God's commandment, uncaged the lion of death, though that act made him a guilty man, transformed him from an innocent man into a guilty man, that guilt was no part of his punishment; the punishment must come afterward.

If our friend is right in saying that Adam's "faith in 'the Lamb slain from the foundation of the world' *arrested* that penalty,"—that is, if Jesus Christ then volunteered to meet the penalty in his own person—our friend furnishes an explanation why Adam did not die literally that day, and also proves that *physical* death was intended in the threat, since Christ experienced a literal death for man; and furthermore, all who do not make Christ's death availing in their case by accepting him as their sacrifice, will have the penalty visited upon them at the judgment day.

Another view is that Adam incurred death that day as a *result*, and not as a punishment, which gave to his posterity the same corruptible nature; and that the remedial economy then presented the Lamb of God in type, who should subsequently receive punishment in man's stead—thus making temporal death a result of sin, and locating punishment for sin at a subsequent epoch of time.

Our author continues thus: "5. Within the realm of revealed truth, we find the following significant language: 'The soul that sinneth, it shall die.' This is a striking comment on that important passage, 'In the day that thou eatest thereof thou shalt surely die.' Moses and Ezekiel cannot be in conflict. The death referred to by Ezekiel is spiritual and eternal death, for the reason that it is conditional, and may be avoided. 'The soul that sinneth, it shall die.' The opposite is, The soul that sinneth not it shall not die. Sin can be avoided, and hence the penalty, which is eternal death, may be avoided." That Ezekiel is here speaking of a *penalty-death* is evident; and it is equally evident that he is not speaking of a death in trespasses and sins, for, as we have already seen, death is not the punishment for sin, but simply the result of sin; and furthermore, if Ezekiel had meant a death in trespasses and sins, he would have said, The soul that sinneth *is dead*—not "shall die." The sinning is a present act, and the death a future event. It is true this death can be avoided by repentance—repentance will exempt us from the "second death,' which will be a physical death, due after the judgment comes.

Again the writer of the article says: "Need we remind any Bible student that physical death is unconditional and unavoidable? All must die without respect to faith or good works. Saving faith removes the penalty; and for the reason that said faith does not avert bodily death, it cannot be any part of the penalty. The salvation that does not avert all the penalty in this life, is not the salvation of the Bible." Here, again, our friend strikes in the dark. The blow might be justly dealt against those who claim that *temporal* death is the penalty; but this is not our faith. The physical death due after the judgment arrives, called the "second death," is both conditional and avoidable. It is true that "saving faith removes the penalty," or, more properly, it exempts us from the penalty, which is true of the second death. But this statement needs a little qualification—"For the reason that said faith does not avert bodily death, it cannot be any part of the penalty." This remark is true when applied to *temporal* death, but not true when applied to the "second death," for that death is warded off by faith. Our friend errs in supposing there is no "bodily death" except temporal death, forgetting that God will cast "both soul and body into hell," and that the sinner's "whole body shall be cast into hell." Temporal death is no part of the penalty; but men who have long been *dead* in earth and sea are to come up and be "cast into the lake of fire which is the second death"; and that connects literal men with the second death. A second is not a continuation of the first, but this second death begins after the sea shall give up its dead.

In conclusion our friend remarks: "Physical death, instead of being a penalty for sin, is a result of sin. There is a distinction between penalty and result. Penalty is always a result, but result is not always a penalty. All bodily distress, including bodily death, is only sequential suffering; but all pain of penalty is punitive suffering. The innocent can suffer sequential pain only; but the guilty suffer both sequential and punitive misery." If our friend had said *temporal* death instead of physical death, his statement would have been correct, but he constantly overlooks the fact that there is to be a second physical death, and labors under the incorrect impression that we hold temporal death to be the penalty. The first death is a result of sin, but the second death is punitive, and will be inflicted upon resurrected sinners, and not upon disembodied men, at "the resurrection of damnation." W. S.

A Proposed Union.

I take the *Restitution*, TIMES, *Crisis*, *Watchman's Cry*, and have read the *Marturion*, *Bible Banner*, and *Bible Examiner*. I like all of them but none better than the *Restitution*. Yet doubtless, errors have been and are promulgated in each, which does not at all surprise me, for having heretofore occupied the editorial chair, I know by experience that editors are not "infallible" any more than is the Pope of Rome. But if the supporters of all these papers are *Christains*, why are they separated? Why is it that each is trying to build up a little "sect" of its own? Much has been said in your paper about "Church Organization" and sometimes I have thought I would write my views upon that question but then I feared that I would not be recognized as belonging to the "Church of God" because I belonged to the Advent Christian Church (so called, whether properly so or not I am not now discussing) and am not *numbered* with your people. Permit me here briefly to say that a church is formed by the voluntary association of believers, and when they are "set in order" as such, to be governed by the Bible *alone*,—"Christ the head of the church,"—the organization is complete. No "Conference," "Association," "Convention," "Assembly," or anything of the kind should ever be permitted to exercise any authority over it. Now when I find *Bible* Christians doing this, shall I refuse to recognize them as belonging to 'the Church of God" because they have not selected such a *name* as I would choose from the Bible, or for the reason that they do not *believe* as I do? Does calling organizations "the Church of God" make them such in fact? Do the 'children of God" become disinherited because in their church organization they have adopted the name of 'Christian,' 'Advent-Christian,' 'Christadelphian," etc.? I think not, and if not, why should not all who "love his appearing" be recognized as *brethren?* God grant that we may all have a little more charity and obey the command "love one another" without any hindrance from party or sectarian lines. Now there are a few Adventists, Christadelphians, and "the Church of God" in Kansas, and for my part I cannot see any differences of opinion between them sufficient to warrant their present coldness towards, and utter disregard for each other. When Conferences are held (and I see no valid objection to meeting together, to *confer* with each other) all should be invited to come and sit down together. It seems to me that if we would meet often with one another and "reason together," that we would find, out of every twenty points discussed, we would agree upon nineteen, and then would it not be supremely ridiculous to quarrel over the one? Now for the purpose of bringing about something in this regard, I suggest that the members, ministers, or delegates, of the "Church of God" in Kansas meet with the Advent Christians in Conference, Bero, Cherokee County, Kansas, on Tuesday, May 13, 1873, at two o'clock, and as Secretary of the Advent-Christian Conference of Kansas, I extend them a cordial invitation and will be responsible for their kind treatment while in attendance.

Yours in "that blessed hope."

AMOS SANFORD.

The above letter to the *Restitution* called forth the following retort from the editor of that paper:

Our correspondent rightly says that "a church is formed by the voluntary association of believers." But the question still remains—believers in what?

Again, he says, "When I find *Bible* Christians doing this, shall I refuse to recognize them as belonging to the "Church of God" because they have not selected such a name as I would choose from the Bible, or for the reason that they do not *believe* as I do?" In reply to this we say, when you find "*Bible* Christians" associated together in church capacity, recognize them by all means, as such, even though the *name* selected be not such as you would wish. But your next question may be answered both affirmatively and negatively. 1. We believe that the basis of union laid down in God's Word is a belief and obedience of *the gospel*. If men and women associate together on this basis, then they are "*believers*," or "Bible Christians." And although they are a unit on the gospel, yet they may differ on many points of belief. Therefore, we say, if they do not believe the gospel, then you have no right to recognize them as believers, or Bible Christians. But if they do not believe as you do on other points, then you have no right for this cause to isolate your brethren.

But you ask further "why should not all who love his appearing be recognized as brethren?" For the simple reason that *this alone* does not indicate a belief or obedience of the gospel.

With reference to the proposed union of brethren of the Church of God, and Advent Christians, at Bero, Iowa, we can only say, that when you can show us from the Word of God that the Advent Christians you speak of are obedient believers of the Gospel, we do not think the mere question of [illegible] name will prevent such a union.

D. TYNDALL treats us to a long account of religious men who have opposed science and been defeated. I may say justly defeated, as setting themselves against one way in which God makes known his will. But I would give a far longer list of men who have set themselves to oppose Providence and prayer, only to find that, as Beza said, "God's Word is an anvil which has worn out many a hammer."—*Dr. McCosh.*

OUR TITLE of things in the world is poor, at best. And yet how many of us act as though a warranted deed covered all our possessions—as though what we hold we have beyond any power to dispossess.

NEWS OF THE WEEK.

AT HOME.

—The much talked of Postal Cards will be introduced into our mails on the first of May. The cards with the necessary stamp will be sold in any quantity for one cent each. The Postal department already have orders for thirty million, and believe they will use four times that amount the first year.

—Serious floods have inundated different parts of New York, Canada, Michigan, and Indiana. In many places where they escape the floods, the heavy rains cause land slides that delay travel by rail. Taken altogether it has been a severe spring not only to the farmers but to the country generally.

—A serious affray occurred at Knightsville, Clay Co., Ind. on the 15th, between striking coal miners and colored miners lately imported from Virginia. The strikers were furious, and their female leaders were more so. The Governor sent troops from Indianapolis, quelled the disturbance and arrested the leaders. More trouble is apprehended, as the strikers seem determined not to let the colored laborers work either in the mines or iron mills. Several were seriously wounded, but none fatally.

—The administration is severely berated by the press both east and west for its vacillating and timid measures with the murderous bands running loose on the frontiers. There is no denying that Grant's Indian policy proved in the main very good, but whether he should have permitted nearly two years to find this small body yet in defiance to the governmental authorities is entirely another question. It appears very much as if there was a want of national dignity in the matter, if nothing more.

— Adispatch from Omaha dated the 16th inst gives an account of a severe snow storm that was continuing at that time with no prospect of a cessation. Trains were in drifts from ten to twenty-five feet high on either side of Grand Island, Neb. It is supposed that settlers would suffer severely, as no one could endure the severity of the storm. Snow plows had been sent to assist the trains but the men could do nothing. Every available effort was being made to relieve the sufferers as soon as possible. The mild atmosphere that would be likely to prevail immediately after the storm would be very favorable to the workmen and plows.

—The lawless condition of affairs in Louisiana has been the cause of serious difficulties heretofore, but none such as occurred at Colfax court house last week. The bloody contest was between races, but had white politicians for leaders. The story is a long one and brings in view many scenes of the recent rival legislatures of that state. Two men were declared elected delegates from Grant Parish (or County,) and both served in the rival legislatures. One (Ward) returned to Colfax, called the Negroes to his aid and took possession of the court house: his opponent rallied the Whites and laid seige. A flag of truce from the latter party was fired upon and the leader shot. The building was then fired and the inmates shot down as they tried to escape. The government may be to blame for ordering the military to enforce the decisions of a partisan board of election when said board had no election returns to decide upon—merely designated the persons who were to hold office. Had the President enforced a new and fair election all would have been well. It is feared the end of it is not yet.

—The Boston *Sunday Herald* is informed by a prominent member of the United Order of American Carpenters and Joiners and Amalgamated Union that the commotion in the organization in New York is but the premonitory symptoms of a general upheaval at an early date in all the large cities of the North, South, East and West. The local branches of the Order in all sections have been holding large and enthusiastic secret meetings, and a general plan of action for the government of the national organization is about completed. The funds now in the treasury are large, and sufficient to enable the members to hold out on a strike for at least six months. The association is more anxious to secure the eight-hour system than an increase of wages, but if a strike is caused by the non-compliance of employers to recognize the eight-hour plan, then an increase of pay will be demanded. It is stated that in Boston and the principal New England cities the Order has a large and influential membership. The fraternity in all sections, when everything is ready, will rise simultaneously. The machinists, blacksmiths, boiler-makers, and metal-workers, it is also understood will commence to move soon, in conjunction with the iron Moulders' Eight-hour League of New York to carry into effect the great object in view—eight-hour work. The shoemakers are holding meetings and devising plans for another struggle. Their labor organization, Knights of St. Crispin, is not very strong, but as a convention of the Order is to be held in Cleveland, Ohio, next month, and the principal subject then to be discussed and acted upon is the eight-hour law, the New England journeymen shoemakers will take an active part.

—The long and patient peace negotiations between the agents of the government and Captain Jack the commander of the fifty three rebellious Modoc Indians, who had fortified themselves in the lava beds in Southern Oregon, culminated in a fearful and treacherous massacre on the 11th inst. The following from the commander of the cavalry camp in brief gives the details: "Gen. Canby with the Peace Commissioners went to meet the Indians about one mile in front of the camp, at 11:03 this morning. At 11:30 p. m. the signal officer who had been watching the conference reported firing. Upon reaching the place of meeting I found that General Canby and the Rev. Dr. Thomas had been killed and and Mr. Meacham wounded. The other Commissioner, Mr. Dyer, escaped unhurt. I shall at once commence active operations against the Indians." The president and Gen. Sherman seemed overwhelmed at the announcement, and have set on foot measures that will result in the entire extermination of the band. The rest of the tribe are peacefully settled on a reservation a little to the north of the scene of murder, but this little band, headed by a notorious half-breed, would not go to the reservation, and the government has spent over twelve months in the negotiations which have resulted as above. The band is so securely situated among rocks and caves that nothing is practicable but to starve them out. They are now entirely surrounded by troops who will be reinforced—or have been ere this. It is thought this handfull of refractory Indians will cost the government about seventy-five thousand dollars each before the difficulty is ended.

ABROAD.

—This week the Carlist forces are meeting with various reverses in the interior, many of their bands being captured.

—Prince Napoleon has addressed a letter to his constituents in Corsica protesting against his expulsion from France. He says: "The Napoleons have twice been the saviors of France. The name can never be banished from the hearts of the people. It is proscribed because it is feared."

—The severe illness of Pope Pius the Ninth created a quiver of the public nerve. The old man is now 81, and his death at any time should cause no special surprise. With the present condition of church and state in the East, it is generally thought that his death would bring about great changes of some sort in the affairs of many of the great powers, perhaps involving the world in such a struggle as may only end in the great battle of God Almighty. Some men's hearts even now almost "fail them for fear."

—Father Hyacinthe, in his second discourse at Geneva, attacked the modern practice of confession, which admitted the priest into the family, where the husband should be supreme. He instanced Belgium as an example of its abuse, where, through the influence of the confessional, the elections were determined by the priests. These sentiments were loudly applauded by his crowded audience.

—News of importance was received at St. Petersburg on the 15th, bearing on the future of the Khivan expedition. Internal dissensions had broken out in Khiva. The reigning Khan had executed his Chief Counselor and imprisoned his uncle and other influential Khivans, who were enemies of Russia. He had also released the Russians long held as prisoners in Khiva, and sent them to meet a detachment of the expedition which was advancing from Orenburg. An American correspondent and the Secretary of the United States Legation have left St. Petersburg for Khiva.

The Christian Life.

Plain Talk on Usury.

Dr. William Anderson, for more than fifty years pastor of a church in Glascow, had a somewhat pointed way of "putting things," as the following incident related in the Weekly *Review* will show:—

He was once expounding the fifteenth psalm, and came to the word usury,—"He that putteth not out his money to usury." "Does that mean," he asked, "taking ten per cent. or more! Not entirely. It means also the spirit in which the ten per cent. is taken. There was once in this church a poor widow, and she wanted twenty pounds to begin a small shop. Having no friends, she came to me, her minister. And I happened to know a man —not of this church—who could advance the money to the poor widow. So we went to see this man—the widow and I—and he said he would be happy to help the widow. And he drew out a bill for £20, and the widow signed it, too. Then he put the signed paper in his desk and took out the money and gave it to the widow. But the widow counting it said: "Sir, there are only £15 here." "It it all right," said the man: "that is the interest I charge." And as we had no redress, I came away. But the widow prospered. And she brought the 20 pounds back to me, and I took it myself to the man who lent it, and I said to him, "Sir, there is the money £20 from the widow." And he said, "here is the paper you signed, and if you know any other poor widow, I will be happy to help her in the same way." I said to him: you help the poor widow! Sir, you have robbed this widow, and you will be damned! And, my friends, I kept my eye upon that man. and before six months were over God smote him and he died." We can still recall, after many years, the creep of soul with which we listened to the closing sentences, and the vivid glimpse we got of a divine retribution falling suddenly on a bad man.

THE SLEEPING BOY.—Mother, the boy of your love will soon outgrow these tender embraces. The rough world will take him from you. Its tasks and burdens await those growing bones and muscles. The eyes you now guard so carefully must look upon scenes that would appall you were you now to see them. These tender fingers, these sweet lips, that broad brow and silken hair,—O, mother, the tug and tussle and tribulations of life will play havoc with the loveliness now before you. Prepare the boy for the struggle. Strengthen him by the true training and holy faith for the temptations, sorrows, services, and perils of the years to come. Then in the eternal home you shall meet him again young and innocent—a saint of God.

THE thought must often recur to us that the redemption of man by the sufferings and death of Christ is a fact which even limited knowledge of God's attributes would logically lead us to believe he is infinite condescension. Nothing less could have prompted it—nothing less accomplish it.

Not more constantly is the sun pouring forth its beams, or a flower exhaling its fragrance, than the Christian is radiating or exhaling influence from his character upon those around him. —*Rev. Hugh MacMillan.*

OUR religion is to be estimated, not by a few intensities, but by a vital and generous glow and activity throughout our whole life. We are not to mourn because we do not feel; but if, having feeling, we find no expression for that feeling in life, we may well mourn.

CHRISTIAN workers would do well to ponder the observation of a murderer recently hanged. It was this: "If I had as much attention before being put in prison as I have since, I should never have been here."

Correspondence.

Extract of a letter from F. Burr.

The following is an extract from a letter written by Br. Frank Burr to a private correspondent, but as he feels impressed that it may benefit others, he wishes to give it to the readers of THE TIMES. It is as follows:

MY DEAR BROTHER IN CHRIST:

I am so glad that, amid all your trials and temptations, your heart is still set on salvation. Well, there is full and complete salvation from sin in this present life, bless God!

But what is it? Is it to be so that we cannot *possibly* sin? No. But it is to be 'kept' so that we *do* not sin. But what is sin? Is every mistake sin? Is every weakness sin? Is every temptation sin to us? No. But if one seeks to live free from sin, Satan will very likely try to discourage him by causing him to look at every weakness and imperfection of judgment as sin. In all this we should look to Jesus, 'resist the devil,' and 'draw nigh unto God.'

But the 'law of sin' in our members, that *responds* to temptation can be eradicated if we will only seek for it. But how is it to be done? I know of but *one* way. It is by consecrating *all* to Jesus, and believing that he alone can take away our sinful nature; to ask him in full faith, and *rest right there.* 'To consecrate *all:* let it be done in a careful and considerate way, one thing at a time, as a boy might empty his pocket, one toy after another, and say, 'can I give that up?' thinks it over so as to know his mind, and then gives up till *all* are out—never to be put in again; so take everything *dear* to you, everything *clinging* to you, and determinately give up *all*, one by one, your *friends, reputation, time, talents, property, temper, hopes;* give up until you *know* there is *not* a *thing left.* Then, as a last work, ask Jesus to take *you* just as you are, and make you clean from all sin, so that your very body may be the 'temple of the Holy Spirit.' (See 1 Cor. 6: 19, etc.)

If there are any doubts in your minds whether Jesus will do his work *now*, read Romans 6th and 1st John 3d chapter, and other similar passages until your *faith is strong.* Also read Romans 7: 5, 6, and the 8th chapter of the same book. Then, with *fervent prayer*, come to God and ask him for full deliverance, and the gift of the Holy Spirit. (Lk. 11:13.)

Now, if at this time tumultuous feelings arise in your breast, *never fear.* Here is the foot of the cross. Stay there. Let your mind and heart rest there. Let Satan struggle, but do not leave that *consecrated spot.* Never mind your feelings. You have done *all you can*, and acted in harmony with the scriptures. If you feel bad that is the place to get relief. *Stay there.* If you feel blessed that is the place whereat you received the blessing, and ever will receive it. *Stay there.* And in all your work of life, amid temptations and trials, keep humble in mind at the foot of the cross.

Storms will come; but they will not disturb your peace, while at the cross you look to Jesus as your only Savior. Do not fight your own battles, but let Jesus fight for you and give you the victory. You are to overcome by faith. If you learn the lesson of trust but slowly, *do not give up.* It is the *only way!* You are like a picket soldier. If you see the enemy coming, fire an alarm, and run for camp. A host will marshal to meet him, the host of heaven, and you will be safe.

Follow the Spirit; grieve not the Spirit; quench not the Spirit; resist not the Spirit. 'When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him.' Read Isaiah 26:3, 4. Believe it. Act it. Never mind the foes. *Trust.* Oh, bless God for a full and free salvation! Soon we shall see Jesus. We need salvation from sin *now*, to be saved from death then.

Jesus can take out of us all that Satan ever put in. And while the work of making pure may be done in a moment, to be 'kept' pure is a life long work, and requires continual watchfulness and prayer.

From S. C. Wellcome, Monticello, Minn.

I am always interested in reading the reports of our brethren who are laboring in the field, as well as letters from brethren and sisters scattered abroad who are looking for the blessed hope, and I presume others would like to hear from me, and of some of my past labors: and as I keep a daily journal of all my travels and labors, I would like to copy from it a few statistics: During 1872 my field extended east and west about 150 miles. I preached in ten counties, twenty-six towns, and thirty-nine houses in Minnesota. Spoke two hundred and twenty-two times, attended many prayer-meetings, and visited a great many families.

Traveled on railroads two thousand five hundred and thirty miles; with team, two thousand five hundred and seventy-five miles; on boat, one hundred and forty-six miles, and on foot one hundred miles, making five thousand three hundred and fifty-one miles. Baptized twenty two, and organized three Advent Christian churches; and since January first to the first of April, preached forty-nine times and organized two churches.

God has blessed me in my labors, and a number have been brought to Christ for salvation, and to look for his soon coming. Now I give these facts for the encouragement of others, for I have always believed that where there is a *will* to preach God's truth, there is a way opened. My health is not good, and I am a poor man, but God has given me health and strength to travel and labor, and put it into the hearts of friends to supply my wants, and has given me favor with the people where I have labored, although I have not failed to declare the whole counsel of God as far as I was able, and preached plain truth both doctrinal and practical; it has been done in weakness, but we are told that it is not by might or power, but by God's spirit that the work is accomplished. I find a deep interest all over the country to hear our views and the cry is constantly 'come over and help us.' Truly the harvest is great and the laborers few. Oh, the responsibilities that rest upon those whom God has called out to proclaim this last message to a dying world. He requires an entire consecration of all we have and are to him, and a willingness to go forth, taking our lives in our hands, enjoying the fullness of a Savior's love in our hearts, having a living and confiding faith in Christ as our Savior and guide. God's Word is sure, and his promises never fail. These are days of peril, but thank God, Israel's Deliverer is with us, and will be to the end.

Since Conference I have had a call to take charge of the church at Monticello, and feeling somewhat worn down with travel of the past year, I consented to come and labor with them for one year, if agreeable to myself and the church. I left Kasota for Monticello March 18. Arrived at Minneapolis at night, and stopped with Br. Samuel Thurber, who is doing a noble work for that people. God bless him and his family.

March 19, arrived at Monticello, which is about three miles south-west of Big Lake Station. It is a pleasant little town on the west bank of the Mississippi, fifty miles above St. Paul. It contains about six hundred inhabitants, all eastern people. They have three frame churches and a good school house. The Advent church was built four years ago, and is a fine commodious building. Br. Collins has been laboring faithfully with this people a portion of the time. Brn. E. Himes, Reed, Fassett, Raymond, and Miller have preached occasionally to them. Br. Collins is now moving to Norwood Park, near Chicago, where he intends to reside and enter upon his duties as Editor of THE TIMES. God bless and sustain him is the prayer of all who know him. Br. Miller, who resides here, is now away on a tour as evangelist through the State, holding quarterly meetings. May God bless his arduous labors, and may the brethren stay up his hands, not only by prayer, but with the 'ready cash,' that he may have wherewith to sustain his family, who so patiently bear all the trials and troubles that none but a traveling preacher's family can know. I am now the guest of Br. Chandler, and am visiting among the people, and attending meetings. Shall move my family here in a few days. Brethren everywhere, pray for us.

From N. N. Thompson, Rose Creek, Minn.

We receive THE TIMES, and it is truly a welcome visitor. Its pages are read with much interest. In looking over the list of letters from the dear waiting ones scattered abroad, we sometimes feel impressed that we too should contribute to the list by a word of cheer to those from whom we receive so much encouragement from week to week. I see in THE TIMES of April 1, I am made to say that we had never heard more than one or two sermons from preachers of our own precious faith. This I wish to correct as we have had many sermons by preaching brethren of our own faith and hope, whom the Lord has called to proclaim the gospel of the kingdom and the soon coming of Christ to gather his waiting ones home, when the living shall be changed from mortality to immortality, when shall be brought to pass the saying that is written, Death is swallowed up in victory.

What I should have said was, that since we left St. Paul over a year ago, we had heard only one or two sermons by an Adventist preacher. Yet we have great reason to be thankful that we have THE TIMES and the *Crisis* every week, and the *Bible Banner* and the *Christian* once a month to preach to us and to those who will read in the neighborhood where we live.

Dear Brethren in Christ, in Minneapolis, West St. Paul, and Newport, with whom we have met oft around the table of the Lord, and to the waiting ones scattered abroad: Let us cling to Jesus, and clothe ourselves with the righteousness which is of Christ, that when he who is our Life shall appear, we may be found of him with a garment on that will admit us to the marriage feast of the Lamb. Dear brethren, by the grace of God we are striving to be found among those servants whom the Lord when he cometh shall find watching. Pray for us that our faith fail not.

From J. C. Smith, Kansas.

Eld. J. C. Smith writes from Airzona, Kansas, March 23, pleading for help in that new field. A man of the right stamp could do much good there. He says:

I am satisfied a great work can be done. And you know, dear brother, just what we need. Within the last five weeks I have traveled upon horseback over five hundred miles in ten different counties and the Indian Territory; and the Lord has blessed abundantly. Doors are open and opening on every hand, and the calls come from near and far for help. The people are poor yet they are generous and hospitable, and there is a great inquiry after truth. Oh, that this vast field may be canvassed. I do pray the Lord may send some able man to this place. I am willing to do what I can; but the work is too great for one, or even two men, yet two can do more than one.

Now, brother, could you not come? and if you cannot, do you not know of some faithful brother that is able to divide the word of truth that would come and help?

From J. P. Russell, Waveland, Ind.

A long interval has elapsed since I addressed the brethren through THE TIMES. While I love the teachings as set forth in THE TIMES, and feel encouraged by the letters from the brethren scattered abroad; yet I have to deplore that the good state of Indiana, so highly favored in respect to civilization, arts, commerce, and culture should be found so far in the rear in regard to an understanding of the Bible and willingness to accept its plain and palpable teachings.

In your announcements from time to time of meetings, and appointments of our preaching brethren, it may be noticed that the states of Michigan, Illinois, Iowa, Minnesota, Missouri, and the Pacific bound California, are all ahead of us here, and the inquiry of my mind is, why is this so; why such a small list of appointments in Indiana? Is it because less effort has been expended here, or is it owing to some peculiarity in us as a people?

As yet I have only had one opportunity of attending an Advent Christian Meeting, and that was the state conference meeting held at Colfax, Indiana, in August last. To me it was quite a feast and I long to see it repeated. I think I never saw a better site for a meeting of the kind, and an effort was made to secure a portion of land there for annual meetings until the Lord may come.

I do not know whether or not, this arrangement was effected; neither have I since heard how the little organized band of eighteen or twenty brethren is getting on. If some of the brethren there would give us through THE TIMES a sketch of their condition; how often they have preaching, and when, etc., I doubt not but it would interest and gratify others beside myself.

While in the neighborhood I enjoyed the hospitalities of a Br. Davis, who was strong in the faith and a reader of THE TIMES. I formed the acquaintance of Dr. Field, I only knew him before through the medium of his pen; he is strong in argument and in the Scriptures, and it was good to hear him answer the interrogations of opposers. His frank and genial manner, with a face expressive of good will to mankind still lingers in my memory. There too was Dr. Cass, earnest and impressive in his manner. He addressed a large audience on Lord's-day, the closing day of the meeting, the riveted attention of his listeners was proof of his ability, as well as the importance of the grand truths enunciated.

If I had space I would like to say something of Br. Andruss, and the tabernacle; of Br. Osburn and others.

I trust that the good seed sown there on that occasion may yet be manifest, and that the Indiana tent or tabernacle may be a success the present year, in the hands of the dear brethren who are proclaiming the last gospel message to a sinful world.

May the Lord strengthen us, and enable us to stand in the day of his coming, is my prayer.

From B. J. Goodwin, Nashua, Iowa.

I have not heard an Adventist preach since the Q. M. at Six Miles Grove, in Bremer Co., last fall. At that meeting Br. and Sr. Janes gave three discourses each which did us much good. One man who attended the meeting with us said on his way home if he had known that we had been having such meetings he would have been there before. But being destitute of preaching, THE TIMES gives us a nice repast every week. The letters from brn. and srs. scattered over the country give us a happy meeting as one after another speaks of the things pertaining to the kingdom which is about to be set up on the earth. And then there are the other departments, each giving food in due season, tending to strengthen and build us up in the faith once delivered to the saints, which faith we were told at the Q. M. was faith in what God *said*, and not in what tradition says he *meant.*

I am rejoiced to see so much interest in the "time" question, and that such a brotherly feeling is manifested by the brethren who are critically examining the dates and prophecies bearing on the subject. I hope the "uncertainties" will grow less in number and size, that soon all may see eye to eye, and be *correctly* joined together in the same mind and in the same judgment on this subject. One Br. thinks the majority of Adventists do not favor the idea of publishing "definite time" arguments in the paper. I for one am in favor of publishing such arguments as can be backed up by testimony and not man's speculations. We may be reproached as false prophets, but if not we will be as "soul sleepers," "fanatics," "materialists," etc. We will undertake a hard task when we try to stop the mouths of scoffers.

From J. Powell, (the Welch Br.,) West Blue Mounds, Wis.

While I was musing concerning the time when earth's foundations were laid, when the morning stars in sweet concert sang, and all the sons of God shouted for joy, I learned there was then a kingdom prepared for man. "Let us make man....and let him have dominion over all the earth." (Gen. 1: 26.) Hence the original purpose of God concerning man and earth, was that Adam and all the obedient should inherit his kingdom upon the earth on condition of obedience; that Adam failed to comply with the condition and lost the glorious privilege of ruling the world in righteousness; that the second Adam had the same offer and upon the same conditions; that he proved loyal in every respect. "All my father's commandments have I kept." We will praise him forever, he invites the blessed of his father to come and share with him the kingdom prepared for them from the foundation of the world. It was proven by the apostle Paul that the seed allied with Abraham, Isaac, and Jacob in the glorious promises, are Christ and all that are Christ's, (Gal. 3; 16–29,) for the promise that he (Abraham) should be heir of the world "was not to Abraham and his seed though the law but through the righteousness of faith." (Rom. 10: 12.) We must trace our relation to Abraham through Christ, when he shall come to gather all nations together, and establish the kingdom on the earth which shall be an everlasting kingdom.

We were troubled in mind a few months ago for fear our best visitor, THE TIMES, should suffer a downfall before the downfall of theological Babylon, but should that prove to be the case, many thousands all over the land would cry "Ichabod." Eli thought much of the ark of God, and when the messenger informed him that Israel had fled before their enemies and there had been a great slaughter and his two sons had fallen, he bore up under all these bad tidings, but when the messenger made mention of the ark of God he fell from his seat and died. THE TIMES is very dear to us, and you will find a mite enclosed to help support it.

If the Savior (the second Adam) had yielded to Satan as did the first, our case would have been a helpless one. Blessed be his name, he has overcome and is set down with his Father on his throne, and if we overcome we shall sit with him on his throne. The resurrection, the personal coming and reign of Christ in his glorious and eternal kingdom, the splendors of a regenerate earth, and the final and eternal judgment are almost obsolete doctrines in the theological teachings about here. They spiritualize everything, and then tell us the spirit is a simple, uncompounded, invisible, indivisible, immaterial, immortal nothing. If this does not try to annihilate the Holy Father and all his intelligent creatures I cannot see the use of the words.

From E. H. Barington, Genoa, Ill.

Five years ago Eld. H. G. McCullock and myself came to Genoa to hold meetings, by invitation from Eld. A. Crocker, who had just come into the Advent faith. He applied for the Methodist house the only chapel in the place, but was met with a frank refusal by the pastor who said to his flock "If you let this man in you let me out." The school house was opened to us and the people came out to hear. God blessed his word and several were convinced of the truth, among them Br. and Sr. Stephens who were confident at the first that we were in a great error, and they could convince us of it if we would listen, but God's word convinced them.

Others were awakened and set out anew for the kingdom. Arrangements were soon made to build a house of worship which was dedicated to God the following winter. The doors were thrown open and all of God's people of whatever name were invited to come in and worship the Lord of hosts. Much has been done by opposing minds to hinder the work, yet the Lord has blessed the feeble efforts of his people, and through the labors of Brn. McCullock, Adrian and others the church has enjoyed special seasons of refreshing. But while enjoying these rich feasts they have also realized the truthfulness of the Savior's words, "In the world ye shall have tribulation." Many things have come up to try our faith and some have fallen, but others say to-day that the trials of their faith is more ious than gold, and we have great reason joice in God. We sustain weekly prayer ings and our meetings at the chapel are attended, not only by the people but by pirit of God. We hope our next quar meeting to be held in May will prove a ing to this people, and we have been stly praying that God would revive his here, that a few more may be gathered will be ready for the coming of the Lord. e he tarries wait for him, but let us be al to maintain good works. Pray for us.

P. W. Hough, Mindora, Wis

thren and Sisters, I send you my Chris alution and greeting. I am still wait or the Son of God from heaven. My ls often ask me why we do not give up lea; I tell them because Jesus has not yet. If they expect us to give it up till they are surely mistaken, for God's peo ill proclaim the "gospel of the kingdom" r and louder till Gabriel's trumpet sounds we see Jesus coming in the clouds of n. Those who talk thus know but little value of our hope. It is firmer than illars of the earth. (1 Tim. 1: 1. Eph.) It purifies us. (John 3; 3.) It takes on eternal life. (Tit. 1 : 2.) It saves us. 8: 24.) It is therefore called the bless pe. (Tit. 2 : 13.) If we give it up pray will you give us in its place. A heav peyond the bounds of time and space?" we cannot accept for two reasons. 1st. ise we are begotten unto a lively hope by surrection of Jesus Christ from the dead, inheritance incorruptible, undefiled, hat fadeth not away, reserved in heaven u who are kept by the power of God gh faith, ready to be revealed in the last (1 Pet. 1: 3, 5.) This is real but yours place, to speak plain. It is the very where Daniel says God will put all the l of our earth. (Dan. 2 : 35) We can't t this, we love terra firma.

You offer us an immaterial existence. me give your own author's definition soul is simple, uncompounded, imma not composed of matter or form (Buck). can we wish to become a mere nothing? s Jesus was a man, a real man and as he "first fruits" we have the promise of made like him. (1 John 3: 2. Phil. 3: Our hope is founded on the apostles rophets, Jesus Christ himself being iet corner stone We are willing to the cross, despising the shame for y that is set before us. We invite you perishing ones to go with us. Come ke a homestead in the kingdom; there l free from the curses; there is joy but row; life but no death; there is fruit ich month is fresh, water clear as crys erything you can desire. Come.

E. S. Burril, Ashland, Mich.

ke this opportunity to tell the brethren sters how the blessed truth is spreading se parts. A few weeks ago I attended ussion between Eld. Seymour and Eld by held at Newaygo, Mich Eld. Sey has thrown the light of God's Word this people which can never go out is opponent a minister of the United ren faith found that slander could not before the truth of God. The decis as in favor of the Adventists. It is a short time since I embraced these l truths. I now take THE TIMES and uly food for me. I thank God that by t continuance in well doing we may r glory, honor, immortality, and have ward, eternal life. Dear friends, let us the Word, prove all things, hold fast hich is good.

M. E. Ford, Carrollton Ill.

n still trying to live a Christian life. I hear any preaching except my paper, IMES. I don't know how I could get without it. I loan it to all who will nd get all the subscribers I can. Wish l do more to help the cause of my Sa ut we are poor in this world's goods, art is large enough to do a great deal. been an invalid for a number of years, m strong in the Lord, looking for and g that he will soon appear and take aried pilgrims to himself. I desire the s of all the brethren and sisters.

Milton Weaver, Oconto, Wis.

waiting for the second coming of the Jesus Christ, and I want to have my trimmed from every false doctrine of nd the oil of the law of God in my I was chosen class leader here about ars ago after a revival, and everything well till this winter, our minister was ed, and the present one being a strict r in the Methodist Discipline, felt it his see that all the officers were strict lists, therefore he rallied his forces and me out. I thank the Lord for it, now ree. I was afraid while with them to my mind, now I fear none of them. I old the class my views of gospel truth id that many of them are with me. If uld have a minister here who would ch the gospel of the kingdom, I believe d church might be established in this place. I pray God to send us the right man soon.

From G. G. Godfrey.

We organized our first church in this state the first of March. Though we commenced with but six members, yet we expect to add many more. It is located at Spring Creek, Johnson Co. We contemplate organizing in other localities soon. We are preaching to crowded houses and many are embracing the truth. We ask the forbearance of brethren that have been patiently waiting for help. Let us take courage, and praise the Lord for the prospect.

Prophetic Promises.

No intelligent person can carefully examine the Bible without being convinced that it bears the impress of the Mind that controls the destiny of mankind.

The history of the world is but a repetition of scenes that passed before the prophet's vision.

Babylon with her strong walls, her majestic columns, her hanging gardens, her unparalleled wealth, extent, and grandeur, has fulfilled the dreariest predictions of Isaiah. Nineveh, with her towers and collossal structures, has her history in the sad pictures of Nahum. The story of the Arabian nation is briefly told in the wonderfuly prophecy concerning Ishmael. The succession of the Persian, Grecian and Roman monarchies, the establishment of the Papal kingdom, the dispersion of the Jews and their wonderful unhappy destiny, exhibit the scope and accuracy of the prophet's vision. The ships of Tarshish have howled for Tyre, and the ocean sings above her a perpetual dirge. Capernaum, once exalted to heaven, is brought down to hell. The foxes have walked upon Zion. The prophecies of Jesus the world is fulfilling.—*Independent.*

A PERSON in high life once went to Sir Earldy Wilmot, at the time Lord Chief Justice of the Court of Common Pleas, under a feeling of great wrath and indignation at a real injury he had received from a person high in the political world, which he was determined to resent in the most effectual manner. After relating the particulars he asked Sir Earldy if he did not think it would be manly to resent it. "Yes" said that eminent man, "it will be manly to resent it; but it will be God-like to forgive it."

THERE is only too much 'sneaking idolatry of wealth. There are numbers of persons who are proud of the notice or the acquaintance of a rich man, who pay a kind of instinctive homage to him, and that quite apart from any consideration of how his riches were acquired; yet no one would gravely maintain that wealth in itself constitutes any title to respect.

GENEROSITY. during life is a very different thing from generosity in the hour of death; one proceeds from genuine liberality and benevolence, the other from pride or fear.—*Horace Mann.*

Our Young Folks.

The Lady-Bug and the Ant.

The lady-bug sat in the rose's heart
And smiled with pride and scorn,
As she saw a plain-dressed ant go by
With a heavy grain of corn.
So she drew the curtains of damask round,
And adjusted her silken vest,
Making her glass of a drop of dew
That lay in the rose's breast.

Then she laughed so loud that the ant looked up,
And seeing her haughty face,
Took no more notice, but traveled on
At the same industrious pace;
But a sudden blast of Autumn came
And rudely swept the ground.
And down the rose with the lady-bug bent,
And scattered its leaves around.

Then the houseless lady was much amazed,
For she knew not where to go,
And hoarse November's early blast
Had brought with it rain and snow,
Her wings were chilled, her feet were cold,
And she wished for the ant's warm cell;
And what she did in the wintry storms,
I'm sure I can not tell.

But the careful ant was in her nest,
With the little ones by her side;
She taught them all like herself to toil.
Nor mind the sneer of pride;
And I thought as I sat at the close of day
Eating my bread and milk,
It was wiser to work and improve the time,
Than to be idle and dress in silk.

"It Is Too Late Now, Pa."

During a series of religious meetings held in a school house of a small village, a very little girl became much interested for the salvation of her soul. Her father, a hater of holiness, who lived next door to the place of meeting and who had, at one time, solicited the prayers of Christians for himself, strictly forbade her again entering "the house of prayer."

The poor little girl was much oppressed, and knew not what to do, but obeyed father until the next meeting was nearly half through; then, slipping out without his knowledge, and getting through a hole in the back-yard fence, she hastily ran to the meeting. It was some time before her father missed her; but when he found her gone, he went immediately to the meeting, where she was on her knees with others for whom the people of God were praying. So enraged was he, that he went directly forward and took her in his arms to carry her from the place. As he raised her from her knees, she looked up with a heavenly smile, and said,

"It is too late now, pa; I have given my heart to the Savior."

This was too much for the hardened sinner. He, too, sank on his knees while God's children united in prayer; and very soon he found that Savior whom he had in vain attempted to shut out from his own and his daughter's heart.

Robbie "Washes Muslins.

BY OLIVE THORNE.

One warm morning Robbie heard mamma say, "I must wash muslins today." He remembered it, because when she did that, he always stayed in the kitchen and helped her, and he liked the kitchen because there were so many nice things in it to play with.

After breakfast, mamma put on his hat, and told him he might play in the yard. So he took his little cart and the kitchen shovel, and hauled dirt and played he was a rag man, for a long time.

All this time mamma was working in the kitchen, washing a great pile of embroidered muslin and lace collars, and undersleeves. It was long ago, before ladies wore linen cuffs and collars that can go into the wash like the other things.

Well, after washing, and starching, and "clapping," and drying in towels, mamma stood over the ironing table and ironed, and crimped, and frizzled, and "did up" the whole lot. It took all the morning, and after lunch she went to her room tired and warm, and laid down on the bed to rest.

Pretty soon Robbie came in, and went straight up to mamma's room. Mamma heard him, but she was almost asleep, and didn't want to open her eyes. Robbie played around quietly for some time. First he harnessed his horse. His "Kitty horse"—as he called her—was a gray rocking horse with the rockers broken off. She had seen a great deal of service, and there she stood—all ready harnessed—under the table in the corner. Robbie dragged her out, put her in the middle of the floor, and went on to fix his wagon. He put two chairs *face* to face—a little apart, with mamma's cutting board between—resting on the rounds of each.

"I dess I'll have some boxes to my 'spress waggon," he said to himself. So he went to the corner of the room where he kept his treasures, and got half a dozen strawberry boxes, which he had saved from the kitchen fire. These he piled up in his wagon, and started off as a pedler, crying:

"Etra-a-[illegible] [illegible]reez! Stra-a-a-w breez! only two [illegible]"

After a [illegible] [illegible]ed to think it was muddy in [illegible] [illegible]ts, so he went to the closet, brought out his little rubbers, and put them on to Kitty's forefeet. But that didn't look quite right, for kitty had two more feet. Back he went to the closet, and after hunting awhile found his winter overshoes, which he brought and put on Kitty's hind feet and droll enough she looked, I can tell you.

When he got tired of this, he looked around for something to do next. His eyes fell on the pile of muslins that mamma had laid on the table when she came up from the kitchen, and unfortunately he remembered what she had said in the morning. Now he had seen her wash muslins, and as he looked at them, an idea struck him.

"Poor mamma's tired!" he said, softly, glancing at her where she lay, half asleep. "I dess I'll wash 'em all clean."

The slop jar stood by the wash stand half full of water, all handy. The innocent little mischief climbed on a chair, grasped the whole lot in his two dirty little hands, got down, and plunged them into the slop jar! Then taking the soap from the wash-stand, he prepared to give them a good rubbing. But the splash of water aroused mamma.

"Robbie, what are you doing?" she asked, sleepily. "Noffin' much," said Robbie, "just washing. Ain't I a pretty good washer?"

"I guess so, but don't get wet," said mamma, lazily opening her eyes.

"Why, Robbie!" she said hastily, "you mustn't wash in the slop jar! What are you washing?"

"Washing muslins, all nice, but they wont come clean without a wringer."

Mamma sprang up, glanced at the table, and then at the dirty muss in the slop jar.

"Why, Robbie Rievor!" she exclaimed, hastily, "*have* you got my muslins in that dirty water?"

"Course I have," said Robbie, innocently drawing up a handful of draggled lace and muslin.

"I'm helpin' you, 'cause you're tired."

Well, what could she say, with the little face turned up so innocently to hers?

"Oh, Robbie! Robbie! You don't know how much trouble you've made mamma!" she said, hastily fishing the things out of the jar, and dropping them into the bowl of clean water. "Three more hours of work in the hot kitchen!"

Robbie did not understand yet, but he saw that mamma felt bad, and he was a tender-hearted little fellow. When she had left the unfortunate muslins in the bowl to soak, and sank into her rocking chair, discouraged, he came up to her with quivering lip:

"Mamma, you said you was going to wash 'em."

"Yes, dear," said mamma, putting her arm around him, and drawing him up to her, "but I did wash them while you were playing in the yard, and ironed them, and they were all ready to put away, and now I'll have to do it all over again. Arn't you sorry?"

"Yes, I'm sorry," said Robbie, penitently, adding, a moment after—as he remembered what cured all his troubles—"mamma, I've got a kiss for you. Don't you want some sorry kisses?"

Mamma took the sorry kisses, and the next time she did up muslins, she took care to put them away.—*Christian Union.*

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CHICAGO, Tuesday, April 22, 1873.

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is published by the
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
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Appointments, Notices, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

Business Department.

Association Meeting.

Whereas, at a meeting of the Board of Trustees of the W. A. C. P. Association held in Chicago, Ill., March 12, 1873, it was voted that an Association meeting be called to devise a plan for a change of basis of the Association, notice is hereby given that a special meeting of the Association for the above purpose will be held at Norwood Park, Cook county, Ill., June 10, 1873, commencing at 10 o'clock a. m.

D. R. Mansfield, } Committee
Frank Burr, } of
S. C. Raymond, } Appointment.

Notice is also hereby given that a General Conference will be held in connection with the above meeting at the same place. All conferences acting in harmony with the Association are requested to appoint delegates to this meeting. It is suggested that each conference be entitled to three delegates.

D. R. Mansfield, } Committee
Frank Burr, } of
S. C. Raymond, } Appointment.

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We send The Times to ministers of any denomination for one dollar a year—half price. Those who wish to send the paper to preachers can take advantage of this fact.

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D T Taylor
T Gale
I C Welcome
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S Paine
J Lowry
E Lister
S S Walker
L D Brand
M Johnson
A S Cook
S B Mabey

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O Smith
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G Dawson
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H W B Myrick
S M Smith 2
T F Marshall
H A King
G T Adams
V Hunt
J Pennington
J H Mills
O Fields
J Hammel 2
Wm Geddis 2
V Hunt
R E B Curtis
G M Myres
M C Tice
W H Slack
F G Williams
O Kelley
O Combs
H H Tooker
H Palmer
E C Raymond
E A Smith
H Davis
W B Todd
E Anderson
A Farrow
J Bowers
H Kelley
Mrs D B Closman
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R C McLane
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Mrs M Newbury
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S J Dixon
A C Long
Mrs A Mead 2
L Belding
M Thompson
E S Burrell
M A Newman 4
S Rosebrough 2
A C Newley
N Morse
W West

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D V Burroughs	2.00.
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My P. O. Address will hereafter be Monticello, Wright Co., Minn. S. C. Welcome.

Publishing Fund.

Mrs Mary Brogg 50c; I. N. Grogan $1.00.

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Book Notices, Etc.

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The Bible Doctrine of the soul. An answer to the question: Is the popular conception the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873 For sale at this Office, 119 Pages, Price ——

We have been much pleased with an examination of the above book. The style is chaste and simple, the language is fair and forcible, and the argument is direct and convincing. Dr. Ives has done the cause of truth a lasting benefit in this little volume. No person, unbiased by tradition or can read this book without being convinced that the doctrine of the natural immortality of the soul is *not in the Bible*, and that *endless misery* is of heathen origin.

We commend the book to our brethren as worthy of an extensive circulation. It will disarm prejudice and present Christ in his true character as the great life giver We shall make an extract from this new volume next week. Brethren send in your orders, and circulate this most convincing work.

Notices.

Notice.

As the time approaches for the Iowa Christian Mission Camp-meeting, we wish to call attention to the importance and necessity of being prepared. In the contract for lease of ground, we agree to plant one hundred shade trees. In the past lumber has been furnished for seats by a few, and carried away at the close of the meeting. We now advise that the churches procure seats to be kept on the ground as long as they shall be needed. Let all who are interested respond at once with money or pledges—also any one who wishes to assist in planting trees and cannot be present, and will send a sufficient sum to plant one tree, such person so doing shall have his or her name placed on the tree. There will be preaching in the church at New Hartford, April 26, 7 o'clock p. m., at the close of which the officers and all interested will remain to make the necessary arrangements. (On Monday April 28, the trees will be planted.)

Peter W. Deyo C. C. Ramsey, Prests.,
M. A Newcomb, Clerk

To the Friends in Neponset District.

I would say to the friends of the cause in this District, of the Northern Illinois Conference, that I have arranged for a tent to use in this part of the field the coming summer, and if any would like a tent meeting in their vicinity, and will write to me *immediately*, we will see what can be done.

In connection, it may be well to say, we intend to preach the gospel in its simplicity as God gives ability, and specially to warn sinners to flee from the wrath soon to come, and if there be those, who, depending on human instrumentalities, want only the "Big Guns" in their neighborhood, and look for eloquence and smooth things, and a preacher that can suit everybody to such we say "do not write to us," as I wish it distinctly understood, I do not advertise myself as a first class preacher, as it is generally understood among our people now a days, but with the Lord's help, I will do all I can to tell the story of the Cross, and the glory of the Crown, in the few short months, ere the Master comes.

We walk by faith in this matter, and in the name of the Lord we "pitch our moving tent," praying God's blessing to rest upon every effort.

Address L. F. Cole, Oneida, Ill.

Notice.

Who wants the next Q. M. of the A. C. C. Manchester (Iowa,) District, held with them? Brethren look about you. Make up your minds when and where you want this meeting, and write me at once. Let no time be lost, for it is high time the meeting was called. Address me at Muskegan, Mich, Box 84.

Martha J. James, Secretary.

Special Request.

If any of the brethren or sisters have any books and tracts on our faith which they have no use for, and would like to have them put in a destitute field, where many have never heard the proclamation of the soon coming king and kingdom, to such I would say if you see fit to forward me such as you can spare. I will see them faithfully distributed. Address, Wellington, Sumner County, Kansas. Virgil Hunt.

An Excellent Pen.—We have been favored with a sample card of the celebrated Spencerian Steel Pens, and after trying them quite thoroughly are convinced of their superior merit. These pens are comprised in fifteen numbers, each differing in flexibility and fineness of point, so that the most fastidious penman cannot fail to find among the fifteen just such a pen as suits him. The Spencerian Pens are famous for their elasticity of movement, smoothness of point and great durability, and are a nearer approximation to the real Swan Quill Pen than anything hitherto made. They are manufactured in England under the supervision of the original inventor of Steel Pens, the venerable Josiah Mason, and Joseph Gillett—the latter making a few of the numbers after the models of the late P. R. Spencer, the famous penman. They are used very largely in the common schools of the United States, in all the principal commercial colleges, in the government offices at Washington, and in the banks and commercial offices throughout the country, the sale reaching an enormous quantity annually. For the convenience of those who may wish to try them, a sample card of the Spencerian Pens may be had by mail by enclosing 25 cents to Messrs. Ivison, Blakeman, Taylor & Co., 138 and 140 Grand Street, N. Y., or the pens may be bought at almost any store where pens are sold.

Obituary.

ROSE—Died April 4, 1873, in Rudd Township, Floyd County, Iowa, Minnie Rose, wife of A. D. Rose, and daughter of James Sweet. Aged 29 years, 6 months and 10 days.

She was a kind and affectionate wife and mother, beloved by all who knew her. She leaves a husband and three little ones that will miss her love and care, also a large circle of friends and acquaintances. She leaves for their consolation the evidence of a well grounded hope. "She rests in peace."

Asleep in Jesus blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the dread of foes.

Sermon by the writer, from Luke 8: 52.

C. C. Ramsay.

Appointments.

ILLINOIS.

Rochelle, April 25, 7½ p. m.
Creston, April, Sunday 27. Silas B. Mabey.

Lynville, April 24.
Creston, April 25, 26.
Ackerson, April 26, 11 a. m.
White Rock, April 27, 3 p. m.
Rochelle, eve. of same day.
New Rutland, May 2, 3, 4.
Baptism and communion on Sabbath.
Elida, May 10, 11. C. C. Marston.

Breemerville, April 27, 11 a. m. and 7 p. m.
Jericho, May 4, 2: 30 p. m. C. W. Smith.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10: 30 a. m. and 7: 30 p. m. Prayer meeting every Wednesday evening

D. R. & M. S. Mansfield.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. Burington.

Rochelle, evening March 30, and once in four weeks till further notice.

C. C. Marston.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

Alice E. Rathbun.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.

C. C. Marston, Pastor.

MICHIGAN.

There will be a three days meeting with the church in Ashland, five miles south of Newaggo, commencing on Friday, May 9.

We hope to see a good gathering.

E. B. Scott

The next monthly meeting with the church at Fairgrove, Tuscola Co., will be on the last Saturday in April, at 7 p. m., at the residence of Br. Tibbits'. Let all the brethren come. Eld. E. H. Durand will be with you, and will preach next day at 2 p. m. W. C. Sticks.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m, and every two weeks afte .

California, Jan. 12, 10: 30 a m and every two weeks after.

Algansee, every Sunday 2: 30 p m and evening. Prayer meeting every Wednesday evening.

J. R. Preston, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p m.

Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.

A. H. P. Wilson

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. Geo. Wright, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.

Geo. Wright, Pastor.

WISCONSIN.

Arcadia, Buffalo Co., May 12.
Williamsburg, May 13.
Gilmanton, May 14.
Mondova, May 15.
Durand, Tepin Co., May 16.
Menomonee, Deen Co., May 17.
Let us ask God to bless these meetings to his glory. P. W. Hough.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. Marsh, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Pine River, eve. Feb. 2, and once in four weeks.

Anson Brown.

MINNESOTA.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Ostego, Sunday, April 13, at 3½ p. m., and once in two weeks till further notice. S. C. Wellcome.

Ridgeway, Feb. 8 and 9, and once in four weeks.

P. Mitson.

IOWA.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. Adair, Pastor.

If the Lord will, there will be preaching at New Hartford, Butler Co., Iowa, April 26 and 27 Peter S. W. Deyo.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. Pitcher.

Manchester, the first and third Sabbaths of each months, at 2 and 7 p. m.

J. Ridley, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

Joseph Lutrell, Sec'y, 337, St. Joseph St.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10: 30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.

Wm. A. & M. L. Durand.

KANSAS.

A series of tent-meetings will be held at Bero, Cherokee Co., by J. C. Smith for the Kansas Advent Christian Mission Association, commencing May 8. A cordial invitation to be present is extended to all, and especially to those "of a like precious faith" in the State of Kansas and elsewhere. "Crisis" please copy.

Tenie Botley, Sec'y K. A. C. M. A.

Referring to the call published in The Times of the 25th of March, for the assembling of the conference at Bero, Cherokee Co., Kan., on Tuesday. May 13, 1873, and in view of the published notice of a series of meetings to be held by Eld. J. C. Smith, in the mission tent, at the same place, commencing on the 8th. Brethren and sisters from abroad, attending the conference, are requested to be present on or before the Sabbath previous to the 13th of May, as the conference may not 'continue over the following Sabbath,' as announced in the formal call for the conference. Let us come together in the spirit of our Master, and work for the advancement of his cause. Amos Sanford, Sec'y A. C. C., of Kan.

'Crisis' please copy.

INDIANA.

Volga, May 31, and over Sunday.

G. W. Green.

NEBRASKA.

Wolf Creek, Pawnee Co., April 12 and 13.
……………Gage Co, April 20.
Spring Creek, Johnson Co, April 26, 27.
Samps S. H., Johnson Co., May 3, 4.
Blue Springs, May 10, 11. G. G. Godfrey.

S. IOWA AND N. MISSOURI.

The next Q. M. of the Southern Iowa and North Missouri Conference will be held at Bethlehem, Wayne Co., Iowa, commencing June 7, and continue over Sabbath. All who can are invited to attend. We hope to have a good and profitable meeting. L. Z. Lotspeich.

Advertisements.

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THIS PAPER IS EDITED BY
ELDS. JOHN COUCH, WILLIAM SHELDON,
A. A. PHELPS.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 41. CHICAGO, MAY 13, 1873. WHOLE NO. 472.

Advent Christian Times.

Contents of This Number.

First Page.
Evil Servants, Daniel Clow; "Behold the Bridegroom Cometh," J. D. Carey; Self-Culture and God's; Unanswerable.

Second Page.
Father, Care for Me, (poetry,) H. G. McCulloch; Abraham's Offering, C. E. Darrow; Influence of Error on the Religious Feelings, (second article); Day of Judgment

Third Page.
"My Times are in Thy Hands," M. A. Tibbetts; Duties of the Hour, L. C. Wellcome; About Popes; Full Consecration; Praise Children.

Fourth Page.
Knowledge After Death; The Crucifixion; The Gate to Heaven; The Atonement; "Heirs to Heaven."

Fifth Page.
Seeking Light; "God of the Dead"; Transgressing the Law; Miscellaneous; News—At Home, and Abroad.

Sixth Page.
Experience, Fanny Parsons; Wanted—A Minister; Jesus and the Resurrection, C. C. M.; W. Mo. A. C. Conference; Time Conference.

Seventh Page.
Iowa Christian Mission Campmeeting; Letters from P. Holler, L. Record, S. C. Wellcome, P. W. Hough, J. L. Cary, C. C. Marston, Mrs. J. Rinehart, J. Tonsley; Where Baby Joy Comes From, (poetry), Kittie's Mistake; Book and Tract List, and New Publications.

Eighth Page.
Business Department; Appointments; Advertisements; Marriages and Obituaries.

"Evil Servants."

BY DANIEL CLOW.

"But and if that evil servant shall say in his heart my Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." (Mat. 24:49.)

This was uttered in contemplation of the general rising up of the people, in the last "generation"; and going forth (as illustrated in the parable of the "ten virgins") to meet the "Bridegroom" at his coming. And it is clear that the Lord anticipated a division among the people immediately subsequent to this, and that some would even smite their fellow-servants, and say, my Lord delayeth his coming, and begin to eat and drink with the drunken, (the nominal, frolicking professor of religion) and seek to draw us all into perdition with them. Nay, they boldly tell us now that our course has been one of shame, reproach, and folly; and that we have sinned against God and reason in our position on definite time. How can we, say they, by any fair exegesis of reasoning, claim that a knowledge of the time of Christ's coming is involved in the analogy of Christ's reasoning? And then follows an expression of deep distress in these words: "My heart aches at the desolation our folly has produced." And again: "It will not avail anything for us to inquire what the prophetic periods are intended for."

"It is too bad," they tell us, that the columns of our "representative papers" should be occupied with "definite time articles"; and the author of this charitable thought tells us, "I am almost certain that, could the mass of our people be allowed to express their opinions as to the propriety of occupying the columns of our representative papers with definite time articles, they would pronounce against it." And of this I have but little doubt. Nay, indeed they are saying, "My Lord delayeth his coming." And I must say that I doubt if even five of the "ten virgins" are left to welcome their Lord and Master.

Nay, there is a general abandonment not only of definite time, but also the prophecies which treat of definite time. And this is equivalent to a total repudiation of the personal second advent of our Lord and the establishment of his kingdom upon earth. Yea, the victory may be declared in favor of the brainless scoffers of the world, if indeed, traitors can claim immunity for their labor.

We gather a little comfort from the fact that there are a few confiding and faithful servants, holding on to the said prophecies as directed by the apostle who said, "We have a more sure word of prophecy, whereunto ye do well that ye take heed." And the positive injunction of our Savior, too, to watch even for the day and hour of his coming!

That there are many among the self-appointed teachers who, for a little notoriety among scoffers, are seeking to acquire the approbation of the world by the total abandonment of our faith, and an unconditional surrender of all that relates to manhood, is too obvious to admit of a doubt.

"The almost incessant agitation of definite time by certain elements connected with us as a people," says one, "has furnished the devil with plenty of material with which to hedge up our way." And another says, "There are thousands who believe in the near coming of Christ, and that, too, of the definite time question. They can tell you all about the prophetic periods. They seem to have the Bible on their tongues' end, and yet have not the spirit of Christ. A great deal of theory but no practice. A hollow theology which is only skin deep." This was uttered by another "representative paper," whose editor is entitled to the credit of indorsing the same in a separate column, in the following language:

"THE TEN VIRGINS.

In another column will be found an interesting article from Br. ——, on the parable of the ten virgins. We think it the best thing we have ever seen on the subject. We believe he has presented it in its true light."

Now we must not lose sight of the fact that all these are zealous advocates of "sanctification and holiness." And we congratulate them and ourselves also, that we are advancing in the knowledge of the constituent elements of moral perfection.

Nor will we complain of injustice and vituperation in all this, as it affords us corroberative testimony that we are, in very deed, drawing near, very near, the end of our struggle with "evil men and seducers, who are waxing worse and worse, deceiving and being deceived."

Nay, 'twere necessary that the said evil servants should come, and fill up the measure of their scorn and contempt of the faithful servants, and then again, to "eat and drink with the drunken." Drunken, not indeed with wine, nor yet with the blood of the saints, but with the "wine of her fornication."

Nor do they seek to conceal their shame, but openly mingle with the vilest of scoffers in pouring out their cups of bitterness and their vials of wrath upon us.

Do they not frankly tell us that their "lamps are gone out"? Nay, that "it will not avail anything to inquire what the prophetic periods are for." "And no advantage in konwing the time can be conceived, while a readiness for the event is our only safety." Was not this the scoffer's song in 1843? And do I err in saying that they openly mingle with scoffers in pouring out their vials of wrath upon us?

"How can we," says one, "by any fair exegesis of reasoning, claim that a knowledge of the time of Christ's coming is involved in the analogy of Christ's reasoning"? I wonder if the above thoughts were drawn from the "analogy" of the Lord's answer to the disciples who came to him and said, "tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world." Nay, I wonder if they were drawn from the persistent efforts of the "beloved" Daniel to understand the vision, and to gain a knowledge of the prophetic periods? And of Peter's charge, to take heed unto that "more sure word of prophecy"? And what he says also of the "prophets searching diligently," to understand the time specified in connection with both the first and the second advent? and of the angels, too, desiring to look into these things?

'Tis our duty, they tell us, to follow them into the enemy's camp and confess our sins! This is at least one or two degrees lower than I can get, and I must, therefore, beg to be excused. Nay, I shall "stand upon my watch," with the Bible in my hands, and definite time upon my tongue as long as I can see as clearly as I now see that 1873–5, will close the mad career of scoffers, and bring the Son of God to dwell with us on earth.

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"Behold the Bridegroom Cometh."

BY J. D. CAREY.

If I were asked to explain the parable of the ten virgins after having carefully and prayerfully read it with the view of arriving at the great truth our Savior sought to inculcate, I would as I now believe, say that the ten virgins mean the Christian church; the going forth means the proclamation of the soon coming of our great King; the lamps mean the Bible which is our lamp; the "oil", means holiness without which no one can enter into the marriage feast: the tarrying of the Bridegroom in my opinion means that Jesus did not come when he was expected—that he was to tarry beyond the time he was expected to appear. "They all slumbered and slept", that is, they were in a waiting stall in a tarrying time, those who are ready and those who are not ready, but all resting in full assurance that every thing is ready. There is to be a waiting time. Blessed is he that waiteth and cometh to the 1335 days [years]. The midnight cry" as I think is the true cry that will be made by the thousands of Christians when "*the sign* of the Son of man" appears in heaven, whereby all will know that Christ has left the mercy seat, and has started to join His Bride. This sign will be seen and recognized by all the world, as the herald of His immediate Advent. It will cause all the tribes of earth to mourn. Then consternation and dismay will seize upon every heart, not staid upon Christ. This cry will be the shutting of the door. It will be synonymous with the voices in heaven saying "it is done." I believe the rising up to trim lamps, signifies the self-examination that will then take place.

Those who are ready will feel that all is well, and will "lift up their heads and rejoice, knowing their redemption draweth near." While the cold hearted professor, will turn to those who are prepared, and beg for help—will beg for their prayers, but their answers will be, we cannot help you, but go where help may be had. Then they will begin to pray in earnest. Then their long neglected prayer meeting will be revived, but all, *all* in vain, and while this fruitless task of trying to get ready is going on, Christ appears, and the translation of the living church takes place together with the resurrected saints, and at that time they will make application to be taken up, also, the dreadful answer will be, I never knew you.

During the tarrying time is the time for a thorough and deep self examination as to whether we have the oil; if not, there is time now to go and buy, which all may do without money and without price. O, my dear brother or sister, are you ready for immediate translation. If not, don't put off the work of preparation another hour, but go immediately and buy oil. You still have opportunity, but to-morrow it may be too late. As soon as that midnight cry is heard it will be too late, *too late!* It will not be too late to make the effort, but it will be too late to succeed, because Jesus has left the mediatorial throne.

The last grains of sand in the great hour glass of time, are just falling. A few more months, or in a few more days for ought we know, and "the sign of the Son of man will appear" when it will be too late. What a blessed thing it is to know we are ready for translation—ready to enter into the great supper. This "sign" that Jesus calls, "the sign of the Son of man" will be the flaming sceptre in the sky, the emblem of his kingly authority, and will precede his advent by only a short time. Let us watch for it all the time, and be ready "for in such an hour as ye think not, the Son of man cometh."

Self Culture and God's.

Sometimes there is a way of self-culture attempted in the name of religion, which is not in any proper sense religious, having no element of faith in it, and expecting no uplifting help for gracious inspirations. The self-culture is what a man may do upon himself; mending its defects, correcting his mistakes, chastening his faults, tempering his passions, putting himself into the charities he has learned from Christ, perhaps, to admire, finishing himself in the graces that have won his approval or commanded his respect. But the work is a far more hopeless one than he imagines, and is almost sure to result, even visibly, in more affectations of character than are likely to be much approved. Besides, it holds him to a continual self-contemplation which is selfish, and keeps him all the while filing and polishing on his nature by his will; which is, in fact, the most wearisome possible, or rather impossiable, kind of self-attention. The old faults conquered, too, will be coming back on him just when he is conquering another set. And, turning round to fight them off, he will find the whole swarm loose upon him again; till, finally, getting worried, and vexed, and soured, and discouraged, he virtually, though perhaps not consciously, gives over his whole undertaking. O, if he could have gone to Christ, or to God, in a true faith-culture, and let his faults fall off as blasted flowers fall off the trees, dislodged by the life-principle in them, his beautiful thought of finishing a character would have been how easily put forward—without a care, too, and in the sweetest liberty! No man finishes a character who does not go above himself, and take the culture of God's own Spirit; by that growing out a character from within which can not be manipulated inwardly from without. If there be any good gift that cometh from above, and can not be made below, it is character.
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Unanswerable.

If the soul is immortal or an undying part of man, it must survive the death of the body. It is or it is not the conscious part. If it is not, then the dead are dead, soul and body, and both are mortal. If it is the conscious part, it is the only part God ever spoke to. How then could he say to immortality, "Thou shalt surely die." If the soul is immaterial, it is not material. Immateriality cannot die a material or literal death. If the soul dies a spiritual death it must be spiritually mortal, for nothing can die except what is mortal. If the soul is a spiritual thing and immortal, it must have spiritual immortality. Then it can not die a spiritual death.

If literal death destroys a literal thing, spiritual death destroys a spiritual thing. Again, if the soul is the only conscious part, it is the only part capable of sinning, and the only part that incurs or suffers the penalty of the law and this penalty is death. A death that does not kill is no death at all, neither does it mend the matter to say the soul is spiritually killed, for if the soul is spirit it can not die or be killed any other way than spiritually, and spiritually killing a spiritual thing is the same as literally killing a literal thing; so the penalty of the law is death. If it is not just that, it is just nothing, as we have shown, and we are at liberty to sin without fear of punishment of any kind.

DO THOSE in the church who complain that few even call on them, return what calls they do receive? Do not the neglected in some instances also neglect?

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 41. CHICAGO, MAY 13, 1873. WHOLE NO. 472.

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Contents of This Number.

First Page.
Evil Servants, Daniel Clow; "Behold the Bridegroom Cometh," J. D. Carey; Self-Culture and God's; Unanswerable.

Second Page.
Father, Care for Me, (poetry,) H. G. McCullock; Abraham's Offering, C. E. Darrow; Influence of Error on the Religious Feelings, (second article); Day of Judgment

Third Page.
"My Times are in Thy Hands," M. A. Tibbetts; Duties of the Hour, I. C. Wellcome; About Popes; Full Consecration; Praise Children.

Fourth Page.
Knowledge After Death; The Crucifixion; The Gate to Heaven; The Atonement; "Heirs to Heaven"

Fifth Page.
Seeking Light; "God of the Dead"; Transgressing the Law; Miscellaneous; News—At Home, and Abroad.

Sixth Page.
Experience, Fanny Parsons; Wanted—A Minister; Jesus and the Resurrection, C. C. M.; W. Mo. A. C. Conference; Time Conference.

Seventh Page.
Iowa Christian Mission Campmeeting; Letters from P. Holler, I. Record, S. C. Wellcome, P. W Hough, J. L Cary, C. C. Marston, Mrs. J. Rinehart, J. Tousley; Where Baby Joy Comes From, (poetry), Kittie's Mistake; Book and Tract List, and New Publications.

Eighth Page.
Business Department; Appointments; Advertisements; Marriages and Obituaries.

"Evil Servants."

BY DANIEL CLOW.

"But and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." (Mat. 24:49.)

This was uttered in contemplation of the general rising up of the people, in the last "generation"; and going forth (as illustrated in the parable of the "ten virgins") to meet the "Bridegroom" at his coming. And it is clear that the Lord anticipated a division among the people immediately subsequent to this, and that some would even smite their fellow-servants, and say, my Lord delayeth his coming, and begin to eat and drink with the drunken, (the nominal, frolicking professor of religion) and seek to draw us all into perdition with them. Nay, they boldly tell us now that our course has been one of shame, reproach, and folly; and that we have sinned against God and reason in our position on definite time. How can we, say they, by any fair exegesis of reasoning, claim that a knowledge of the time of Christ's coming is involved in the analogy of Christ's reasoning? And then follows an expression of deep distress in these words: "My heart aches at the desolation our folly has produced." And again: "It will not avail anything for us to inquire what the prophetic periods are intended for."

"It is too bad," they tell us, that the columns of our "representative papers" should be occupied with "definite time articles"; and the author of this charitable thought tells us, "I am almost certain that, could the mass of our people be allowed to express their opinions as to the propriety of occupying the columns of our representative papers with definite time articles, they would pronounce against it." And of this I have but little doubt. Nay, indeed they are saying, "My Lord delayeth his coming." And I must say that I doubt if even five of the "ten virgins" are left to welcome their Lord and Master.

Nay, there is a general abandonment not only of definite time, but also the prophecies which treat of definite time. And this is equivalent to a total repudiation of the personal second advent of our Lord and the establishment of his kingdom upon earth. Yea, the victory may be declared in favor of the brainless scoffers of the world, if indeed, traitors can claim immunity for their labor.

We gather a little comfort from the fact that there are a few confiding and faithful servants, holding on to the said prophecies as directed by the apostle who said, "We have a more sure word of prophecy, whereunto ye do well that ye take heed." And the positive injunction of our Savior, too, to watch even for the day and hour of his coming!

That there are many among the self-appointed teachers who, for a little notoriety among scoffers, are seeking to acquire the approbation of the world by the total abandonment of our faith, and an unconditional surrender of all that relates to manhood, is too obvious to admit of a doubt.

"The almost incessant agitation of definite time by certain elements connected with us as a people," says one, "has furnished the devil with plenty of material with which to hedge up our way." And another says, "There are thousands who believe in the near coming of Christ, and that, too, of the definite time question. They can tell you all about the prophetic periods. They seem to have the Bible on their tongues' end, and yet have not the spirit of Christ. A great deal of theory but no practice. A hollow theology which is only skin deep." This was uttered by another "representative paper," whose editor is entitled to the credit of indorsing the same in a separate column, in the following language:

"THE TEN VIRGINS.

In another column will be found an interesting article from Br. ———, on the parable of the ten virgins. We think it the best thing we have ever seen on the subject. We believe he has presented it in its true light."

Now we must not lose sight of the fact that all these are zealous advocates of "sanctification and holiness." And we congratulate them and ourselves also, that we are advancing in the knowledge of the constituent elements of moral perfection.

Nor will we complain of injustice and vituperation in all this, as it affords us corroberative testimony that we are, in very deed, drawing near, very near, the end of our struggle with "evil men and seducers, who are waxing worse and worse, deceiving and being deceived."

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If literal death destroys a literal thing, spiritual death destroys a spiritual thing. Again, if the soul is the only conscious part, it is the only part capable of sinning, and the only part that incurs or suffers the penalty of the law and this penalty is death. A death that does not kill is no death at all, neither does it mend the matter to say the soul is spiritually killed, for if the soul is spirit it can not die or be killed any other way than spiritually, and spiritually killing a spiritual thing is the same as literally killing a literal thing; so the penalty of the law is death. If it is not just that, it is just nothing, as we have shown, and we are at liberty to sin without fear of punishment of any kind.

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O Father, Care For Me.

B. O. M'CULLOCH.

O Father, take care of thy weak, faltering child,
For the billows are heaving and the storm-clouds are wild;
But one glimmering ray shines now on my path,
To save me from darkness, to save me from wrath.

The dark, thorny ways of the world I have trod,
Forgetful of Jesus, forgetful of God—
But the pleasures of earth—oh! how soon they depart
And leave not a blessing to rest on my heart

I have watched and I've prayed for many long years,
But o'er my pathway thick perils appear;
O Father, regard me, thine arms 'round me twine,
And bid the bright sun on my pathway to shine.

I will trust thee in darkness, I will trust thee in light,
I will follow thee by day, I will follow thee by night;
Whatever the cross, I will bear it along,
And Jesus shall be all my joy and my song.

I know the darkness will soon pass away,
I know his coming will not long delay;
Then courage! my soul; the winds and the storm
But herald the coming of that glorious morn!

Abraham's Offering.

BY C. E. DARROW.

And Abraham stretched forth his hand and took the knife to slay his son. (Gen. 22:10)

A fearful shudder comes over every Christian heart at the citation of this wonderful passage. We feel our hearts burn within us, and our natures shrink away from the fearful spectacle which is here presented. A parent called to offer up his only son! Who but the "Father of the Faithful" could have refrained from saying, "Lord, must I slay my own son? Dost thou not remember the precious promises that can be fulfilled only on the condition that his life be prolonged? Didst thou give him only to tantalize me? Remember the long years through which his birth was expected; how our hearts throbbed with delight at the expectation of a son; and how Sarah laughed when she heard the precious news of a promised heir. Dost thou not remember all these things." Thus would any other person but the venerable patriarch, I fear, have expostulated with God! But he who staggered not at the promises, entered no complaint against this command, but "rose up early in the morning," took his beloved son and the fuel for the altar, and set out upon a three days' journey to the land of Moriah, as the Lord had directed him. Here, upon one of the mountains, (perhaps the one on which Christ was crucified,) he takes his son, binds him hand and foot, and lays him upon the altar for a burnt offering. Now he stretches forth his hand to slay the lad, and, while the knife is uplifted, "the angel of the Lord called unto him out of heaven and said. Abraham! Abraham!! And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son, from me."

But, let us substitute one of ourselves in Abraham's stead for a few moments and see how the carnal heart would have led us to excuse ourselves from this fearful task. Perhaps we would have said: O Lord, let all my cattle be sacrificed before thee. Let every lamb of my flock bleed upon thine altar; or, if this will not appease thine anger; if sin lieth at the door so grievously that the blood of beasts will not satiate thee, then let *me* die—but let my son live. But if the offering must come from my own family; if it must be the fruit of my own body, then, O that Ishmael, 'the son of the bondwoman,' might die in his stead, for how can I give up Isaac, the son of Sarah, the son of my old age, the crown of my hopes, the solace of my life. If Isaac's blood must be shed, O then, let not my eyes behold it; and let it not be said that I have slain my son." It seems to me these would have been the natural promptings of every heart, and the quick response of every one but the "Father of the Faithful." From this figure of the atonement we may learn that it costs something to be saved; more perhaps, than the majority of Christians are willing to pay for it. "Abraham stretched forth his hand and took the knife to slay his son." Oh! how much there is in these words to thrill and make grateful every heart. Have we a just sense of their import? But here was the completion of Abraham's obedience and faith. Anything short of this and all would have been lost. This last agonizing moment, when the knife was taken and the hand uplifted to give the fatal blow, consummated the trial of Abraham's faith, and bequeathed it to the church of God as the most perfect of human models. "Abraham believed God and it was counted to him for righteousness."

"The Lamb of God which taketh away the sin of the word," prefigured by the son of Abraham, in due time appeared, made redemption for all, "tasted death for every man;" "gave himself a ransom for all, to be testified in due time"; destroyed "the face of the covering cast over all people, and the veil that is spread over all nations"; bringing "good tidings of great joy which shall be to all people"; for "all the ends of the earth have seen the salvation of our God"; "he is the true Light that lighteth every man that cometh into the world"; "he is the propitiation for our sins, and not for ours only, but for the sins of the whole world." These, with many other like passages, reveals to us what is to be the result of the trial of Abraham's faith; for it has been said "because thou hast done this thing, and hast not withheld thy son, thine only son; that, in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore....... And in thy seed shall all the nations of the earth be blessed."

Here then, is the mainspring of all our joy. It has in it more meaning, more light, and is of vastly more importance than any other passage in the whole Bible. It is the foundation—the corner-stone of the whole plan of salvation. All are blessed, because all are to be raised from the Adamic death. A death which is in, and of itself, eternal. It is therefore a very great blessing upon all mankind. To a person who is lost and ruined in death, it is an unspeakable favor to once more place him where he may obtain eternal life. Without this especial blessing through the atonement all our good works and labor for the good of mankind would avail us nothing. As one dies so dieth another, and "all would go to one place." But we have now the faithful promises of him who said, "come unto me all ye that labor and are heavy laden and I will give you rest." "For, as in Adam all die, even so in Christ shall all be made alive." To simply say that those who have once rejected Christ shall never be raised from the dead, is, in substance, denying an important part of the promise to Abraham, for all cannot be blessed without the taking "away the sin of the world."

The language of Christ is: "All that are in the graves shall hear my voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28, 29.) But it may be said this text implies nothing to them who have actually had the gospel presented to them and have refused its teachings. But the Scripture saith "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and convince all that are ungodly.... and of all their hard speeches which ungodly sinners have spoken against him." (Jude 1:15.) There is a class of individuals spoken of in the Bible as coming up and saying: "Lord, open unto us," to whom the Savior will say, "I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not." ...."these shall go away into everlasting punishment." Those who have rejected Christ, it seems to me, are the very ones that "shall be brought forth to the day of wrath." (Job 21:30.)

The Influence of Error on the Religious Feelings.

[Second Article.]

We resume the point respecting the melancholly ones, and remark that we would gladly rescue them,

1. From a condition of things so painful to endure. Sorrow of any kind excites the sympathy of the benevolent. The tender-hearted feel it a privilege to do something for the relief of the distressed. The widow and the fatherless need no plea beyond the fact that they are such. The neglected child is gathered into the ragged school. Cases of distress reported in the papers meet with prompt charity. The Sunday-school teacher places the children of the poor around his knee and tells them of the love of Jesus. Missionaries of Christ are sent through the streets of cities and to the lands of the heathen. Fire and flood do their work of destruction, and charity runs to the scene with both hands full. And wild war cuts and bruises and maims strong men, and pity drops a tear and goes to work earnestly to collect every imaginable thing that can alleviate pain and help and save human life. O! it is beautiful to think of all this, and a joy to give thanks to God for it, as the direct result of his compassion streaming through his Word upon the hearts of men. Nay, more, may it not indicate a large restoration in the coming ages of those who have had no opportunity in this dispensation of becoming acquainted with the love of God in Christ to the family of man?

Shall we not, then, deal out some of this charity to men who educated amidst stern dogmas, fail to see the bright and beautiful features of the economy of grace, and approach God with a feeling of distrust hampering their confidence, or of trembling forebodings partially eclipsing the calm light of the future? To ask them to break at once all the fetters which from childhood have surrounded their hearts, and to disregard all the limitations which tradition has set to the beneficence of God in relation to the disciples of his Son, would be to ask too much. To unlearn theological propositions—even though unscriptural—which have grown with our growth and become part of our mental constution, is the most difficult task that can be assigned to a Christian man. Even though he would be thankful to get free from certain apprehensions which burden his prayers and send a note of discord through his songs of praise, there is the fear lest he give up, although unwillingly, certain portions of that divine truth which gives form and consistency to the entire revelation of grace. Better keep the dust which clings to the gem than run the risk of losing any portion of the gem itself; or, in other words, better the tradition, mournful as it is, than undertake a disentangling labor which may issue in the rejection of some precious thought of God. Most fully do we sympathise in this feeling, for we are familiar with the experience it indicates; but then, upon the other hand, you clean your windows that the healthful light may enter your dwelling, and it cannot be forgotten with what holy severity our Lord rebuked those who obscured the Word of God by their traditions. To the question, "Where was your religion before Luther?" the prompt reply was, "Where was your face before it was washed?" Divine truth cannot suffer by the severest test. Its nature is its guarantee of safety. We may not be able to detect all the foreign substances which dim the light of heaven, but we may be sure that some of them cling to us when we are unable to come before our Father's face with rejoicing. The gladness of holy confidence should fill our hearts when we come to the throne of grace in the name of our glorious High Priest, and our words of praise should be the utterances of hearts that are penetrated with a sense of God's surpassing love.

2. The melancholy of doubt prevents the full enjoyment of the Gospel privileges. This is truism; but be it remembered that we are speaking throughout of a genuine Christian; we are assuming that our sorrowful one is a child of God, who nevertheless, in consequence of corrupted theology, does not know his Fathr's character so so well as he otherwise might. Well, now, what we have to say is, that our truism means something,—at least to us it has a meaning of profound value. Just recall the peace and gladness, the "joy unspeakable"—to use their own expression—of the early Christians after the descent of the Holy Spirit, according to the Master's promise, and ask whether there *could be* in their creed any shade of the bewildering horrors that make the modern worshiper so miserable at times lest a husband or a wife, a brother or a child, should endure everlasting torment without the faintest hopes of either deliverance or death. Would they, *could* they have sung in their assemblies some of the woful lyrics that modern poets have placed in the hymnology of the church? No, and for these sufficient reasons; they knew their own election of God; they were chosen in Christ Jesus to evelasting life—were fully accepted in the beloved One; for them there was no condemnation; the full privileges of God's children were theirs, and all things worked together for their good. But they also knew that their election, instead of involving the reprobation of the rest of human kind, involved, on the contrary, great and manifest blessings to all but the willful rejectors of the Savior, who are to be destroyed. They were to shine as lights in the world that others might be benititted; and they were trained by the discipline of special grace to be kings and priests to God and the Lamb, that in the ages to come, through their instrumentality, all things may be gathered together in Christ.

But we live in the "day which dawned at pentecost." There has been no dispensational change since that hallowed morning of grace. We have precisely the same privileges of calling, adoption, and justification that they had, and are to draw near as they did in the full assurance of faith. We are, as they were, a kind of first-fruits of God's creatures, and are to show forth the glory of him who has chosen us to be the lights in the world. It is obvious, therefore, we are to worship and trust, and rejoice in the Lord always, as did the men who were in Christ before us. Why should we not lay aside every weight, whether it come from Plato or pope, philosophy or tradition, creed or catechism, and run with patience the race that is set before us? There is every reason from the love of God, the death and resurrection of our Lord, and the work of the Holy Spirit, why we should do so. Our worshiping assemblies should be scenes of hallowed joy, our prayers the requests of implicit faith, and our praises bursts of adoring thankfulness. All has been done for us; we stand where stood Paul and John and their fellow disciples, and like them we should glory in the Lord whilst we live by him and work for him.

3. It is dishonoring to Christ to come to the throne—of grace with the gloom of doubt and apprehension resting on our spirits. Did he not say on the cross "It is finished?" Are we not "complete in him?" Is he not "made of God unto us wisdom, and righteousness, and sanctification, and redemption?" Why hesitate to accept the full boon, as if the Father's heart and hand were half closed when he asks us to come and enrich abundantly,—ay, even to be "filled with all the fulness of God." Is not this marvelous wealth of grace treasured up in Christ Jesus, our Redeemer, our Life, our Head, for the very purpose of being bestowed on them that believe [illegible] him? Something to do to make us fi[illegible]pients? Away with the Christ-dishonoring and soul-slaying fasehood! Not worthy of the least of his mercies? Of course not; but for that very reason we come with open arms and grateful hearts to receive large presents from the royal bounty of our munificent King. O, trust him fully, brother! and do not pain the loving heart of Jesus with thy foolish "ifs" and "buts," and conditions, and impossible qualifications! Trust him freely for everything, and let him see the bright joy of love and gratitude upon thy face when it is upturned to him in prayer and praise!

4. It is cruelty to the world to let it think that a man's faith in Christ produces melancholy. We do not pretend to have the power of changing the heart; that is the work of God's Holy Spirit; but we have the power—and it is our duty and privilege to use it—of giving by our manner of life a true representation of the influence of the Gospel. We should be, and can be, faithful *witnesses*. The professed disciple of incarnate compassion who is sullen, disagreeable, uncharitable in speech, indifferent to the welfare of others, selfish, or habitually wears a countenance of gloom, fears false testimony, which deters men of the world from examining the Gospel for themselves, and distresses the inquirer whose heart yearns for peace through the blood of the Lamb. We cannot be always telling them what our faith *is*, but we can let them see what it *does*. If it makes us humble, contented, patient, kind, and cheerful; if through its blessed influence we bear afflictions meekly, and continue trusting and loving under the sure conviction that all is right, we shall be admirable preachers of the Gospel, and worldly men who know us will say, "These people *have* a good Master!"—*Rainbow.*

The Day of Judgment.

There is an important sense, in which the whole of human life is one continued Day of Judgment....The doctrine of *a day* of judgment—of a single day or a set time for all mankind—seems to me to have originated in the mistake of construing passages literally which were intended to be understood figuratively....Without pretending to be wise above what is written, I think we may safely hold, that the day of judgment to every individual will be the day of his death. It will *begin then;* by what process and instrumentalities it will be carried on, and how or when it will end, are among the secret things which belong to the Lord our God.... What chiefly and essentially distinguishes the Christian doctrine of the final judgment has nothing to do with the time and circumstances of that event; it relates to the principle,—to the law by which every thing is then to be determined.

If there is one thing clearer than any other in Christian ethics, it is this, —that every man is to stand or fall according to what he is in himself; not by what he *does*, except in so far as it expresses what he really is....We shall all be judged at the last "according to what we have done, whether it be good or whether it be evil, because this *will make us what we are;* nevertheless, everything at the Judgment Day will depend on what we are.—*James Walker.*

HE that reproveth another without praying for him, or having compassion on him, is a merciless foe; no good physician, but a troublesome, thoughtless prater.

"My Times are in Thy Hands."

BY MARY A. TIBBETTS.

Assurances of timely succor and protection are not more sweet and comforting to the lonely, weary traveler, as he finds his doubtful way through the wilds of a foreign and hostile shore, than are the promises of the precious Bible to the way-worn Christian as he makes his perilous journey through the wilderness of this world, waiting for the glory to be revealed at the appearing of our Lord and Savior; and though while in his state of preparation he finds himself in an enemy's land, surrounded by innumerable foes, who are ever ready to impede his progress, and effect, if possible, his final overthrow, yet, in all the mysterious dealings of his Heavenly Guide, which, in his weakness he is not always able to understand, coming to him, as they frequently do, in floods of deep waters and storms of adversity, he is cheerful as he moves onward amid the fearful struggle, if able to look up and with implicit confidence repeat "My times are in thy hand." Oh! what words of joy and peace flow into the soul at this blessed assurance; and though at times dark waves of persecution are permitted to sweep over the pilgrim, it is only that more beautiful traits of the Christian character may be more fully developed. The brightest examples of constancy and integrity have shed their lustre upon the world through sorrows and afflictions more than through prosperity. As one writer has remarked: "Was it not so with the Apostle John in his exile? His character was there more truthfully displayed than when the popular preacher at Ephesus. Was it not so with Bunyan? No one would have heard of him had he not been shut up in Bedford jail." And are there not thousands who are brought out and developed by the trials of life? You have seen the seed cast into the bosom of the earth; you have also seen it bring forth a plentiful harvest; the wind, the rain, the dark night—all have some part to act in producing that grain in abundance from a single kernel. The uninterrupted sunshine would not have done it; the heat of summer undiminished and constant would not have done it. But night came with its dews, the wind with its breath, and the rain contributed moisture, and they all combined to produce the harvest. So out of trials have come, at times, the finest specimens of true Christian character, and the rarest instances of pure devotion to God. The moral storms that burst over the world now and then, have much to do in training men and women for usefulness now and immortality hereafter. Who then, would falter in, or shrink from, the pathway trodden by the illustrious, good, and great of all ages. All had the same reliable promises to lean on in their darkest hours—the struggle against the consequences of their own sorrows, and the chastisements inflicted by the faults of others; yet their times, the disposing of their lives for time and for eternity, were in the hands of the Great Omnipotent, without whose knowledge not a sparrow falls to the ground. Then shall not our trembling hearts be encouraged, our weak faith strengthened, and our souls comforted as we look forward to the glorious coming of our blessed Redeemer, who will then gather together all the precious "jewels" he has been mining for six thousand years; and though refined in the furnace of affliction, yet they will then understand it all, and with the Psalmist be able to say, "My times were in thy hands."

Weigh every step that you are about to take whenever passions become involved. How often do things assume a different aspect when they are fairly considered!

Duties of the Hour.

BY I. C. WELLCOME.

What hath the Lord enjoined upon us? Duties grow out of, or depend upon, our relations to times and events. Each generation of the Lord's people find duties peculiar to their time. While there are duties of a general character equally incumbent upon all, yet the apostles were not required to build an ark, nor the antediluvians to be witnesses of the resurrection of Christ. We are not required to look for "false christs," nor the development of "the man of sin." Neither was the primitive church required to know that the second advent of her Lord was "near, even at the doors," or to "lift up their heads and look," knowing that their "redemption draweth nigh."

But what duties rest with peculiar force upon *us*, of this generation? Evidently to recognize the filling up of the prophetic mould by the events of the past and the present; to mark "the signs of the times" in which we live, and recognize in them the proof that "the Gentile times" are closing, and therefore to "lift up our heads and look up, for our redemption draweth nigh."

We *are* called upon to "know that the kingdom of God is nigh at hand." (Lk. 21: 30.)

And, in consequence of this knowledge, it becomes *our* duty as a people to make the facts known as speedily and extensively as possible; to let Zion hear the glad news that her long absent Lord is now about to return. It is *our* duty to seek, with these truths, to arouse the slumbering and careless virgins and prepare for the coming of the Bridegroom. It is *our* duty to cry: "Behold he cometh, go ye out to meet him"! To sound the alarm to the nations and multitudes who are in their sins, that the judgment is at hand, the great day of God—the day of vengeance of our God is just at hand; and to urge them to repentance and obedience to God, that they may be accepted and gain eternal life.

It is *our* duty to discover between the light of God's Word and the darkness of accumulated heathen and popish superstitions and traditions, and to show all reverence for, and fidelity to, the pure Word of God, regardless of the popular will of the people, or the prejudices of those who are still in error. It is *our* duty to make clear distinctions "between the precious and the vile," righteousness and unrighteousness, that we may cling to the one and have no sympathy for, nor fellowship with, the other.

We are in the perils of the last days in the controversies of Zion; we are to despise no man; to sneer at no man's views, but to compare them with the Scriptures; if they agree, accept them, if not, give them no reverence. We are to be "gentle towards all men, apt to teach, in meekness instructing those that oppose themselves." We are not called to preach what pious men most like to hear, not what slothful or wicked men hate most, but to preach and teach the plain, clear truths of the gospel—prophetic truths, truths especially due this generation, "whether men will hear or forbear."

We are not called to speculate on intricate and uncertain points which are not really stated and demonstrable by Scripture testimony; nor to so apply or interpret Scripture that we may justify all the views and movements of the church in the past, or teachings of those who have sincerely proclaimed the advent of Christ at hand. Errors, and consequently, false movements have been the common lot of the church in all her pilgrimage. But we may take profitable lessons from the past, and gain a better knowledge of the way. With the truth due this generation, let us go forth publishing it in pulpit and press; by papers, books, tracts; at home and abroad, and by the way; from house to house; by exhortation, song, and prayer. Living it out in our lives. Using our means. Consecrating means, time, and talents to the one great object, namely, the the publication of the truth, so that sinners may be saved, the church of Christ fed and built up in the Lord, and we be found ready with all the living church in the day when Jesus shall come, to say: "Lo! this is our God; we have waited for him and he will save us"; and with all the redeemed host sing, "Thou hast redeemed us by thy blood, and hast made us unto our God kings and priests, and we shall reign on the earth."

About Popes.

When a Pope dies there are some peculiar ceremonies. For instance, as soon as it is known in his palace that he is dead, a man enters the room where his body lies and raps on his head three times with a silver mallet, calling his name three times; then having waited for the reply, which he knew before-hand would not come, he announces formally that the Pope is dead, as if the rapping on the skull were the final proof. Then the great bell of the capitol is tolled, and everybody knows by that what has taken place; then there is a funeral of nine days, in which time the city seems given over to noise and disorder, as if it was without any one to govern it. Meanwhile, watched day and night by a guard, he lies on a sumptuous bier, with tapers blazing around him, and crowds of people come and kiss the toe of his slipper, and look at him in his splendid robes, and at last he is laid away in the vault, and the cardinals begin the struggle for a successor.

The choice is always from their own number; consequently everybody aspires to the office; and deep is the scheming as soon as there is a probability that it will become vacant. Each is entitled to one vote, and his right cannot be taken from him. Even if he is a criminal, he may be taken from prison to vote. The Pope must be an Italian by birth; no man from any other nation has occupied the place for nearly three hundred and fifty years.

At the ceremony of inaugurating a new Pope, one of the customs is to put a bunch of tow on the end of a staff and burn it just before his eyes, and while it is swiftly burning and perishing, the voice of the official who holds it solemnly says to him, "St. Peter, *sic transit gloria mundi*," to remind him that all things are vain and perishable.

It used to be necessary that the horse ridden by the Pope on state occasions should be gray; and when he mounted it must be from a stool with three steps, and if any royal person were present, he should hold the stirrup, and walk beside the horse, leading him.

The first who dared to set himself above sovereigns was Leo III., who was a friend to Charlemagne; and at some grand festival where the French nobility and Roman clergy were present in all their glory, Leo came forward, and to the surprise of everyone, placed a magnificent crown on the head of that prince and anointed him.

After this, the Popes took part in politics, made wars and treaties, forbade marriages, and excommunicated whoever displeased them. They meddled in the affairs of nearly every court in Europe, and made themselves a terror. The excommunication of a sovereign was felt to be a most dreadful calamity, and no wonder; for while he was in this state, the church bells were not rung, sacrament was not administered, altars and pictures were covered with black cloth, statues of saints were taken down and laid on beds of cinders and ashes, and there was a general appearance of desolation and mourning.

Sometimes the Pope granted what was called a "dispensation," if the offender would build a church, or pay a heavy fine; and in [illegible] a vast amount of wealth was [illegible] by this great potentate. A [illegible] was liable at any moment [illegible] forfeited if he gave offence in [illegible] It was so in all Catholic countries [illegible] there were frequent contests between property and rights were given up, but the one man at the head of the Romish church usually prevailed, for his secret agents were everywhere and men were superstitious and fearful. More than one king asked his forgiveness, going barefoot and on his knees even, to sue a pardon.

The number of popes, according to the Romish calendar, from St. Peter to Pius IX., is two hundred and fifty-eight. Not many of them have been known by their true names: thus, Nicholas Breakspeare, an Englishman, and the last who was of foreign birth, is known in the list as Adrian IV. Immediately after his election, the Pope takes a new name; the first one who did this is supposed to have been ashamed of his own, which was Osporco (hog's flesh) and his successors, without similar reason, followed his example.

Peter has not been a name chosen, because none wished to assume that of the first, the vicar, as they say, whom the Master appointed. There have been sixteen called Gregory; Clement, fourteen; Benedict, fourteen; Innocent, thirteen; Leo, twelve; Pius nine. The present Pope, Pius IX., has occupied the place longer than any other.—*Christian Weekly.*

Full Consecration.

"Put on the whole armor of God."
"This is the will of God, even your sanctification."

That we may attain to any state of grace, it is, of course, necessary to believe that state attainable. Could one ever receive the forgiveness of sin doubting or disbelieving the possibility of receiving forgiveness, or of Christ's power to forgive?

Do we believe that *here* we may be "pure in heart," "pure even as he is pure"? (1 John 3:3.) Do we *believe* that the "blood of Jesus Christ cleanseth from all sin—from all unrighteousness"? (1 John 1: 7–9), and that "He gave himself for us, to redeem us from all iniquity"? (Titus 1:14.) Do we *believe* that he is able to "establish our hearts unblamable in holiness before God"? (1 Thes. 3: 13.) Do we *believe* and pray with the apostle that we may be "sanctified wholly, soul, body, and spirit," not at death, but in life? For we are to be "preserved blameless unto the coming of our Lord and Savior Jesus Christ."

"Then, having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.) Let us at once seek to attain to this great blessedness, for now is the accepted time: today is the day of salvation; *now* is the Fountain open; *now* may we wash and be clean.

But how to step into these Bethesda waters, for we have no strength of ourselves? "My God shall supply all you need," "his grace is sufficient," not only to sanctify and save, but to assist us to "lay aside every weight and the sin that doth so easily beset us," and enable us to make an offering complete and perfect; to lay our little all upon the altar—little in reality, but still our all. And how the soul shrinks from the sacrifice! Oh! the agony, the anguish of self-crucifixion! Oh! it is no small thing to consecrate ALL to God, body, soul, spirit, time, talents, influence, reputation, aye, all of life, a living sacrifice; yet nothing else will meet the demands of God.

But how shall we know when the offering is perfect and entire, the sacrifice complete? "If in anything ye be otherwise minded, he will reveal even this unto you." Come then, O my soul, and with heart and life all dedicated to God, accept the blessing Christ waits to bestow. "From all thy filthiness and from all thy idols I will cleanse thee." This is the word of promise. Cast thyself upon it, and as sure as thou dost believe, and doubtest not, refining fire shall go through thee: all thy dross shall be removed, and the assuring spirit shall sweetly whisper, "The work is accomplished, thou art wholly mine."—*Sel. by G. E. M.*

Praise Children.

There is an old superstition that praise is too good a thing to be given to the children; that it is too rich for their mental and moral digestion. Some parents are so afraid that a child will grow proud, that they never praise him, and this course is often disastrous. It is apt to produce either too much self-assertion—for self-assertion is a legitimate outgrowth of the withholding of commendation to which one is entitled—or to engender a self-distrust or melancholy hopelessness of disposition.

Praise is sunshine to a child, and there is no child that does not need it. It is the high reward of one's struggle to do right. Thomas Hughes says you can never get a man's best out of him without praise. You certainly can never get a child's best out of him without praise. Many a sensitive child, we believe, dies of hunger for kind commendation. Many a child, starving for the praise that a parent should give, runs off eagerly after the designing flattery of others.

To withhold praise where it is due is dishonest, and in the case of a child such a course often leaves a stinging sense of injustice. Motives of common justice, as well as regard for the future of the child, should influence the parent to give generous praise for all that deserves it. Of course there is a difference in the constitution of children. Some cannot bear so much praise as others, and some need a great deal.

It should never be indiscriminate. We remember a wonderful woman who taught school in one village until she educated a part of three generations. She was one of the most successful of teachers. But her success lay in her gift of praising with discrimination. A bad boy who was a good scholar got praised for his brilliancy, sandwiched between her abomination for bad behavior, and so was won to better life; and we recall a good girl who had no gift of learning rapidly, but who was saved from utter despair by the praise she got for her untiring industry. Into the discouraged hearts of the children the praise of the teacher came like sunlight. And the virtues, like other fruits, can ripen in the sunshine only.—*Edward Eggleston, in Christian at Work.*

A HUMMING-BIRD met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me and called me a drolling dolt."

"Impossible," exclaimed the humming bird. "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may some day become your superiors."

If you wait till you get a perfect pastor before you sustain one, you will wait till doomsday. There are none such on earth. Your pastor, whom you are censuring so severely, is probably as good as the majority of God's servants.

Be ye humble before God, but resolute before men.

Advent Christia [illegible]

L. C. Collins, [illegible]r.
Wm. Sheldon, · · Associate Editor.

⁂Give your Name, Postoffice, County and State every time you write.

CHICAGO, Tuesday, May 13, 1873.

KNOWLEDGE AFTER DEATH.

In a recent number of the *Christian Advocate* an article appears from E. L. Fancher, LL.D., in support of a life of consciousness between death and the resurrection.

Great men are getting waked up on this question, but they fail to bring great arguments, not because they lack talent, but because they are on the weak side of the subject. The writer says:

> One overwhelming thought is true: all the human souls who once had an abode in mortal flesh on this earth from the time of Adam and the patriarchs to the present day still live! They who have died have only passed through the mortal scene, and emerged into some intermediate state of their immortal economy beyond the grave. They are not extinct nor annihilated, nor have they passed into forgetfulness or sleep.

That will pass for a "thought," but all thoughts are not true. We prefer proof. Thoughts prove nothing. Such a thing as a living soul, disconnected from a body, is a creature of imagination. The soul, when the term is used to signify life, may be said to leave the body, but not to *live*, as it is not an entity. A personal soul never leaves the body at death, or at any other time. The writer adds:

> Why should it be thought that the ties of sympathy and interest which in this life bind the souls of believers are severed by death? It cannot be that the departed mother has forgotten her child, the husband his wife, or the child its parents. Holy friendships are only refined by holier employments. It is said that memory is the seat of knowledge. If knowledge be made perfect in the heavenly state, the functions of memory must be quickened and unimpaired. To the earthly perceptions there will be added the heavenly, and insatiable faculties will be ever susceptible of sacred enjoyments.

Here are several conclusions deduced from assumed premises. First let the *proof* be given that the soul is conscious after the death of the body. It is easier to take this conclusion for granted; but this is the point in dispute, and here *proof* only can settle the question. "The dead know not anything" sounds unlike proof in that direction; and yet this is a Bible statement: nor can its force be turned aside by the statement that it refers only to the body, and not to the soul, for that would be equivalent to saying that the body only is the knowing part during life, thus depriving the soul of intellect entirely; for whatever part possesses knowledge during life is deprived of it in death. The writer proceeds:

> No want or weariness will be known. "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat....and God shall wipe away all tears from their eyes.

But this text refers only to the resurrected saints, and has no allusion to disembodied men. Did immortal souls ever "hunger" or "thirst," or suffer from "heat," or shed "tears"?

The following attempt at proof is made:

> When our blessed Lord confuted the heresy of the Sadducees, who denied the resurrection, he said to them, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." The declaration of our Savior fully proves that the soul outlives the body, and that the souls of the patriarchs he thus named were living with God, each retaining his own identity.

How strange that the fact is constantly overlooked by our opponents, that this argument of the Savior was "touching the resurrection," and not touching a disembodied state! Jehovah is not the God of the "dead" in *one sense* of the term—the same sense used upon another occasion when he said, "The maid is not *dead*, but sleepeth"; not dead in the sense of *finality*, as the Sadducees claimed: in *that* sense of death he is not a God of the dead: but in consideration of the fact that they are to wake up, he is pronounced their God, for *prospectively*, "all live unto him," though dead to human view.

Another fruitless attempt is made to prove a disembodied state, as follows:

> There are other proofs in the word of revelation which testify to the same great truth: "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight....and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." The apostle in the chapter preceding this verse individualizes and mentions by name many glorious witnesses of the faith, beginning with Abel. These all had died in the faith, having desired a heavenly country; and we are told by the infallible word of truth that God "hath prepared for them a city." We have here no continuing city, but seek a city out of sight, which hath foundations whose builder and maker is God. Its mansions gleam beyond the mists of the dark valley. Our blessed Lord said, "In my Father's house are many mansions....I go to prepare a place for you." Wondrous thought! A heavenly home of many mansions, prepared by Jesus for his followers! What did he mean when he said, "Where I am ye may be also"? Dr. Clarke remarks on this passage, "I am going to that state of glory where there is not only a place of supreme eminence for myself, but also places for all my disciples; various degrees of glory, suited to the various capacities and attainments of my followers." The words "many mansions" convey the idea of a social [illegible] habitations of near proximity where a [illegible] society dwell. Social and friendly intercourse is an incident belonging to such a society, and this involves a knowledge of, and communion with, each other. The conversation will be on topics of interest and pleasure, and the identity and character of each of the inhabitants shall be perfectly known. "As we have borne the *image* of the earthly, so we shall also bear the *image* of the heavenly.

1 While we are told that "these all died in faith," we are also told that they had "*not* received the promises"; they saw them "afar off."

2. While they looked for a city, it was a "city *to come*"—not a city to emigrate to.

2. While Christ spoke of "mansions" to be enjoyed by his disciples, and of going to prepare a place for them, he did not intimate that he would receive them in a disembodied state, or before the resurrection, but expressly affirmed "I will *come again* and will receive you unto myself"—and when he comes again the saints will rise; so they will be received in their *resurrected* state instead of a disembodied state.

4. The "image of the heavenly," instead of being a disembodied state, is simply the image of immortality borne by Christ when raised as the first-fruits of the holy dead. "Our vile [corruptible] body" will be changed, and fashioned like Christ's glorious body.

Again he states:

> Our Lord's intercessory prayer will be answered to the joy of his faithful followers, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

Be with him *when?* Instead of guessing that it will be at death, we hear Jesus saying "I will come again and receive you unto myself": they will behold his glory, but not in a disembodied state.

> The "general assembly and church of the first-born, which are written in heaven," are a glorious company of happy associates, with whom the isolation of solitude is unknown. Social intercourse will highten their heavenly felicity. They will never sigh for the society of a lost friend, but will experience the perfect bliss of the "communion of saints."

Yes, "written in heaven," but not *living* there. When Christ sent out his disciples to cast out devils, he said to them, "Rejoice not that the spirits are subject to you, but rather rejoice that your names are written in heaven." (Lk. 10: 20.) Yet they were living on the earth. The resurrected church of the first-born are to come to Mount Zion, when Jesus and the angels come from heaven.

Our friend goes on to say:

> St. Paul looked forward to the social joy of heaven when he expressed his persuasion that he should meet and recognize his friends of Thessalonica after death. "For what," he exclaims, "is our hope, our joy, our crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at his coming?" Stations, ranks, eminences, and dignities may display the differences in glory of the redeemed; but it is believed by great and good men, who have made the Bible their life-long study, that earth's pure and valued friendships shall be renewed in the bright world above. If such friendships do not survive the grave, how can it be that God shall wipe *all* tears from the eyes of the saints? How often here in contemplation do we "join our friends above, who have obtained the prize?
>
> E'en now, by faith, we join our hands
> With those that went before;
> And greet the blood besprinkled bands
> On the eternal shore.
>
> The wise and the good of all ages will compose the happy community of the redeemed and shall be fellow-worshipers and fellow-citizens in that vast assembly. The glad theme of their most ecstatic song has been wafted to our ears from that isle in the Ægean, "Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and hast made us unto God kings and priests."

"In the presence of our Lord, Jesus Christ, at his coming," sounds quite unlike being with him at death, in a disembodied state, or "in the world above." Tears are to be wiped from the very eyes that have wept, and not from the eyes of shades that never wept tears. Our friends cannot obtain the prize before the judgment; and when they sing the song referred to, they will not suppress a part of it, but sing, "We shall reign *on the earth.*"

THE CRUCIFIXION.

A friend wishes to know whether Christ was crucified on Friday, as many claim? We answer, No. That impression has its only foundation in the fact that the day succeeding the crucifixion was a *Sabbath* day, and it has been taken for granted that it was the seventh day Sabbath, while John expressly affirms, "And *that Sabbath* was an high day"—or a *festival Sabbath.* It was no uncommon thing for two Sabbaths to come together, as in this case. This entirely does away with the argument for the crucifixion on Friday; for he could rise on the morning after the Sabbath which was preceeded by an "high day" Sabbath, or festival Sabbath, and still allow Jesus time to be "in the heart of the earth three days and three nights." The effort to crowd in three days and nights between Friday night and early Sunday morning—only about thirty-six hours all told—on the principle that a fraction of a day is counted for a day is entirely inexcusable. It is true that a fraction of a day is counted for a day *provided* the fraction exceed one half; and this principle is needed to make out that Christ was crucified even on *Thursday* instead of Friday; for he did not die till *three o'clock* p. m. our time, leaving only three hours to the beginning of an other Jewish day, too *small* a fraction to be counted as a day. From this point we will commence to count to find three days and three nights, on the principle of allowing a fraction to stand for a whole day, or a whole night, provided that fraction shall exceed one half. Thursday night is *one* night, Friday night makes *two* nights, and Saturday night makes *three* nights, lacking a little fraction, for it was "yet dark" when Jesus arose. Thus on this principle we get the right number of nights. Now let us count the days on the same principle. Thursday was too far gone to count a fraction as a day, so Friday was *one* day, Saturday made *two* days, and about 12 hours of Sunday, (the day beginning with the evening) makes a fraction of *three* days, only just large enough to count. Even this count falls about 12 hours short of three *full days and nights* (about 60 hours out of the 72 hours,) while if crucified on Friday he was dead only 36 hours out of the 72—only *half* of the full time.

THE GATE TO HEAVEN.

On a recent funeral occasion, a clergyman attempted to comfort the mourners by affirming: "Death is the gate to let our friends into heaven." Again: "We enter through the gate of death, and meet angels." After drawing this picture, he proceeded to spoil it after this fashion: "When the last one dies, Christ shuts and locks the gate, and throws away the keys; and thus death is destroyed."

After this eulogy upon death it is too bad to lock the gate and throw away the keys. If death is such a great blessing, why not let it continue? Why lock the gate of heaven and throw away the keys?

But is death a blessing? "*Sin* entered into the world, and *death by sin.*"

Did sin really bring a blessing into the world, even a passport into heaven? Is our entrance into heaven the result of sin? Let us go back another step, and we find that Satan brought sin: So from the assumed premise the following conclusion is inevitable; death is the gate of heaven, but death owes its origin to sin, and sin owes its origin to Satan; so without Satan's effort, we never should have had this gate to heaven. Are we really so deeply indebted to Satan? Is he the great benefactor of the race?

When we trace the matter up to its fountain head we discover that the theory of salvation for disembodied souls is dependent upon Satan, in part, at least; for the disembodied state is the result of death, and death is the result of sin, and sin emanated from Satan. In other words, if it had not been for Satan, there could have been no sin; if it had not been for sin, there could have been no death; if it had not been for death, there could have been no disembodied state, (if there is any now;) and without a disembodied state, there could have been no salvation of disembodied men; so this kind of salvation rests upon *sin* and *Satan* as chief corner stones. God's plan deals with veritable men, who could be saved without first dying.

THE ATONEMENT.

> What would have been the condition of the human race had there been no provision made for their salvation, through the atonement of Christ? Would generation after generation return to dust and be as though they never had been? Or would their spirits be consigned to that doleful region where Pluto reigns, and there to be tormented for ever and ever? And what benefit would the atonement be to the wicked, or what change will it make in their condition? Will they not be as though there had never been a Savior?
>
> This is a matter on which information would be desirable. Yours respectfully,
>
> H. J. Hughes.

1. Without a provision for salvation through the atonement, the wicked would have received the punishment which their sins call for, after being judged; and those who now reject the proffered benefits of the atonement will share the same fate. If God had not arranged that Christ should be the judge, he could have made other arrangements, for he would not have punished unjudged sinners. But as the matter is now arranged, it is impossible for the dead either to be raised or judged except by Christ.

2. If there had been no salvation arranged for man through the atonement, the spirits of men would have been no more capable of punishment than now. God deals with the *man himself* for sinning, and that, too, after judgment. Not by inflicting endless torment, but by giving him the "wages of sin," after the day of settlement arrives, which is to be not only death of some kind, but the "*second* death."

3. As atonement signifies agreement, concord, or reconciliation, it can affect only those who *accept* proffered pardon. The atonement must effect a moral change in the condition of men, before it can effect a physical change. But men must come up to be judged for their sins, even though they expect the atonement and thereby loose its proffered benefits.

"HEIRS OF HEAVEN."

While theologians freely talk about our being "heirs of *heaven*," we fail to find anything of this kind in the Bible. We read of being "heirs of the *kingdom*, which God hath promised to them that love him." (James 2: 5.) But he has never promised us heaven, but rather, "the kingdom *under* the whole heaven," (Dan. 7: 27,) even "the kingdom prepared for you from the foundation of the world." (Mat. 25: 34.) Again we read: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.)

What promise? Says Paul: "for the promise that he should be the *heir* of the *world*, was not to Abraham, or to his seed through the law, but through the righteousness of faith." (Rom. 4: 13.) Not heir of heaven, but "*heir of the world.*" Such is the testimony of the Bible—"heirs of the kingdom," and "heirs according to the promise," and "heirs of the world." Is Bible testimony reliable? Then theology is wrong.

Again, we are said to be "joint heirs with Christ," (Rom. 8: 17.) So of course we shall be joint possessors; and "joint heirs" come into possession at one and the same time—when the youngest heir is of age. Thus we learn (1) that Christ is still an "heir" of the kingdom, and not yet a possessor, though he has gone into a far country to have his right to the kingdom recognized, and to return again. (2.) Being joint heirs with him, we shall all receive the kingdom at the same time, thus it is true that "they without us should not be made perfect." (Heb. 11: 39.)

Seeking Light.

Editor Times:

For thirty years I have preached the gospel of the kingdom, being now pastor of the Congregational church in this place. Some of my members take your paper, and hold your views, at least in part. They have kindly brought me the numbers from week to week, and have loaned me several works by yourself and brethren, which I have read with much interest and care. I find myself sympathizing with some of your opinions wherein you do certainly apply a corrective to orthodox errors, which I have for many years deprecated, and labored and preached against, and shall do so yet more strenously in the future.

But *one* of your prominent doctrines has struck me with surprise, and has led me to a thorough and candid examination of the whole ground. It is your doctrine of no soul separable from the body, or existing apart from it. I have been wont to hear of *soul-sleepers*, and have understood them to teach an entire unconsciousness of the soul through the long sleep of death. There are arguments that do favor that view; and it is certain that many orthodox teachers are giving altogether too much activity and knowledge to the sleeping saints. But your view is, I perceive, not that of the *soul sleep*; you are teaching that there is *no soul at all* in death. That looks to me very different. I have been for some weeks thoroughly searching into the grounds for it, and carefully examining your works on the subject and those of your brethren. And with a sincere desire for the truth I have come to the deliberate conclusion that *on that point*, you are wrong. And, it seems to me, as if you yourself can be brought to see your mistake in this respect. I say this on the ground that you yourself are an honest, candid Christian, and are sincerely desirous to come at and to proclaim the truth. I have that much faith in you, or I would not write you this letter.

There is another reason why I write. Having been for some months reading your paper, and looking calmly, as an outsider, at your views, and sympathizing in some of your endeavors, I can judge somewhat dispassionately of the movement and its prospects. And my opinion is that your view on this one point is damaging the progress of your other and more important views. If you be in er-here, as it seems to me you are, it is an r repulsive to the mass of the people, and rror easily refuted; and when this is , it prejudices the masses against your r ideas. For this reason I think it worth while to review the subject candidly, see if a little different position cannot be

s I have been spending so much time in oughly investigating this point, I am what prepared for a treatment of the er; and, if you wished it, I should be ng to furnish a series of articles for your r, giving the argument in favor of a real-istent soul in death (though unconscious or less if you please). This would not mit you or your paper to the view, but d give you opportunity, if you felt it ssary, to reply from week to week give the argument as candidly summed n your side. Would not a calm discuss of the subject, in this Christian spirit, be nefit to the cause of truth, whatsoever conclusions arrived at? My own earnest re is simply to know "what is truth"? I trust we all are anxious for only one thing. You can signify your will-ess to accede to the proposal by inserting (if you think best) in your paper.

have the honor to be yours sincerely,

S. B. GOODENOW.

Ve like the tone of the above letter. reathes a spirit of earnest, candid estigation, showing that truth, not troversy, is the writer's object. at he should differ somewhat from views is not surprising. He occu-s just the ground very many have le in the transition state between common orthodox views and our t. The learned and able Constable l for a time to the same opinion, as he soul in death, but has since aban-ed it, and given us one of the t works ever written upon "Sheol l Hades," in proof of the absolute onsciousness of the dead. And if "dead know not anything," if their y "thoughts" have "perished," the l must virtually be as dead as the ly is, leaving little occasion to con-ert nice distinctions, as to whether such a state it may not still exist in parate condition.

l'he difficulty in the writer's mind ms to lie here. Educated, like all us, to believe that the soul is, of it-f, a separate, distinct personality—body only its dwelling place—a de-l of this view is, to him, a denial t man has any soul at all. Now, believe that the man himself is the l; and that, when the man dies, the l dies. Man is the result of mate-l organism, vivified by the spirit of from God. God made man of the st of the earth, and breathed into nostrils the breath of life, and he the man—became a living soul—crea-re, or person. In this sense the Bi-e speaks of the souls that went down to Egypt. The souls Joshua utterly stroyed with the sword. (Josh. 10: .) The souls that were saved in the k by water.

The man and the soul are thus made e; and when the man goes down to e grave the soul goes into the grave. b says, "His soul draweth near to e grave." (Job 33: 22.) The Psalm-t says, "But God will redeem my ul from the power of the grave." 's. 49:15.) When God saved Heze-ah from the grave he said, "Thou ast, in love to my soul, delivered it om the pit of corruption." (Is. 38: .) These Scriptures manifestly ach us that the soul of man goes into e grave in the same sense that the an goes into the grave, where there no work, nor device, nor knowledge, r wisdom; and there he sleeps—the hole man—till he shall be awakened the morning of the resurrection.

This is the Hebrew faith. This is od's revelation of man's only hope of future life. Death is a sleep to the hole man; and a sleep so profound at none but God, who raiseth the ead, can awake us from it.

Our brother very truthfully remarks at "It is certain that many orthodox achers are giving altogether too uch activity and knowledge to the eeping saints." The Scriptures give one at all. And no Scriptural doc-ine is so much needed in these days as "a corrective to orthodox errors" as this very one. Spiritism is blighting the church, sapping the foundations of the Christian faith, and blaspheming its Founder. These sad fruits are but this orthodox error, respecting the dead, gone to seed. This doctrine of the state of the dead has graded the track and laid down the rails; and Spiritists had only to put on the rolling stock and run the train. And the Bible view, as held by Adventists, is the only one that will effectually meet and combat this error. This takes it out by the very roots; it tears up the track, leaving neither ties, rails, nor grade.

While we do not purpose to open our columns to mere controversy, we hold ourselves open and ready to receive and give whatever of light we can as it shines from the sacred page.

"GOD OF THE DEAD."

A friend desires to know whether the statement made by the Savior concerning his Father, "He is not a God of the dead, but of the living," (Luke 20: 38,) in connection with Paul's statement. "To this end Christ both died and rose, and revived that he might be Lord both of the dead and the living," (Rom. 14: 9,) does not teach that Christ is the God of the dead instead of his Father? That this cannot be the Savior's meaning is evident from these considerations:

1. In the same sense in which Christ is styled the Lord of the dead, he is also styled Lord of the "*living*," while the Father is also pronounced "God of the living."

2. God said to Moses, long years after Abraham died, "I am the God of Abraham," &c,—not my Son shall be their God, but "*I am* the God of Abraham, and Isaac, and Jacob." Christ adds: "For all live unto him," though dead unto us; that is, "all live unto him" prospectively—in view af a coming resurrection. To refute the Sadducee theory of the eternity of death over those patriarchs, Christ affirmed, "He is not a God of the dead," for in view of the resurrection, they "all live unto him," else he would not have pronounced himself their God. With the Sadducee view of death, endless death, he is not "the God of the dead;" and it was that view, and nothing else, that his remark was aimed at. The argument was simply this: as God is Abraham's God, but is not the God of those who are *dead forever*, therefore Abraham must live again by a resurrection; in view of which *prospectively* "all live unto him." He is not the God of the dead in the Sadducee sense of death.

TRANSGRESSING THE LAW.

Paul in giving an account of the penalty passed upon all men, through the disobedience of Adam, (Rom. 5: 13,) says: "For until the law sin was in the world, but sin is not imputed where there is no law." Please explain what law Paul referred to, and if not the Mosaic law, in what way could sin be in the world before Adam's transgression?

B. F. WORKMAN.

It will not do to affirm that there was no sin in the world before the giving of the Mosaic law, for Paul affirms that "sin was in the world" until that event; yet "sin is the transgression of the law." The simple truth is, the expressed will of God is called his law, in the various stages of its development, both before and after the day of Moses—it being one law with various features of development Adam's sin consisted in transgressing God's law, "Thou shalt not eat." But the will of God was more fully revealed subsequently. Each sin is the transgression of some feature of divine law. A new form of law was given under Moses, and a later form under the gospel. There was no sin in the world till Adam transgressed God's law.

TAKE THE OFFER.

We call attention to the new advertisement of our Business Agent, offering special inducements both to subscribe for, and to get subscribers for THE TIMES; also to those who are in arrears to pay up the old score, and one year in advance.

It is hoped by this means to increase our list of paying subscribers so as to sustain our paper in its great mission, and at the same time give these valuable works donated, a wider circulation. Every one wishing to disseminate Bible truth in opposition to the traditions and fables of men, now have the way opened by which they can do so effectually. Many who feel unable to buy tracts to read and distribute, can avail themselves, of this offer and at the same time confer a double benefit upon the cause they wish to promote, inasmuch as it will increase the circulation of both the paper and these publications. We do hope our friends will take hold and rush this work right along as they certainly can do it, and the cause demands that they should.

Field's discussion is an able presentation, and a triumphant vindication of our views as to the state of the dead, meeting the strongest arguments on the other side, and is just the work to put into the hands of those who are willing to examine fully the question.

As to Constable's work upon the nature and duration of future punishment it has no equal. It is the production of a ripe scholar, an able critic and divine thoroughly conversant with the original Scriptures, and treats the subject in a masterly and convincing manner. As this work is published by parties outside of the Advent body it will meet with far less prejudice in its circulation, and be read by many who would throw it aside, if it came to them having our imprint. It is doing a great work in leading those who examine it to abandon the unscriptural dogma of endless life in misery, and accepting the revealed truth of life everlasting only in Christ.

"The Bible Doctrine of the Soul," is a new work by Prof. Ives of Yale College; of which too much cannot be said in its praise: and we refer the reader to a full notice of it under the head of Book Notices. We appeal to each reader to interest himself earnestly in this work, for you can help us in this way if in no other.

OUR JUNE MEETING.

A very important meeting of the Western Association is called for June 10, at which it is very desirable there should also be a full attendance of delegates from our conferences. The committee on whom devolves the responsibility and labor of making the necessary arrangements, ask the favor of all who expect to be present, to notify at once our Business Agent, A. W. Tucker, to that effect. In so doing it will very much aid the committee in making needful accommodations. Please do not neglect it.

NEWS OF THE WEEK.

AT HOME.

—Stokes has been denied a new trial and will no doubt be hung.

—Oaks Ames died at Boston on the night of the 8th.

—Hon. Salmon P. Chase, Chief Justice of the United States Supreme Court, and long one of the leading statesmen of this country, died at New York city Wednesday of apoplexy, aged 65 years.

—The reports from Louisiana during the last few days indicate a condition of civil war the extent or limit of which cannot now be foretold. An attempt was made on Thursday to assassinate Kellogg in New Orleans. The steamboat men refuse to carry United States troops to the locality of disturbance.

—A dispatch from Yreka says the Modocs are supposed to occupy the position held at the time of the massacre of the Thomas command. Possibly there would be no movement of troops till the arrival of the Fourth Infantry from Arkansas. Lieutenant Harris' condition was precarious. Captain Helzer, of Oregon, has raised a company of thirty volunteers to protect settlers in Southern Oregon.

THE DIXON CALAMITY.

Some of the particulars in regard to the fall of the Dixon bridge are given below. It is proper that the full measure of grief, the mourning and weeping that fills the peaceful homes of Dixon should have an impression on the people everywhere. It would strain the ingenuity of the devout believer in the dispensations of Providence to show that their was anything in the appalling hour that betokens the hand of the Lord. A peaceful and orderly crowd of people assembled on Sunday afternoon to witness a religious ceremony. The right of baptism by immersion was to be conferred on a number of persons as a result of a religious revival, and it is fair to presume that the majority of those who had assembled to witness it were prompted by a religious sympathy. It was in this very act of religious devotion that the disaster came upon the people. The moral causes which have been assigned in certain quarters to explain other disasters would be blasphemous here, and this teaches, the falsity of reasoning that seeks in Providence an explanation for the errors of man.

Sabbath morning dawned warm and bright. The ceremony of immersion by the Baptist church, which had been several times postponed, was announced for 12 o'clock, and eleven converts presented themselves for the rite of baptism. The mildness of the weather drew a large crowd to the river, which gathered upon the steep banks, and upon the bridge, at the north end of which the ceremony was to be performed. The morning service in the churches was just closing, and as the bridge was a thoroughfare the throng receive constant accessions, till nearly two thousand souls were gathered at the place. The bridge which stretches not more than fifty or sixty feet above the natural font which was used for the baptismal ceremonies, was the favorite outlook for the women and children. Just as the third candidate was presenting himself for baptism there was a sharp quick crash, and a heavy rumbling, and prolonged, soul rending shriek from 500 lungs. The main western stringer of the north span of the bridge broke like a reed, tipping 300 persons into the stream, and falling fifty feet with crushing weight upon them. The fall dislodged the stays from the abutments; the shock ran along the whole length of the bridge like a flash of electricity, and span after span was drawn from the piers and sunk sagging to the water's surface, till the whole five were coiled up like massive bags, holding a bruised, bleeding, frightened, frantic mass of men, women, children, and horses. The imagination can scarcely conceive of a more terrible calamity. The situation was so terrible, the chances of escape so few, the sources of aid so scanty that it is merely marvellous that the loss of life is comparatively so small.

The water runs in swift, frothy currents over a dam not more than 100 yards above, and it was so swollen by recent rains that its depth was about twenty feet. Not only those who were precipitated with the falling span went under the water, but many on the other spans were either thrown by the shock into the stream or plunged in themselves to escape being crushed by the crazy crowd. The scene cannot be described. The fancy cannot picture it. The eyes of those who witnessed it were blinded with horror, and the whole crowd on the banks stood paralyzed for a moment, unable to think, speak, or move till the mind could catch a faint comprehension of the awful situation. An old man who sat on a log near the bank when the bridge went down says, "I heard the crack, I saw a swaying, rolling line; I heard voices, and then my head was dizzy, and whirled till the sky looked black." As soon as the fact was felt in the crowd on the banks there was a rush to the water, strong men plunged in to rescue those who came to surface, boards and planks were thrown in to their relief, and a number of boats which were at hand, were sent immediately to the aid of the wounded. Few of those who were saved can tell who rescued them, and most of those who were most instrumental in saving life are unable yet to recall what they did or whom they helped in the moment of frenzy. There were stretchers still clinging to the abutments, which were not loosened by the fall, and to these were clinging persons desperate for life. The air is thick with stories of miraculous escape, and deeds of brave rescuers. Mr. Henry T. Noble, a prominent citizen and manufacturer, was standing in the center of the span with his wife and Dr. and Mrs. Hoffman, holding little Gracie Smith in his arms. He says, "I felt the bridge tremble, then came a crash, and we all went down. I clasped the child closer, and while in the air made a desperate effort to plunge. I struck the water feet down, and felt the bottom. I gave a spring and was almost instantly at the surface. The child was apparently insensible and clinging to my coat and hair, I threw her body over my shoulder and struck out for the shore. It was hard swimming, for the water was full of iron, planks, and bodies. Just as I was fairly gaining progress a man whose head and face were bleeding terribly seized me by the left arm, and almost took me under. I tried to free myself, but his grasp was as that of strong steel, and giving up all hope I broke the hold of the child, and holding her out of the water, threw her with all the force of my right arm toward the shore. A man in a boat caught her before she sank, and took her in. I went to the bottom again with the wounded man, and although I took in a good deal of water, I saved my strength, disengaged myself, from him, and finally got to the shore. I don't know who the man was but I think he went down the stream." Mrs. Noble and Mr. Hoffman were crushed by the falling iron and drowned. Their bodies were recovered during the afternoon terribly bruised and mangled. Dr. Hoffman was struck by a falling bar and fell into the water. He was rescued by a young man named William Daly, who worked with noble energy and saved several lives. Mr. Hoffman now lies in a critical condition at the Nachusa House, and his situation is a very sad one. His wife who was buried this afternoon from the residence of her father, Mr. Mead, was young and beautiful, and they had been married only a few months. He has friends in Pittsburg, Chicago, and other cities who telegraphed him assurances of their sympathy. Several relatives are on their way to this place, but the condition of the body of Mrs. Hoffman compelled an early burial.

As soon as the observers fully comprehended the horrors of the situation messengers ran over the city to the hotels and churches where Sunday schools were in session, and for the rest of the day the town was one grand chaos. Men were working and women were weeping at the bank of the river; mothers rushed frantically into the crowd half crazed with anxiety, and calling frantically for their children; little ones terrified into stup or stood mutely still until found by their parents, or taken to places of safety. There were scenes of joy and scenes of anguish, and as the crushed and pallid bodies were brought to the shore the air was rent with wails of sorrow from broken hearts robbed of their dearest treasures. Husbands and wives were clasped in each other's arms. There were cries of thankfulness and curses of despair. Weak women fainted, and strong men bent down and wept. Each lifeless body brought to light, rent some heart anew, and each one rescued alive caused a shout of joy. Mourning and rejoicing were general and universal for the ties of kindred were hidden in the closer relationship of sorrow.

ABROAD.

—Garibaldi is reported alarmingly ill.

—The slave trade has been suppressed on the Arabian coast.

—In many European cities it is believed the Pope is dead.

—The Turkish government has ordered four thousand rifles in the United States.

—On May 7th a railroad accident occurred near Testh, Hungary, in which twenty-one, persons were killed and twice that number injured. Six carriages were completely demolished.

—The Switzerland Federal Council has issued an order forbiding the residence of the Duchess of Madrid in Switzerland, and instructing the police authorities to expel all Carlist agents from the country.

—The Pope was so ill that he could not leave his bed, and the Pope received a large deputation of French pilgrims, and made them a long speech. Such are the contraditions of one day's health-bulletins from the Vatican.

—The idea of a formal proclamation, at an early day, of a conservative republic as a permanent form of government in France, absorbs public attention and is gaining ground every where.

—A vessel which arrived at Queenstown, May 6th, reports that while in latitude 23 degrees 31 minutes north, longitude 41 degrees west, she passed a large American ship on fire and apparently abandoned. Her name was not ascertained.

—Canada threatens to follow Prussia in the expulsion of the Jesuits. This sect has been engaged in violent political strife with the Liberal Catholics, and has gone so far in its intrigues against the Archbishop of Quebec that the Pope has reprimanded them.

—The trouble between the Latin and Greek monks at Bethlehem has subsided, and order has been restored. The Porte leaves the guilty unpunished, but Russia demands their punishment. Hopes are expressed that the Great Powers will now settle the dispute about the custody of the holy places out of which this scandal arose but they hesitate to approach a question of so delicate a character. Later.—It is probable that there will be war between Turkey and Russia.

Experience.

BY FANNY PARSONS.

My companion and myself, in the year 1842, under the faithful labors of Bro. L. C. Collins, heartily embraced the Advent faith. Thank God, I firmly believe it to-day, although I am a lonely pilgrim in every sense of the word. Twelve years ago my companion fell asleep in Jesus. I took the hand of my dear boy, fifteen years of age (all I had left of my precious family), and we knelt by the bed of death, and I most earnestly prayed to God in my great sorrow that he would be a Father to the fatherless, and the widow's God. I told my blessed Saviour that he must be my help, my strength, and my all in all. I sensibly felt his loving arms around me, and heard a sweet voice saying, I will be your companion. I could not have believed it more fully if he had been there personally and clasped me in His arms; and from that time to this he has wonderfully sustained me, and been a present help in every time of need. I praise the Lord with all my heart that he heard and answered my prayer.

I was obliged to leave my once happy home and seek a living elsewhere. My dear boy then loved Jesus and His coming, but, losing a faithful father, and going away from home influences, he lost his interest in eternal things, and oh, how my heart bled for him! One Wednesday I prayed all day for him. He was in New London, Ct. He felt that day that he must see his mother. He came to Meriden, where I was, and said to me, "Oh mother, how I have longed to see you." I replied, "I have been praying for you." He went with me to my chamber, and there he talked, wept and prayed. God heard and answered prayer, and he once more loved Jesus. He left me on Friday at four o'clock. He started to go and came back, again and again, and put his arms around me and kissed me, saying, "Good by, mother, I will love Jesus and meet you in the kingdom." Little then did I think it was the last time I should hear his voice on earth, yet so it proved. Saturday morning, when we bowed around the family altar, my dear son came up before me. Oh, how earnestly I plead with God for him. I was astonished at the expressions I uttered, dictated by the Spirit of God, I knew. I told, the Lord if he would watch over my dear boy that day, protect and keep him from doing or saying anything wrong, I never would ask the Lord again for him. I was surprised when I uttered it. Oh, how many things come to us, and we know not what they mean until they have passed by; and so it was in this case. How short sighted we are. At two o'clock Saturday night I heard a rap at the door. I knew in a moment that there was tidings from my dear boy. I hurried down stairs and met Bro. Peck from Westville. I said, "My son is dead." He hesitated a moment. I said, "Tell me, is it not so?" He said, "There has been a terrible railroad accident between New Haven and New London; eleven have been killed and Edgar is one." He was nineteen years of age. I expected he would be a comfort and help to me while I was waiting for the coming of Christ, but it was ordered otherwise, and I submit and find strong consolations and comfort in the certainty of that coming.

Think you not, my dear brethren and sisters, that I praise God for hearing and answering prayer, and that he has been a Father to the fatherless and the widow's God? If my blessed Saviour had not been to me all the word of God promises he will be, I know that my reason would have been dethroned; but the blessed hope has been like an anchor to my soul both sure and steadfast, and I expect, by the grace of God, to be kept until Jesus comes, and then I shall meet my precious family in the kingdom, never to be broke up again, for death cannot enter that holy, happy place. My heart cries out, "O come, and take thy waiting people home." Amen and amen.—*Herald of Life.*

Wanted—A Minister.

Thriftyville wants a minister. They are looking far and near to find one; but they want the "right man." Thriftyville is not one of your old effete, worn-out places. It is a place grown up quickly, on Rapid River, in the beautiful valley of Eureka. It is a very important place—standing directly over the centre of the earth, so that if a hole were dug and a stone dropped into it, it would pass through the very centre of this great world. It has a population, and boasts of "a circle of very intelligent people." Moreover, it seems to be "the centre of a great moral influence," and it now wants a minister second to none. They want to get the society out of debt, to repair the old wastes which time has already made in their half-built sanctuary, to gather in the young, to "draw" a full house, and to make the concern every way prosperous and respectable, and easy to support.

Now for the qualifications desired. They are so few and so simple that "the right man" probably stands at your elbow.

He must be a man mature in intellect, and ripe in experience—and yet so young that all the young people will rush after him.

He must be quick, ardent, flashing, nervous in temperrment, so that he can kindle quick and burn bright; prompt, ready and wide awake—and yet a man of the most consummate prudence, whose nerves will be never unstrung nor out of tune.

He must be a man of great, burning zeal, so that he can startle, and arouse, and kindle, and move the congregation—and yet so cautious, so cool, that he is always safe, calm, self posessed, unperturbed.

He must have the power to awaken and arouse the church—and yet let them be quiet and look on while he does all that is done for Christ.

He must urge and move men, and lead the whole people to salvation, and get them all into the church—and yet be so judicious that he can make a difference between the wheat, and the chaff and let none but real converts into the fold.

He must be strong and original in pulpit, and bring but beaten oil there—and yet be at leisure to receive any call, any interruption, be prepared for every occasion, and like the town pump, never lacking for water, or give out dry.

He must be a workman who shall go down deep into mines of truth, and quarry out its pillars and set them up and make men come and wrestle around them—the most gifted man in light conversation, on all that floats in the every-day world around him.

He must have health so that his body never wearies, his nerves never quiver—a real specimen of muscular Christianity, and yet be a hard, severe thinker, a close reasoner, and a most diligent stduent, getting his books from any quarter.

He must be poor in this world's goods, to show that money is not his object, and so that he can sympathise with the poor, and so that he can't help feeling humble and dependent—and entertain more company than any other in town; his children must be second to none in education and training: they must be respectably dressed; he must give away more, and more cheerfully, than any man in the place, not even excepting Esquire Rich himself; and his family must be models, in all respects, for the community.

He must be a man who can remain three years, and his congregation must hear the same voice, on the same subject, several times each week—and yet he must come every time as original, as fresh, as glowing as if it were done but once a year.

He must be able to live in a glass house, always acting in public, coming in contact with all sorts of men and of prejudices, so original that all will respect and fear him—yet never odd or eccentric, morose, repulsive, or awing in manners. He should have the attributes of an angel, with the sympathies, the gentleness and softness of a little child.

He must be always ready, lofty, keyed to the best public pitch—and yet so calm in spirit, and word, and look, that nothing can disturb his repose.

He must never preach so that the people are not proud of him when they have a stranger in their pew, or so that the echoes of his sermon shall not come back when he goes abroad—and yet every sermon must be so beautiful that all the young people will admire it and wonder over it, and the little child can carry it all home, and repeat it to its grandmother.

His wife must be the model of all models. She must be so young and handsome, but not indiscreet or vain. She must be worthy of the admiration of all the people, and yet think she is the humblest of all. She must watch and discipline, prune, and lead, and make her husband the embodiment of all excellence; but she must never be aware of her power, lest she become overbearing. She must be the model of a lady, have a fair face and white hands, though compelled to do all the work of her family. She must be ready to meet every body with a smile, take her hands from the flour at any moment, wear a checkered apron, and still be dressed like a lady. Her face must never be otherwise than cheerful, her head must do its achings in secret, and she must give none occasion to call her extravagant or to call her mean. She must be able to alter the same dress four times, turning it thrice, and fitting it to a smaller child each time. She will be expected to be the very life of the Dorcas Society, the most zealous member of the All-labor Society, the very backbone of the maternal association, the warm leader in the female prayer meeting, the head and mover in the reading circle, and the visitor-general of the poor.

The minister must be of sound doctrine, able to lay his hands on the naked foundations of truth, to fortify and defend the hill of Zion—and yet must never preach the old-fashioned doctrines. They are not spicy. They are not taking. They will never "draw" a full house.

It is rather desirable that he should be a pious man, and one who loves his Master—and yet, as this article, piety, has not acquired great value in Thiftyville, it would be well for him not to make that too obtrusive.

Such, in a few words, is the the man they want for Thriftyville. If they can light on him they will pay eight hundred dollars annually! and not run behind unreasonably. This is not, to be sure, half what their clerks receive, but they think that the minister, if he be the "right" man, can "manage" to live on it. Who is ready?

N. B.—All applicants must put an extra stamp in the letter, or it will receive no attention.

P. S.—A lady who heard this document read before it was sent to press reminds me of one most important omission, the absence of which would spoil all the above. He must not only preach better than any man in town, "our enemies themselves being judges," but he must visit from house to house from morning to night like Mr——, of our town, who, everybody knows, has nothing else to do, and who is thankful to any gossip-monger who will assist him "then give time a shove."—*Sel.*

Entertain no thoughts that you would blush at in words.

'Jesus and the Resurrection.'

BY C. C. M.

Not long since a leading Baptist weekly published an elaborate article, showing, or trying to show, that the true theme of a gospel minister, was "Jesus and Him crucified", and that this did not only in the most distant and conservative sense include His resurrection. In other words the gospel was "good news" of death. The next issue contained a most able and convincing reply, from which I make the following extract: It rejoices my heart to think that a Baptist editor has independence enough to treat his readers with so wholesome a dish of gospel food.

The text and context reads thus: "Now when Jesus was risen early, the first day of the week, He appeared first to Mary of Magdala (out of whom He had cast seven demons); and she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not. After that He appeared in another form unto two of them, as they walked, and went into the country, and they went and told it unto the residue; neither believed they them. Afterward He appeared unto the eleven, as they reclined at table, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen; and He said unto them, go ye into all the world, and preach (*keerusate*) the gospel (*euanggelion*) to every creature."

Words are used to convey ideas; consequently, it is of primary importance that the preacher should use such words, and such words only which he is sure the whole of his congregation fully understand. There are two words of doubtful meaning in the text. The word "preach," which in the original is *keerusate*, from *keerux*—a herald, public crier—and the word "gospel," which, in the original is *euanggelion*, from angel, messenger, and *eu*—good. The text may be rendered then, "Go ye into the world and proclaim the good messenger or glad tidings." The glad tidings of the text is, beyond successful contradiction, "The Lord is risen indeed," or "Jesus and the resurrection;" and the first public act of the disciples was to choose one in place of Judas, to witness with them to the good news of the resurrection.—(Acts 1: 22). "Auditor" asks, "But are we to dwell pre-eminently on the resurrection in preaching the gospel?" Let his own proof texts (which he has furnished to prove that *death* not *life*, "is the focal fact where every ray of truth converges") answer his own question. His first proof text is Acts 2: 23, 24: "This man (Jesus)....ye slew, crucifying Him by the hands of lawless ones, whom God raised up" (from the dead). Let the candid reader say if the 23d verse is not bad news, viz: the news of the murder of Jesus, while from the 24th verse to the 36th inclusive, is good news, viz: the news of the resurrection of Jesus. Acts 3: 15, "But the author of life you killed, whom God raised from the dead." Which is the good news—the killing, or the making alive.

Acts 4: 10—"Be it known to you all.... that by the name of Jesus....whom ye crucified, whom God raised up from the dead, by Him does this man stand here before you whole." .... 33d verse, "and with great power the Apostles gave the testimony to the resurrection of the Lord Jesus." Which is the good news here—the killing or raising. Acts 5: 30—"The God of our fathers raised up Jesus, whom ye slew, hanging Him on a tree"—(*sulon*, a post, cross, gibbet). Acts 7: 52—which of the prophets did not your fathers persecute? And they slew those who announced beforehand concerning the coming of the Just One; of whom ye have now become the betrayers and murderers. ....Verse 56—"Behold I see the heavens opened, and the Son of Man standing [alive, though you slew him] at the right hand of God." "Auditor," is the slaying, the hanging on a cross, the betraying and the murdering of the Just One, the good news, or is it not rather that God raised Him from the dead, and that Stephen saw Him alive at the right hand of God? Acts 8: 32—35:

He was led as a sheep to the slaughter;
And like a lamb dumb before his shearer,
Even so—he opens not his mouth:
In his humiliation his judgment was taken away;
And his generation who shall fully declare!
For his life is taken away from the earth.

Verse 35—"And Philip opened his mouth, and beginning from this Scripture, made known to him the good news of Jesus"—evidently the good news of His resurrection from the dead. Acts 10: 39-41, "And we are witnesses of all things which he did, both in the country of the Jews, and in Jerusalem; whom ye slew, hanging Him on a tree [*sulon*-cross), Him God raised up [from the dead] on the third day." Acts 13: 28-31—"And though they found no cause of death, they demanded of Pilate that He should be slain: ...but God raised Him up from the dead....and we declare to you glad tidings of the promise made to the fathers; God has fulfilled it to us, their children, in raising up Jesus" (from the dead).

Acts 17: 18—"And certain philosophers of the Epicureans and of the Stoics, were disputing with Him, and some said: 'What would this babbler say?' and others, 'he seems to be a proclaimer of foreign gods,' because he made known to them the good news of Jesus and the resurrection." Acts 18: 3—And setting forth that Christ must suffer, and rise again from the dead Acts 26: 23—That Christ should suffer, and that He should be the first that should rise from the dead. "Auditor," allow me to ask you one question, were you in earnest when you offered these texts to prove that death, not life, is the grand gospel theme? Paul testifies that Jesus, the Messiah, "Hath conquered death," and "hath brought life and immortality to light by the good news." "If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain. ....Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God. ....Behold I show you a mystery, we shall not all sleep, but we shall all be changed, For this corruptible (body] must put on incorruption, and this mortal [body] must put on immortality, and when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus, the Messiah."—1 Cor. 15.

The case of the prodigal son forcibly teaches sinners to come to Christ just as they are. If the prodigal had waited to have clothes and food before going to his father, he never would have gone.

Ridicule that is not true, has no particular power.

Correspondence.

W. Mo. A. C. Conference.

The brethren of the Third District of S. W. Iowa and N. W. Mo., met at Empire Prairie, March 27, and after due consideration, proceeded to the organization of a conference to be called The Western Missouri Conference. Brn. A. F. Dugger, J. F. Nicholson, and T. H. Griffith were appointed a committee to draft a constitution, and reported the following articles, which were adopted:

Article 1. This Conference shall be called The Advent Christian Conference of Western Missouri.

Article 2. The members of this Conference shall consist of ordained and licensed ministers, and delegates from the different churches.

Article 3. The officers of the annual conference shall be a president, vice president, secretary, and treasurer: to be chosen at each annual session.

Article 4. The standing and character of each minister shall be investigated at each annual conference, and, if worthy, shall receive a certificate of a recommendation signed by the president and the secretary of said conference.

Article 5. Every minister is required to be present at the annual session in person or by letter.

Article 6. Ministers are to be received into this conference without a dissenting voice.

Article 7. This constitution may be amended by the conference, at any of its sessions, by a two-thirds majority.

Article 8. Any church calling for the setting apart of any one to the work of the gospel ministry by a two-thirds vote of its membership, it shall be the duty of this conference to attend to this matter at any of its annual or quarterly sessions.

Article 9. This conference shall hold at least four quarterly meetings and one annual each year.

Article 10. Each church in this conference shall be entitled to two delegates, and two only.

Article 11. This conference shall maintain a unity of faith on the first principles of the gospel, defined: faith, repentance, and baptism.

The following officers were elected for the ensuing year: Brn. A. F. Dugger, President; Scarce, Vice-President; Rivens, Treasurer; H. Billmire, Secretary.

H. BILLMIRE, Sec'y.

The Time Council at Charlestown.

According to notice, a goodly number of the brethren believing that Jesus will make his second Advent this year, assembled at Charlestown, Mass., Wednesday, April 23d, to devise the best means of spreading this blessed news.

The meeting was called to order at 10 A. M. Bro. S. W. Bishop, was elected chairman, and R. B. Swan, secretary. The object of the meeting was then stated by the chairman, and the meeting opened for business. A motion was then made and seconded that we hold a series of camp meetings in the New England and other states, commencing in June and continuing through the summer. After some little debate as to whether tent-meetings or camp-meetings, would be most effectual in promotion of our object, it was unanimously voted to hold the camp-meetings. Adjourned to 1:30 P. M.

Afternoon session.—Met according to adjournment. The first business brought before the meeting, was the location of the several meetings, which were finally appointed in the vicinity of the following places, on motion of brethren residing there: Enfield, Conn., Vernon, or Brattleboro, Vt., Wolfboro, N. H., Lynn, Mass., Belfast, Me., Rochester, N. Y., Farmingdale, N. S., and in some place left for future decision, in the Lehigh Valley, Pa. It was then voted that the time of each meeting shall be as follows: Enfield, June 8-15, Lynn, June 22-29, Rochester, July 7-13, Lehigh Valley, July 20-27, Farmingdale, Aug 3-10, Vernon, Aug. 17-24, Wolfboro, Aug. 31, to Sept. 7, Belfast, Sept. 14-21

The dates named for the commencement and end of each meeting are inclusive.

Voted: that there be nominated by the chairman, a general committee of nine, who shall call to their aid a local committee for each of the above meetings; and the definite locality of each meeting shall be decided upon by them. The following were elected: Geo. W. Brown, for Maine; E. G. Colby, for N. H.; D. W. Miller, and Anson Gage, for Western Mass. and Vt.; C. Thompson and J. Thomas for R. I., and Eastern Mass.; C. C. Barker for Conn.; Wm. E. Brown, for N. Y.; S. W. Bishop, for N. J. and Pa. Voted: That Bro. C. Thompson, of Providence, R. I., be appointed to receive money for a camp-meeting fund.

The following preamble and resolutions were offered and adopted: "Whereas; Believing as we do, that the great dispensational truth, the immediate advent of the Messiah is paramount to all other considerations, therefore, resolved; that in our work, in the campaign of 1873, we still consecrate ourselves exclusively to the proclamation of Christ's speedy coming, and to urging a preparation for that event. Voted: That a copy of the minutes of this meeting be sent to all the Advent papers

A feeling of union, upon the last, great crowning truth of the gospel, prevailed; every one acquiesced in what the majority thought the best course to be pursued in warning the world of a coming judgment, in order to call out a people willing to be pilgrims and strangers looking for a city to come.

R. B. Swan.

Iowa Christian Mission Campmeeting.

Pursuant to notice, brethren met at New Hartford, Saturday evening, April 26. The meeting was called to order by the president, P. S. W. Deyo. The secretary being absent, J. W. Burroughs was elected secretary *pro tem.*

The subject of setting trees on the campground was taken into consideration, and the trees donated. Other preliminary arrangements being made, the meeting adjourned to meet on the campground the following Monday.

Monday, April 28. A goodly number of brethren met on the old campground to carry into effect the previously arranged plan.

Trees were brought from all directions by the brethren, until one hundred nice shade trees were set out in circular rows, around the preaching tent.

Then the business meeting was called to order, and it was decided to commence the yearly campmeeting on Friday, June 6, and hold over the 15th.

It was further agreed that there should be a large fifty foot tent furnished on the ground for the accommodation of brethren coming from a distance and not having tents, that may be accommodated by bringing cords, and extra sheets or blankets to divide it into appartments, and thus make themselves comfortable lodgings.

Note.—Now brethren, you have no excuse for not coming—a tent free! Bring your coarse clothes and bedding. Come to this "yearly feast." Come early. Be at the commencement. No reserved room in the big tent. First come first served. Come one come all, irrespective of sect or party. Bring your unconverted friends with you. Time is short. [illegible] is a sacrifice. Prepare for the kingdom of our Lord.

J. W. Burroughs, Sec'y *pro tem.*

From P. Holler.

I fear some of our brethren are not concious of the mistake they make in that they forget they have work to do themselves in helping on the cause, but are ready to complain and criticise after hearing one of the pop gun preachers, and say, "O if you could only hear one of our big guns, they would raise you right out of your seat." God help such to go to work in earnest to save men, and no time will be found for complaining.

Wake up brethren, get out of the brush, let your light shine; too many are asleep waiting for the cannon preacher to come along and wake them; before that can be, the trump of Gabriel may wake you. We want more earnest devoted men and women, not only in preaching but in every day life. No time to be idle: look at yourself from another stand point, perhaps you will appear quite different from what you have supposed. We have some earnest workers at Asceria, and I trust we shall soon have more. They are not waiting for the big preachers, but are earnestly engaged in their Master's cause. They are getting good pay, and their joy is full.

It reminds me of the times we used to have in Buchanan. Buchanan used to be called Jerusalem, how is it now? We feel as if we were having a little Jerusalem at Asceria Center, formerly called Sodom. Truly the Lord can take the weak things to confound the mighty.

From Lemuel Record, Lancaster, Ind.

I would like to give more to help free the Association from debt if I was able, for it looks to me like freeing a fettered missionary, and giving him the opportunity to go into all the world and preach the gospel to every creature. Surely there is great need of doing all in our power to spread the good news of the Kingdom of God. Yes, to persuade men to be ready for the coming of our Lord, to reward His saints, and punish the wicked. O, when we look around and see the wickedness that prevails, the crimes that are perpetrated, and think of the dreadful punishment that must come upon sinners, it is enough to make the heart ache. Ah, is it not enough to stimulate us to do all in our power to warn the world of its danger? In view of what God has done for us that we might be saved, should we not exert ourselves to lead others to the "Lamb of God that taketh away the sin of the world?" Yes, "God so loved the world that he gave His only begotten son, that whosoever believeth on Him should not perish, but have everlasting life." Now if sinners can be induced to believe this and embrace Jesus as their Savior, they may become heirs of God, fitted for eternal life. The time is coming and almost now is, when the "Lamb of God" will take away the sin of the world, when he will thoroughly purge his floor, gather the wheat into His garner, and burn up the chaff with unquenchable fire. Yes, the time is not far away, when all who are not baptized with the Holy Spirit will be burned up, root and branch. The Lord grant that we may be ready for that day.

From S. C. Wellcome.

I would like to say a few words to the brethren and sisters through the columns of our paper in regard to the meeting of the Western Association in June, at Norwood Park, Ill. It is a meeting we are all interested in; we want our paper to prosper, and in fact we feel that we cannot now live without it. We want everything to work harmoniously and in love, and, in order for this, I have thought it would be well to have a grand rally from every part of the West to this meeting; form our acquaintance with each other and with the management of The Times, interchange views and be able to give our brethren at home in our several states an insight into the business matters of the Association. For this purpose delegates have been requested from each conference working in harmony with the Association. Now the question comes up, How can our delegates attend? In our own state the cause is new, and we live at a distance. We have no conference funds to furnish preachers, who should attend such meetings as delegates, and our preachers are poor, and yet the brethren want these meetings to be attended.

Now I propose a plan by which the brethren can assist and hardly feel it. It is this: Let every brother and sister who is interested in the cause, forward to our several delegates, by the first day of June, the amount you feel it your duty to give, and God will bless you for it.

May God help us to wake up to the subject of taking the burden off our preachers, and all take hold together throughout this western country and have a grand rally for the truth. Time is short, and what is done must be done quickly. The delegates from Minnesota are G. W. Miller, Monticello, Wright county, and S. C. Wellcome, of the same town and county, and Philip Ramer, Winona. Who will respond?

P. S.—Our expenses will be from $35.00 to $40.00 each.

From P. W. Hough.

I rejoice that I live in these last days. If Jesus pronounced a blessing upon his disciples because their eyes saw and ears heard what wise men and prophets desired to look into, but died without the sight, much more blessed are we who live in this age, when we may know just as surely as the budding fig tree tells the coming summer that Jesus is at the door. In view of our great privilege let us quit ourselves like men.

From J. L. Carey, Vallejo, Cal.

The Advent cause is in a prosperous condition in this place. Zion is putting on her strength, and making final preparation for the last great drama to close up forever her sorrows. Br. Grant has been with us two weeks preaching every evening and the result of his labors with the blessing of God is seen in the deep conviction that is settling down on the people, in the reclaiming of backsliders, and the conversion of stout-hearted sinners.

These meetings were commenced in one of our large public halls, but the pastor of the M. E. Church, Rev. A. K. Crawford, very kindly offered Br. Grant the use of his church which was very thankfully accepted and highly appreciated, as Br. Grant was allowed the fullest liberty to preach whatever he deemed to be for the best interest for the great work in hand.

The Methodist pastor with a large portion of his flock went in with us and heartily engaged in the good work of saving perishing sinners.

Great harmony and brotherly love prevailed. It soon became apparant that a deeper work than usual was inaugurated.

Br. Grant held up the Bible doctrine of holiness (without which no man can see God) with power never before felt here. Many professors were in doubt upon this very important question among whom was the writer. We were "halting between two opinions," and the sole cause of this indecision was the imperfect manner in which it was understood. The words of the prophet, "cast up, cast a highway; gather out the stones; lift up a standard for the people," have been fulfilled. Every doubt has been removed and every eye opened to see the King's highway of holiness, and oh what a longing to walk therein. And by the help of God many here came out and boldly declared their determination to seek this higher life and all have been blessed. Br. Grant's preaching was with the spirit and power of God.

The Advent cause has a deeper hold upon the people than ever before. Many are earnestly inquiring concerning these grand truths and seed is now being sown that will yet bring forth fruit in the last great day. Our church is upon a firmer basis than ever before and we feel greatly strengthened and encouraged. Br. Grant will be with us one week more and we expect great things during that time. May God bless him more abundantly in this great work.

From C. C. Marston, Amboy, Ill. Apr. 21.

Yesterday closed my second year with the church at this place. The day was fine and we had a large attendance and a good interest in the meetings. My relations with the people have been quite pleasant and attended with the accomplishment of some good. I shall long remember Amboy, as being the place where I preached my first "*Advent* sermon." During my stay a goodly number were converted and baptised; and the Lord visited us at times with copious showers of his grace. Having commended the dear ones there "to God and the word of his grace," as Paul did his Ephesian brethren, I now go, as the Lord has seemed to direct to another field of labor. Dear Brethren at Amboy, let me say, stick together, pray much, and for each other, and live in peace. And may the God of peace make you that ye be neither barren nor unfruitful. My address is Elida, Ill.

From Mrs. J. Rinehart, McKean, Ill.

I am still striving to live so that I may be a partaker of the heavenly feast which the saints will enjoy when Jesus comes. I long for that rest but will patiently wait to hear my Savior's call. I do hope some good brother will be led this way to preach the truth to poor perishing sinners. I have great reason to praise my heavenly Father for sparing my life through several years of very poor health. Oh, I do praise him, and my prayer is that I may continue to receive his gracious smile till Jesus comes. I am alone among strangers, none to say a cheering word, and I ask the prayers of God's children that I may wear the bright crown of glory in the kingdom of God.

From John Tousley.

Dear brethren and sisters in Christ, the season for tent meeting being at hand, we expect the Lord willing, to start by about the 20th of May, with the New Pennsylvania Missionary Tent, and therefore hope that all who have subscribed for the same, will be prompt in paying their subscriptions; we also need yet about fifty dollars. I hope that the good Lord will open the hearts and purses of the friends to help in this matter, so that the tent will start out free.

Pray for us that the spirit of Christ may be with us, and attend us in our labors, and send such men to assist in proclaiming the gospel as shall be for the glory of God. Yours in hope.

Our Young Folks.

Where Baby Joy Comes From.

BY S. R. CALTHROP.

As I sat by my study table,
With my sermon strewing the floor,
My little sixteen-month darling
Came full-sail through the study door.
He first bore away to the window,
Then veered to the bright hearth-stone;
But soon in the furthest corner
Cast anchor all alone.

First he rattled the quills in my pen box,
And then with the carpet he played;
Then he washed his hands in the sunshine,
And caught at the shadows they made.
One thing was as good as another,
For each gave a new surprise;
And the light of his childish gladness
Kept shining on out of his eyes.

As I wondered where all the joy came from,
This thought fell from heaven on me;
That, when God and a babe are together,
A little fountain of glee
Must needs bubble up in the child's heart,
Because those waters are given
And ever renewed by the joy tides
Of the great cheerful heart in heaven.

I had quite forgotten my sermon,
And my baby upon the floor
Was tearing the papers to pieces,
That were strewed from window to door;
But I knew that the thought he gave me
Was more than his hands could destroy—
For the love of the Father in heaven
Had come to me through my boy.

—*Independent.*

Kittie's Mistake.

It was babys' birthday; and papa brought home a toy dog—a white, woolly one, just about the size of Minnie's gray kitten. Baby cooed, and jumped, and played with it till he grew sleepy. Mamma fed him, and put him in his cradle; and Minnie, who had waited patiently, began playing with the little dog. It was on wheels: and as she pushed it gently over the carpet it really looked as if it were alive, and running along of its own accord. This was plainly the view Miss Pussy took of the matter; for she started up from the rug where she had been dozing, rounded her back, spat furiously and gave the little dog a savage cuff as he passed her.

Doggie, of course, took it all quite coolly, which seemed not what pussy expected, while Minnie and her mother laughed heartily at her show of spirit. When she found she could not drive him away, she turned quickly, and springing to baby's cradle, took refuge under it. There she felt safe; but she could not feel satisfied to let the dog alone, and every few seconds she would peep out and spit or growl.

When papa came in to tea Minnie told him about it. "What a silly little puss she is to make such a fuss about a bit of wool and plaster? Don't you think so, papa?"

"Anger is always foolish," he replied, "and often the best way to treat it is to take no more notice of it than baby's woolly dog does. Puss will soon leave off when she finds he does not growl or hurt her in return. The soft answer of gentle words, a kind act or silence, are the best reproofs of bad temper."

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873, 119 Pages. For sale at this Office. Price 25 cents.

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 12 cents.

THE JUDGMENT IMPENDING Prophecy and Chronology converging to one grand culmination. By L. T. Cunningham. Price, 12 cts.

THE DESTINY OF MAN, by William Erwin. An excellent treatise by a member of the M. E. denomination that gives the Bible view in a radical style. 312 pp. nicely bound in cloth and gilt, $1,00 post paid.

MODERN SPIRITISM, its origin, character and tendencies, by C. C. Marston 46 pp. in paper $6,00 per hundred; $1.00 per dozen; 12 cts per dozen

*COMPLETE WOKKS OF FLA*vius Josephus; translated by William Whiston. 879 pp. in cloth, post paid $2.00

*THE MIDNIGHT CRY, and Her*ald of the Morning, by N. H. Barbour. A complete Bible Chronology. 15 cts; $1.50 per dozen.

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*CRUDEN'S CONCORDANCE.—Unabridg*ed, $5, by express. Condensed, sufficiently full for ordinary purposes, by mail, $1 75.

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*BIBLE DICTIONARY: by Smith & Bar*num. The best abridgment of Smith's larger work. Leather $6, cloth $5. By express.

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THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble, 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

*PRINTED NOTICES FOR PUBLIC meet*ings. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

*THE FIRST-DAY SABBATH; with a re*view of Andrews' pretended History of the Sabbath By T. M. Preble. 471 pp. $1.

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Advent Christian Times.

CHICAGO TUESDAY, May 13, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months
Sent Three Months on trial for Thirty-five cents.

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That all Drafts, Money Orders, etc., payable to the Business Agent, A. W. Tucker.

☞ Address articles intended for publication in THE TIMES to Eld. L. C. Collins, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

Business Department.

Association Meeting.

WHEREAS, at a meeting of the Board of Trustees of the W. A. C. P. Association held in Chicago, Ill., March 19, 1873, it was voted that an Association meeting be called to devise a plan for a change of basis of the Association, notice is hereby given that a special meeting of the Association for the above purpose will be held at Norwood Park, Cook county, Ill., June 10, 1873, commencing at 10 o'clock a. m.

D. R. MANSFIELD, } Committee
FRANK BURR, } of
S. C. RAYMOND, } Appointment.

Notice is also hereby given that a General Conference will be held in connection with the above meeting at the same place. All conferences acting in harmony with the Association are requested to appoint delegates to this meeting. It is suggested that each conference be entitled to three delegates.

D. R. MANSFIELD, } Committee
FRANK BURR, } of
S. C. RAYMOND, } Appointment.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

A. March
M. Heiman
S H Owen
A Pennington
E H Durand
A Hindman
A Walter
T Howell
J Stewart
E C Andrus
M A Kelly
G Parsons
J Bishop
Evans
W Kellaway
W Royce
J Griffith
F H Mabey
C Marston
D Gibson
A Coons
J W Gooveridge
D D Reed
R Orr
A J Young
J W Burroughs
N H Young
H Potter
L F Cole
W Brookins
A F Randall
T Thomasson
A B
J D Carey
B Brewer
T M Preble
C K Fosdick
H A Olmsted
L B Conner
A M Glading
A M Corbit
H A Plank
G W Miller
T Virgin
F Odle
N Field
J N Wood
L Boutell
K A Boynton
K Luce
I Culver
T Histeed
A Sanford
H Billmire
J C Smith
J D Plackett
C C Marston
E N Bliss
H A Sharp
D F Langley
J M Wright
J Brown
T L Rogers
S McKnight
I J Tuttle
J H Junk
J Breeze
I I Martindale
W Branch
F E Call
G Wright
J Gorsuch
J F Flory
A Friend
P O Bowman
J Campbell
L Scott
J Langley
A M F Simmons
E K Smith
M Hammack 2
W A Pryser
J S Lawyer
P W Hough
O C Meneer
R Rush
G W Stetson

Books and Tracts Sent by Mail.

N H Young
G W Lawrence
A W Willson
C D Henry
A W Bowen
J Pensinger
Miss F E Call
W Parson
W Branch
J Thompson
H M Severance
J Campbell
J Cooper
J Hamilton
E K Smith
A M Glading
G T Adams
H A King
T Histed
O C Meneer
W A Pryor
A W Averill
M C Aubel
J Brown

To Correspondents.

John Gorsuch—Where is Smith Hysell's P. O. Address and is he a new subscriber? Isaac Beals—Where do you take your paper? W. Bird—We have no Advent Sunday School Books.

Job Work.

We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note-Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

Post Office Address.

Wm. Leaf, Normal, McLean county, Ill.
G. W. Lessley, Ozark, Arkansas.

The $3000 Fund.

To Free the Association from Debt.

CASH.	
Previously Reported,	$240.00.
J H Junk	8.00
Thos Histed	5.00
[illegible]	
Previously Reported,	175.00.

Obituary.

CONKLIN—Died at Seneca Falls, N. Y., February 22 1873, Sr. Catherine E. Conklin. Aged 64 years.

She has buried her husband and several of her children, and as a devoted child of God was sustained under her many trials.

She lived a cheerful, hopeful life, and exerted a happy influence both in the Advent Christian Church of which she was a member, and in the community at large. She was greatly beloved and is much missed, but her work is done, and she sleeps in Jesus in hope of immortality at the resurrection. J. V. HIMES.

Notices.

Notice.

My address after May 1st, will be changed from Morgan Street, to 536 Washington Avenue; reached by Randolph street Horse Cars to Ashland Avenue at Union Park, then three streets North to Washington Avenue, and the first house on the left.

FRANK BURR.

Michigan State Campmeeting.

As the time is drawing near for our State Campmeeting, I would say in behalf of the Committee that due arrangments will be made in season and particulars published. Let all the friends of the cause prepare to turn out to the yearly meeting.

The meeting will probably be on the line of the Ft Wayne, Jackson and Saginaw Railroad, north of of Jonesville. If any church not more than thirty miles from Jackson, wants the meeting at their place, write me at once, at Algansee, Branch Co., Michigan, and we will consider your place in comparison with our present site. J. H. PRESTON, Sec'y.

Notice.

The subscribers to Dr. Tafel's Interlinear Translation of the Sacred Scriptures are herewith informed that the second number, containing the first 24 chapters of the Gospel of St. Matthew, is ready for distribution and will be forwarded by return mail on receipt of two dollars. Subscribers are requested to forward the money at once and oblige, L. H. TAFEL, No. 603 Arch Street, Philadelphia.

Subscription received at THE TIMES Office.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.

D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURRINGTON.

Rochelle, evening March 30, and once in four weeks till further notice.

C. C. MARSTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

ALICE E. RATHBUN.

Amboy, Lee Co., preaching the second and fourth Sundays of each month.

C. C. MARSTON, Pastor.

The next Q. M. Conference of the DeKalb District, will be held with the church at Genova, commencing May 23, and continue over the Sabbath.

Those coming by rail will please inform me by letter, and I will arrange to meet them at Sycamore. All are invited. We hope to have a good and profitable meeting.

E. H. BURRINGTON, Sec'y.

The "Union" Chapel, recently erected seven miles east of Anna Station, Union county, will be dedicated on the fourth Sunday in May, which will be the 24th. Elder J. V. Himes has consented to be with us on that occasion; let the brethren from Southern Illinois rally once more, to partake of a rich feast of the Lord. Let the Equality church, especially, send a full delegation.

At that meeting it is proposed to revive our conference and work with a will for the cause of truth. Come, brethren and sisters, let us lay aside secular labor and attend to the Lord's work.

F. A. CHILDS.

Squaw Grove, 11 a. m., Sabbath, May 18.
Eagle S. H., 2:30 p. m., same day.
Beemerville, Sabbath, May 25.
Jericho, 2:30 p. m., Sabbath, June 1.

C. W. SMITH.

New Rutland, LaSalle county, the first and third Sabbaths of each month.

J. C. MARSTON, Pastor.

Oneida, Knox county, May 18.
Creston, Ogle county, May 26.

SILAS B. MABRY.

Mineral, Bureau county, May 18. Several to be baptized, and an opportunity for others whom we have not seen lately.

Neponset, Sunday, May 25. L. F. COLE.

The Lord willing, the annual gathering of the Illinois Central Conference will convene at Clayton, on May 30, at 10 a. m.

We desire a general attendance of each member and delegates from each church. We hope also a general attendance of all brethren and sisters in the region around. Come, let us not "forsake the assembling of ourselves together, but exhort one another, and so much the more as we see the day approaching." Then let us not stay at home and bury our talent in the cornfield, but be up and doing, for the Master is approaching.

A. S. CALKINS, Pres.
O. D. GIBSON, Sec'y.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.

J. H. PRESTON, Pastor.

Grand Lodge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Lodge, every other Sunday at 7 p. m.

A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.

GEO. WRIGHT, Pastor.

WISCONSIN.

Williamsburg, May 13.
Gilmanton, May 14.
Mondovi, May 15.
Durand, Tepin Co., May 16.
Menomonee, Deen Co., May 17.

Let us ask God to bless those meetings to his glory. P. W. HOUGH.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

Colaburgh, eve. Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Pine River, eve. Feb. 2, and once in four weeks.

ANSON BROWN.

Our State Campmeeting will be held at Merrimack, Sauk county, beginning Sunday, June 1, holding over two Sundays. Tents will be put up on the Saturday preceding. Let us have such a rally as Wisconsin has never witnessed before.

In addition to the big tent, which we have had on former occasions, Br. Hough will bring his large tent, in which special meetings can be held.

Merrimack is on the Northwestern R. R., (Madison division), and only ten miles from Sauk, where our meetings have been held for several years past.

Br. L. C. Collins will be with us, and it is probable that Br. Grant, on his return from California, will also be present to help us, besides several other preachers from other states have signified their intentions to come and enjoy the feast with us. We hope for a meeting that will be full of Gospel light and salvation. Let all come to work for God.

O. S. Knapp, T. Barker, P. W. Hough, E. P. Graves, Wm. Sheldon, Committee.

The Annual Conference will hold a session in connection with the State Campmeeting, at Merrimack, Sauk county, which begins June 1. Let all the churches send delegates, or report by letter, and let all ministers who cannot be present send letters to the secretary.

The first meeting will probably be held on Wednesday morning, June 4, so as to finish up business in time to give all a full chance to enjoy the campmeeting. WM. SHELDON, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Chaseburg, May 17, and every four weeks until further notice. JON BROWN.

MINNESOTA

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Otsego, Sunday, April 13, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

Ridgeway, Feb. 8 and 9, and once in four weeks.

P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

The second Q. C. of the St. Paul District will be held with the Advent church at Monticello, commencing Friday eve., May 23.

We expect a general attendance of all the friends living in this part of the district.

GEO. W. MILLER.

The second Q M. for the same district will be held at the village of Northfield Rice county, on the St. Paul and Milwaukee R. R., commencing Friday eve., May 30. Br. Thurber, of Minneapolis, will be present. Br. Lowring will secure a place for holding the meetings.

G. W. MILLER, Evangelist.

PENN.

Warrensville, Lycoming county, a. m., May 18.
Quaker Hill, " " eve., May 18.
Canton Bradford county, eve., May 21.
Segur S. H., on the Mountain, a. m., May 25.
Chases Mill, Tioga county, eve., May 26.
Sylvania, Bradford county, eve., May 27.
East Troy, " " " " 28.
South Creek, " " Sunday June 1.

JOHN T. ONGLEY.

The next Q. M. of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Little Marsh, Tioga county, commencing Thursday eve., June 5, 1873, to continue over the following Sabbath.

Let there be a general gathering of the friends of truth to this meeting.

J. W. TAYLOR, Pres.
A. H. BRIGGS, Sec'y.

IOWA.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

The Q. M. of the First District of S. W. Iowa is to be held at Greenfield, Adair Co., commencing Friday eve., May 30, and hold over the following Sunday, June 1. WM. MURPHY, Sec'y.

The second Q. M. of the A. C. C., of Iowa, Manchester District, will be holden with the church at Manchester, Delaware Co., Iowa, commencing Friday eve., June 6, continuing over the Sabbath.

Important business will come before this meeting. The tent season is upon us, and so is the Ministerial Conference, or meeting of the Association at Norwood Park. All these must be attended to. Brethren, in the name of the God of Israel, will you see to this meeting, and do it now? Let every man, woman, and child within the boundary of this conference prepare to come to this meeting. Especially let the ministers be there. Come, brethren with the spirit of Jesus to labor. God will bless us, if we do his will.

MARTHA J. JAMES, Sec'y.

Clinton, Clinton county, Thursday, May 29, 7:30 p. m., continuing over Sabbath, June 1.

S. B. MABRY.

The third Q. M. of the Deep Creek District will be held (D.V.) in Thompson's Hall, Delmar Junction, Clinton Co., commencing Friday eve., May 23 and continue over Sabbath.

All are invited to attend. Let there be a general rally of the friends of truth as we are on the eve of the great day of the Lord. Let us work for the salvation of the perishing.

W. E. CHANDLER, Sec'y.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.

J. RIDLEY, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 337, St. Joseph St.

NEW YORK.

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WM. A. & M. L. DURAND.

Brn. G. W. Brown, of Orrington, Me., and Chas. C. Barker, of Meriden, Ct., will, the Lord willing, commence a series of prophetic lectures in Rochester, New York, on Sunday, May 18, and continue over Sunday, the 25th. The sole object of the meeting is to bring out the Bible and historical evidences of the coming of the Lord in 1873, and so give this great and solemn truth (as we regard it) such a prominence among us as a people, and make it such a living force before the world as to, if possible, greatly forward and vitalize the work of preparing a people made ready for the Lord.

The ministering brethren of Western New York are especially requested to arrange to attend the meeting as far as possible. They shall all be freely entertained, and all others will be heartily welcomed and provided for. Come and listen candidly and decide for yourselves what are the the duties of the hour. For the brethren,

W. E. BROWN.

INDIANA.

Volga, May 31, and over Sunday.

G. W. GREEN.

The Conference for Southern Indiana will commence at Jeffersonville, Thursday, June 5, and will continue one week.

A general attendance of bishops and evangelists in the section named is desired. N. FIELD.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.

Sunday School at 9 a. m. Preaching by

N. FIELD.

S. IOWA AND N. MISSOURI.

The next Q. M. of the Southern Iowa and North Missouri Conference will be held at Bethlehem, Wayne Co., Iowa, commencing June 7, and continue over Sabbath. All who can are invited to attend. We hope to have a good and profitable meeting. L. Z. LOTSPEICH.

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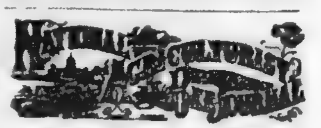
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ELDS. JOHN COUCH, WILLIAM SHELDON, A. A. PHELPS.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 42. CHICAGO, MAY 20, 1873. WHOLE NO. 473.

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Association.
25 West Lake Street, CHICAGO

Pre-existence of Christ.

BY WM. BRANCH.

While the majority of Christians at the present day believe that Christ lived or existed prior to his birth at Bethlehem, there are some in whose minds doubts arise concerning that which is commonly termed his pre-existence.

We wish to examine a few passages of Scripture on this subject.

In Eph. 1:4, we are told that God hath chosen us in him [Christ] before the foundation of the world." Christ must have existed before the earth was created: "Who verily was foreordained before the foundation of the world [*kosmos*] but was manifest in these last times for you." (1 Pet. 1: 20,)

Some may claim that Christ then existed as an ideal being in the mind of God, who, in devising a means for the salvation of mankind, had connected with the plan, this ideal Savior who should afterward be brought into a living existence. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was." (John 17: 5.) We here notice that Christ is speaking not of the glory which the Father had with him, but that which *he* experienced with the Father. Could an ideal Savior, who had no real existence enjoy or experience glory? We think not. If the one who thus had glory with the father, was simply an ideal in the mind of God, it follows that God was simply glorified in his own mind, or,—pardon the expression—"left alone in his glory." Is this what Christ desires when praying God to glorify him [Christ] with the same glory which he had before the world was? This would imply private, individual glory for God, and no glory, at all for Christ, whereas Christ prays "glorify thou *me*." His prayer is for a repetition of an event which had heretofore transpired. This event includes the glorification of both God the Father, and Christ the Son.

Again, in Rev. 3: 14, we find him called, "The beginning of the creation of God," and must admit Christ to have existed in reality prior to the creation of man, or else deny that man was "of the creation of God." Shall we deny that "the Lord God formed man"? If so what was his origin? Shall we accept the damnation theory and trace our origin back to the oyster, or perhaps even farther than that, to the minutest form of animal life called animolcule?

Do any still claim that Christ was the *will* of God, existing only as connected with the plan of salvation, we would invite them to a brief examination of John 6: 38. "For I came down from heaven, not to do mine own will, but the will of him that sent me." A number of truths are taught in the verse, viz: 1. Christ came down from heaven. 2. He was sent. 4. He was sent by a living being designated by the personal pronoun "him," hence a person. 4. Christ speaks of himself as a person that came down from heaven, using the pronouns "I" and "me." 5. The person thus spoken of has a will. 6. The one by whom he was sent also had a will. 7. Christ did not come to perform his own will; and 8. he did come to perform the will of another by whom he was sent.

If God sent a *will* into the world, was it his own, or did it exist as a separate one in heaven? If it was his own, did he have any left? If not there would be but one, whereas Christ speaks of two, and also there would be left in heaven no God at all, or else a God having no will. Whence came these two wills? Was that of God divided, the one part to be set aside, and the other to be performed, or were there two in the first place? If the latter idea be correct it follows that either God's own will was divided against itself, or else there were two living beings in heaven, each possessed of a will, for there can be no will without reality of living existence.

But some may ask, "How, or in what form did Christ exist before coming into the world." We answer he is alluded to as the one "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men." (Phil. 2: 6; 7,) we here learn that prior to his birth into the world, he was in the form of God;" and although it was no robbery upon his part to be in this exalted condition, yet his form was *changed to* that of a servant, and by the reason of this change which he took upon himself, he was "found in fashion as a man."

But it may be asserted by some that he existed in the *moral* form of God. The word "form" in vs. 6 and 7 is from the same original word [*morphe*] and consequently if the "form" in v. 6 is a moral form, that in v. 7 must be the same; hence we would understand that Christ was changed from the moral form of God to the moral form of man. This I understand to be impossible; or even were it possible, Christ would have been morally corrupt, for this is man's condition: "The carnal mind is enmity against God."

Again, can a moral form exist without there be a literal, tangible form or existence upon which it is dependent? I answer no. We know there must be a literal—perhaps we might say physical—existence, upon which the moral is dependent, and without which, there would be no moral existence or form whatever hence even if Christ existed in the moral form of God there must have been a literal existence also. The word "*morphe*" is found in but one other place in the Bible. "After that he appeared in another form (*morphe*) unto two of them as they walked and went into the country. ("Mark 19: 12.) This signifies that there was a literal, visible form, and the same word is used in Phil. 2: 6, in speaking of the form of God and of Christ, previous to the time when he "took upon him the form of a servant" and "was made in the likeness of men," and was "found in fashion as a man." "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2: 10.) "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist." (Co 1: 16, 17.) Even the "visible" things "that are in the earth" were created by him. Upon what ground then shall we say that he did not exist as a being before he was born into the world, unless it be that we seek to join hands with the Spiritists, and claim that he was nothing more than a human being? This would prove his teachings an imposition, and rob us of a Savior, and the possibility of a life beyond this fleeting existence. We should thus be "of all men most miserable."

Some claim that Christ must have been human or divine. That divinity can not die, therefore if Christ pre-existed we have no sacrifice for sins, for Christ, the real pre-existent Christ, could not have died being divine. But this would lead us to conclude with equal fairness that we have only a human sacrifice, and some other of God's creatures could have atoned for us just as well, or perhaps we can each one atone for ourselves. The position that a being must be either human or divine is a false assumption which will lead us to error.

Are the angels of God in heaven human or divine? If human perhaps they are the ones who once lived on earth. Perhaps David is up there. If divine there is certainly a plurality of God's in heaven. Also, concerning the fallen angels. If they are human, perhaps our friends can and do communicate to us through Spirit mediums.

But if they are divine, divinity, is now claimed in tartarus, will be judged at the last day, and probably destroyed!!

We do not understand that Christ was or is the Eternal God, being his own Father and his own Son also, but we do hold forth that there were two beings and two wills. One was that of God the Father, the other that of Christ the Son who came down from heaven not to do his own will but that of the Father.

He did not send himself but the Father sent him, and he never could have been sent from heaven had he not been there. Let us take the word of God in preference to our own peculiar notion and ideas. Let God be true.

"To the Age."

BY E. C. BRONAUGH.

In John 11: 26 we read: "And whosoever liveth and believeth in me shall never die." It is claimed by those who believe that man exists in a conscious, intelligent being, in spirit form, between death and the resurrection, that this and similar passages of Scripture manifestly sustain their position; because, as they argue, it is evident that Christians do die, that is, the physical man dies, and that, therefore, unless the inner or spirit man continues to exist independently of the body it cannot be said of those who believe in Jesus that they "never die."

I saw, a short time since, in your columns a letter, in which the writer apparently intending to meet the force of this argument, endeavored to maintain that the Savior in the passage cited had reference to believers who should be alive at his coming, "at the last day," to which Martha had just alluded in verse 24, "and who shall be caught up to meet the Lord in the air"—as we are taught they will be in 1 Thes. 4: 17. The writer of the letter paraphrased our Savior like about in this manner—"And whosoever liveth *at the last day* and believeth in me shall never die, for all such persons shall be caught up alive to meet me in the air at that time, they shall not sleep, but shall be changed, and shall put on immortality without dying—"as we see in 1 Cor. 15: 51; 54.

But what are we to do with John 8: 51; 52,—"verily I say unto you if a man keep my sayings he shall never see death. Then said the Jews unto him, now we know that thou hast a devil, Abraham is dead, and the prophets, and thou sayest, if a man keep my sayings, he shall never taste of death." There is no reference in the context, nor other opportunity offered for the attempt to construe this saying as having reference to believers who will then be living. [illegible] is evident that these Jews und[illegible] Jesus to mean that they who [illegible]ould keep his sayings should n[illegible] die in any sense, whether physical, or otherwise, and it is equally evident that the Savior did not mean any such thing. What then did he mean? Upon consulting the original Greek, and the literal translation of it, in the "Emphatic Diaglott," I find that Jesus said, "If any one keep my word he will by no means see death [*eis ton aiona*] to the age." And the Jews said to him in *reply*: "Now we know that thou hast a Demon, Abraham died, and the prophets, and thou sayest if any one keep my word he will by no means taste of death [*eis ton aiona*] to the age." And John 11: 26, reads: "And no one living and believing in me shall die [*eis ton aiona*] to the age."

Now the question presents itself, what is meant by "die to the age," which is rendered "shall never die"? And what is meant by "shall not taste of death to the age," which is rendered shall never taste of death," in our common version of Scripture? On refering to the appendex of the Diaglott I find age (*aion*) defined as follows: "An indefinite period of time, past, present or future. This is the proper translation of *aion*, which in the common version is often improperly rendered *world, always*, and *forever, eternal* or *everlasting* as generally understood is an improper translation of *aionios*, in fact we have no proper equivalent in the English language. Being an adjective and derived from the noun *aion* it can not properly go beyond its meaning." Still, having no English equivalent, these "improper translations" are a necessity, as the nearest approach we can make to the correct idea intended, wherefore we read, (John 12: 34,) "We have heard out of the law that Christ abideth [*eis ton aionta* into the age] *forever*." In Luke 1: 33, we read: "And he shall reign over the house of Jacob [*eis tons aionas*, to the ages] *forever*." In John 6: 51, we read, "If any men eat of this bread he shall live [*eis ton aiona*, to the age] *forever*."

In all these passages the expression "to the age" is translated *forever*, and has the sense of "an indefinite period of time," or time without limit of duration, or of eternal duration. In John 4: 14, we read: "But whosoever drinketh of the water that I shall give him shall not thirst [*eis ton aiona*, to the age] *never* thirst." In John 15: 8, we read: "Peter saith unto him thou shalt *never* [*eis ton aiona*, to the age] wash my feet."

In these last two passages "to the age" is rendered *never* as it is in (John 11: 26, and 8: 51; 52.) As I make no claim to understand the Greek, I wish to inquire, of those who do, if there is any sound reason, grammatical or otherwise, why the expression "to the age" in the last two passages cited, to wit, John 11: 26, and 8: 51; 52, may not as well be rendered *forever* as *never*? If it may be, then our Savior is to be understood as saying, "And whosoever liveth and believeth in me shall not die *forever* that is shall not *eternally die*;" and again: "If a man keep my saying he shall by no means see death *forever* or *eternal death*," just as he said in John 3: 15; 16, "that whosoever believeth in him should not *perish*," instead of understanding him to say that, "whosoever believeth in him shall *never die*," as we have it in the common version. Will the Editor of THE TIMES enlighten an inquirer?

He is faithful that Promised.

"I will come again, and receive you unto myself, that where I am, there ye may be also." (John 14: 3.)

A glorious reunion. If the meeting of a long absent friend or brother on earth, be a joyous event, what must be the joy of the union with this brother of brothers, this friend of friends! "I will come again!" Oh! what an errand of love, what a promised honor and dignity is this!—His saints to share, not his kingdom only, but His immediate presence. Where I am, there ye shall be also!" "Father, I WILL (it was his dying wish, a wondrous codicil in that testamentary prayer) those whom thou hast given me be with me where I am." Happy reunion! Blessed savior, if thy presence be so sweet on a sin-stricken earth, and when known only by the invisible eye of faith, what must be that presence in a sinless world, unfolded in all its unutterable love-lines and glory! Happy reunion! it will be a meeting of the whole ransomed family—the head with all its members—the vine with all its branches—the Shepherd with all his flock—the Elder Brother with all his kinsmen. Oh! the joy too of mutual recognition among the death divided, ties snap asunder on earth, indissolubly renewed—severed friendships reunited—the triumph of love complete—love binding brother with brother, and friend with friend, and *all* to the Elder Brother! My Lord what thinkest thou of this world? Remember who it is that Jesus says shall sit with Him upon his throne,—"Him that overcometh."
—*Sel. by J. C. Smith.*

A Pioneer Dog.

In Belfast, Maine, after one of the late heavy snow falls, a young girl was endeavoring to make her way along the street to a house at which she was employed, when a strange dog, a large Newfoundland, came to her aid. He kept ahead of her, breaking a path, until he saw her turn in at her destination, when with a satisfied wag of the tail he trotted back.

Never see any one entering into temptation or indulging in sin without praying for him.

Built Upon a Rock.

My anchor is within the vail;
  Whatever may my soul betide,
Against me nothing can prevail,
  For God the Lord is on my side;
Though heaven and earth shall pass away,
My trust shall still unshaken stay.

The Rock of Truth I now have found,
  Here shall I ever stand secure;
I safely anchor in the ground
  That shall forevermore endure;
When all the things of earth are fled,
With joy shall I lift up my head!

Nor waves nor storms can bring me harm,
  While on this Rock I place my trust;
My strength is the Almighty arm—
  The shield and refuge of the just;
Here shall I dwell, and dwell serene,
Amid life's every chequered scene.

Though fiends of hell against me rise,
  Their looks of wrath I will not fear;
While on the Lord my soul relies,
  He shall for my defence appear:
He is my fortress and high tower,
My helper in the evil hour.

My house I build upon this Rock,
  Which shall forever be my stay;
To fire, nor flood, nor tempest shock,
  Shall its foundations e'er give way;
But here shall stand forever fast,
Long as eternity shall last.

—*Martin Luther.*

A Sketch of a Sermon,

Delivered at Burr Oak, Iowa, in the Methodist church, upon a funeral occasion.

BY WM. T. BURSELL.

Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. (John 5:25.)

This text may be looked upon as having a two-fold application without doing any injustice to the Scriptures.

First, a death in trespasses and sins, which we understand signifies to be under condemnation to death on account of sin. It is true that this is the case with all mankind, and we have an abundance of testimony upon this point. Paul says, in his epistle to the Ephesians, "And you hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom, also, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desire of the flesh and of the mind, and were, by nature, the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ.... And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." We see, by Paul's testimony, that the Ephesian brethren had been dead; they had walked according to the course of this world; they fulfilled the lusts of the flesh; they were the children of wrath. And what was true of the Ephesians is true of the whole human family. They have all wandered from God, they have all disobeyed his law; hence, they are subject to death for this disobedience.

The true weight of this expression —*death*—may be seen more vividly by looking at one of our fellow-men who has been so unfortunate as to commit murder; he is taken and tried; the evidence is arrayed against him, and the jury bring in a verdict of guilty, and the penalty is death; the judge pronounces that penalty—that in thirty days he shall be executed for the crime that he committed. The whole assembly concur at once in the saying he is a dead man. Why do they say he is dead? Because the penalty of death is pronounced upon him on account of his transgression of the law.

So it is with man. He has committed crime by the transgression of God's law, and for this crime he is now subject to death; hence we say, he, prospectively, is dead.

In this condition we find the human family. They are sleeping and slumbering in sin; moving onwards in one great column towards the place of execution. Oh, how dreadful the sight! Suppose you stood upon an eminence and saw this mighty army moving slowly but surely toward a yawning gulf, lying at the bottom of a most dangerous precipice, and the shades of night were gathering around them; the last rays of sunlight were rapidly disappearing in the west, and soon night —dark, black night—would be their only covering! Yet they move on, and on; and you know that before the rising of another sun they will have gone over the precipice, and sunk in the gulf to rise no more! Would you not cry mightily to them to stop and procure lights by the aid of which they might avoid the dangers before them? So we hear a voice; yea, even the voice of the Son of God, saying: "Awake, thou that sleepest, and arise from the dead, and Christ shall give you light!" "See, then, that ye walk circumspectly, not as fools, but as wise." They were walking as fools, having no light; but he offers them light, and says to them "Be wise; take the light; awake from your slumbers; look around you; see the danger; avoid the awful precipice before you, and be saved from death! The time not only has been, but now is, when they can still hear the voice of the Son of God by his spirit, saying: "Awake! Come to Christ that you may have life! Shake yourself from the dust and darkness of sin, and walk no more according to the course of this world, fulfilling the lusts of your flesh, and be no longer children of wrath, but be ye children of God by walking in the light and obeying his commandments." We would inquire what is the result after the pealing notes of the voice of the Son of God have been heard all along the lines of this great army? A moment of suspense follows—a moment fraught with the greatest of consequences—life and death are pending. They have heard the voice; and decisions are being made; confusion is visible in the ranks, and soon we see a few breaking from their former associates and forming themselves into a new company, with their lights burning, marching in another direction, toward the heavenly city.

Second: We come now to the second application of our text. We not only believe that it applies to a death in sin, but we believe it refers to a literal death of the whole man. In proof of this, see the Savior's language: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." But, says the objector, if you make this literal, how can you dispose of the statement "now is"? Has the Savior fulfilled this part of the work? Go with me, if you please, to Bethany. There we find a little family group of three—two sisters and one brother. Jesus loved this family; there was a three-fold chord that bound them together which could not be easily broken. One out of this circle is taken sick and dies. They informed Jesus of his sickness, and he told his disciples that Lazarus was dead, and he must go to awake him from his slumbers. See the Savior as he goes to perform this work. Look at Martha on her way to meet Jesus—what confidence in the Savior's power! "If thou hadst been here my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." In reply, Jesus says to her. "Thy brother shall rise again." Said she, "I know he shall rise again in the resurrection at the last day." Martha believed firmly in the resurrection at the last day; but she hardly expected that that brother they had laid away in the grave should be restored to their family circle so soon! She expected to have to wait until the last day. Pause a moment here: Jesus is left alone while Martha goes and tells Mary that the Master has come! How glad she was! No company could keep her from her Master. The Jews that had come to comfort her thought that she had gone to the grave to weep, and they followed her. Look at Mary with Jesus! see her weeping! No wonder she weeps; it shows how dearly she loved him. Jesus is affected by the scene, and also weeps. His tears are mingled with Mary's; and the Jews say How dearly he must have loved him! Jesus breaks in on the solemnity of this scene by saying, "Where have ye laid him"? He follows them to the grave. He commands them to take away the stone. Oh! look at the Son of God! Now we are standing upon hallowed ground! The grave is uncovered! Let all be hushed into silence! Look at Jesus! See him lifting his eyes to heaven! Listen! What is he saying? "Father, I thank the that thou hast heard me."....And after he had thus spoken he cried with a loud voice "Lazarus! come forth"!! He heard the voice of his Master and obeyed! Here Jesus manifested his power. Here he showed that, even then the dead could hear the voice of the Son of God and come forth. Who heard the voice? Lazarus. Where was Lazarus when he heard the voice? In the grave. What condition was he in when he heard the voice? He was dead. He says nothing about what he heard or saw during those four days No; nor could he: for there is no work, nor device, not knowledge, nor wisdom in the grave. Thus how plainly has the first part of our second application been fulfilled!

Third: We would inquire where are the saints that died ages ago? And what are the promises concerning them? Our text says the time is coming when the dead shall hear the voice of the Son of God, and they that hear shall live. Who are to hear the voice?

"The dead." Where are they when they hear? "In the graves." What is the result? They live. There is no promise to any part outside the grave. If the soul has taken its flight on angel wings to elysian fields, it is never called back; the voice does not reach such. It is the "dead" that the voice reaches, and not the living. It must also be the accountable part of man that hears and obeys. But, to satisfy your minds upon this point, let us go and look into the resting places of our forefathers, and see whether any chane has taken place. But where shall we go? Let us go to the resting place of Abraham, the "Father of the Faithful." We read in Genesis 25:8 that "he died in a good old age.... and was gathered to his people." We have a work now before us. We want to ascertain where Abraham is. As we enter the field which he bought with his own money in which to bury his beloved wife out of his sight, a feeling of solemnity comes over us, and as we approach the cave of Machpelah the thoughts of the past crowd into our minds. The first interment made here was of a beloved companion when Sarah was laid away to rest. Abraham retires from the place as a mourner. Let us now remain at this grave and watch the work of the enemy. Soon we see another funeral procession, and when they approach the grave we inquire who is dead. They answer, It is Abraham. Now he rests by the side of his wife. We yet wait: we are in no hurry to leave the place. It is so sacred—we love the spot; and although year after year passes before this place is visited again, yet we wait knowing that death is on its march, and some of our fathers will soon have to yield to the monster. Soon we hear the footsteps of men bearing the body of another. We inquire who has fallen now? They tell us Isaac. And while we linger still around this grave another is brought — Rebekah, his wife, and laid away; and then Leah, Jacob's wife, and then Jacob himself. They are all laid away together to rest from their work. They confessed, while they were living, that they were seeking for a country, a heavenly one. Abraham sought a city which had foundations, whose builder and maker was God. But, says the objector, have they not entered that city, and have they not taken possession of that heavenly country? Hear Paul. "These all died in the faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." Here they remain in the cave of Machpelah, not living, but dead. Here they are resting in hope. Now we are prepared to leave this secluded spot, where we have seen so many laid away, and go to stand by other graves. But where shall we go? Let us go to David's tomb, and uncover it, and see if we can learn anything there concerning the condition of the dead. And as we look upon the pale face and the closed lips of the inmate of that tomb, we wish that those lips could be unsealed for a time, and we could hear their testimony. But have not those lips spoken something when alive that will answer the question? Yes, from a gushing heart he says, "Praise the Lord O my soul; while I live will I praise the Lord....Put not your trust in princes nor in the son of man in whom there is no help. His breath goeth forth: he returneth to his earth; in that very day his thoughts perish." Hezekiah also testifies upon this point: "The grave cannot praise thee: they that go down into the pit cannot hope for thy truth." Peter also testifies on the day of pentecost concerning the inmate of this tomb: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day....For David is not ascended into the heavens." Paul, while preaching at Antioch, also said, "For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." We will visit one more tomb before we leave the chambers of the dead. The one we have selected is Job. Before his death we hear him say, "Man dieth and wasteth away; yea, man giveth up the ghost and where is he?" Job asks the question, then he answers it himself: "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not: till the heavens be no more they shall not awake or be raised out of their sleep." Then he wishes to be hid away, until God's wrath should be past. But where does he wish to be hid? Let him answer: "O that thou wouldst hide me in the GRAVE!" Then he asks the all-important question: "If a man die, shall he live again?" Where shall we search for an answer to this question? It is a question upon which our future life hangs, for Paul has said, "If there be no resurrection....then they also which have fallen asleep in Christ are perished." A belief in Christ will not save us; a belief in immortality will not save us if these bodies that are now silent in death do not live again.

Oh! what a sad picture is now before us! The dark pall of death is now spread over the whole earth; not a spot that is not overshadowed by its sombre folds. One after another falls a victim to the cruel foe, and now a cloud thick and dark is settling down upon the dead, and we are wondering what will become of them. We hear a voice! It is the voice of Jesus, answering Job's question, that had been asked more than a thousand years before: "If a man die shall he live again"? "He that believeth in me, though he were dead, yet shall he live"! This is the same voice that said to Lazarus, "COME FORTH!" The same voice that is in the future to pierce the grave and wake the sleepers there.

Let this dark cloud withdraw that has been hiding the future from our eyes, and let us listen to the hope of the sleeping ones expressed before their death. Hear David: "As for me, I shall behold thy face in righteousness: I shall be satisfied when I awake with thy likeness!" David knew very well that he would sleep, but not forever. He looked forward to the awakening time on the other side of the valley. We are glad to have David's testimony. Now let us hear others. Let Job speak: "All the days of my appointed time will I wait till my change come." Where did we leave Job? In the tomb. How long did he expect to remain there? All his appointed time. What did he expect to hear at the end of that time? A voice. "Thou shalt call and I will answer thee." What did Job expect the final result would be? He expected a change. Hear Paul upon this point: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed!" How Job and Paul agree! But wait a moment more, and hear Job testify again before we dismiss him from the stand. He says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another! Let us question Job before we dismiss him. Where do you expect to see your Redeemer? On the earth. When do you expect to see him? In the latter day. Do you expect that your body will be raised? Yes, although worms destroy this body, yet in my flesh I shall see God. But will not it be the immortal soul that will be permitted thus to see God? No! my own eyes shall behold him, "and not another." What confidence is here expressed! Are we willing to believe it? But let us introduce another witness. Let Isaiah speak. "Thy dead men shall live, together with my dead body shall they arise! Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead!" We pause yet a moment in awe, for God speaks! *"I will ransom them from the power of the grave! I will redeem them from death! O Death, I will be thy plagues! O Grave, I will be thy destruction!"*

We need not doubt any longer concerning our dead. Their lips are sealed now, but the promise is, they shall sing. Their eyes are closed, but they will not remain closed forever. We may press our lips upon the marble brow, and look upon the cold form of our loved ones, and in the anguish of our hearts cry out, Oh! my son, my son, canst thou not open thine eyes and look once more upon thy parent whose heart-strings are breaking with grief? Canst thou not speak just this once ere we lay thee away in the tomb? But all is in vain; we cannot wake him from his slumber. Then we have to turn to the promises in God's Word and derive comfort from thence. All other comfort fails. It is in the resurrection we hope now for a reunion. The grave has gained the victory for a time, but it is short. Wait till Jesus comes "from heaven with a shout, with the voice of the archangel, and the trump of God," then "the dead in Christ shall rise first"; then shall all the saints hear the voice. Abraham and Sarah, Isaac and Jacob, David and Job shall come forth with all the scattered ones along down the stream of time. And our loved ones that we have laid away in sadness we shall meet again. Oh! what a hope is ours! Jesus will finish the work he has commenced! Glory be to his name!!

"Oh! could we speak the matchless worth!
Oh! could we sound the glories forth
  Which in our Savior shine;
We'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
  In notes almost divine!

"Oh! the delightful day will come,
When Christ our Lord will bring us home,
  And we shall see his face!
Then, with our Savior, Brother, Friend,
A blest eternity we'll spend,
  Triumphant in his grace!"

The Abomination of Desolation.

BY H. V. REED.

Writers upon prophecy have experienced much difficulty in explaining the abomination of desolation spoken of by the Prophet Daniel, and yet our Lord, in referring to this prophecy says: *whoso readeth let him understand*, which places it within the reach of our comprehension. Peter also makes a similar statement, "no prophecy of the Scripture is of any *private interpretation*." In the light of these plain testimonies it appears that we have full scriptural authority to inquire into the subject named at the head of this article. In treating of this question we shall present what we have to say under the following heads viz:

1. *What is the abomination?*
2. *Where was it set up?*

In answer to the first inquiry, it may be observed, that any system of religious worship which stands opposed to God and his truth, is an abomination. This statement is sustained by the uniform testimony of the Prophets. The various religions of the different nations which surrounded Israel, during the time from Moses to Christ were called abominations. And whenever those nations established their religions in Jerusalem, in place of the temple service, it was not only a desecration of the sacred altar but pronounced by the the Prophets an abomination. We will here quote from 2 Kings an example, which will fully demonstrate what we have said. In speaking of the wicked reign of Manassah, it is recorded. "And he did that which was evil in the sight of the Lord, *after the abominations of the heathen*, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he *reared up altars for Baal*, and he made a grove as did Ahab King of Israel; and WORSHIPPED ALL THE *host of heaven*." 2 Kings 21: 2, 3. Of Josiah's good reign it is recorded; "Moreover the workers with *familiar spirits*, and *wizards*, and the *images* and the *idols*, and all the ABOMINATIONS, that were spied in the land of Judah, and in Jerusalem, did Josiah put away that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Kings 23: 24. These quotations are sufficient to show that all systems of religion which embrace in their modes of worship, images, idols, familiar spirits, and the hosts of heaven, are abominations in the sight of the one only true and God. It follows therefore that the abomination of desolation spoken of by Daniel must be some form of false religion, or idolatry, which should be set in up place of the temple service, and would prevail in place of the true worshipot God even unto the consummation. This brings us to the second point.

When and where was this abomination set up?

Many writers have of late years endeavored to apply this prophecy to the Catholic church, but it appears to us that such a view is in direct conflict with the simplest rules of prophetic interpretation. Christ has told us where this abomination was to be placed, and we are not left without an explanation. He says: "When ye therefore shall see the ABOMINATION OF DESOLATION spoken of by Daniel the Prophet, stand in the HOLY PLACE, (whoso readeth let him understand.) THEN let them which be IN JUDEA FLEE UNTO THE MOUNTAINS; let him which is on the housetop not come down to take anything out of his house." By reading Luke we get a further explanation. "When ye shall see JERUSALEM compassed with armies, then know that the *desolation* thereof is nigh. Then let them which are in JUDEA flee unto the mountains," etc. These testimonies show unmistakably that the abomination refers to Jerusalem, and Judea, when the Roman armies invaded the Holy Land, and destroyed Jerusalem, suspended the daily sacrifice, and carried the Jewish people away captives. Then was fulfilled to a certain extent, the prophecy of Daniel' which we will here quote: "And after three score and two weeks shall the Messiah be cut off, but not for himself, and the people of the prince that shall come shall *destroy* the CITY, and the SANCTUARY, and the end thereof shall be with a flood, and unto the *end* of the war DESOLATIONS are determined." Dan. 9: 26. Of this same power it is further said, in verse 27, "And in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of ABOMINATIONS he shall make it DESOLATE *even until the consummation*, and that determined shall be poured upon the desolate," (desolator,—margin.)

Daniel's whole inquiry was with regard to his people, Israel, and the sanctuary. He was anxious to know how long his people and city were to be trodden down—how long the daily sacrifice was to be suspended, and how long the little horn, which waxed exceeding great, should prevail.

It seems to us impossible for any one to argue that the Catholic church set up this abomination in Rome, when the whole scope of the prophecy is JEWISH, and the terms used, such as "daily sacrifice," sanctuary," and "the Holy City,"—are all literally true of Daniel's people, who were then in captivity. See Dan. 8: 10—14, also verses 23 24. The Catholic church came into power some time in the sixth century, and can in no way be viewed as the power which destroyed the city of Jerusalem; took away the daily sacrifice, and scattered the Jewish host. All this was accomplished before the Catholic power arose; and was the work of Pagan Rome. It is plain, then, that the desolation, and tribulation are Jewish, and the power which brought on these calamities was Roman. Titus, the prince, did literally take away the daily sacrifice, and the work of desolation commenced with the destruction of Daniel's city and nation; but the *setting up* of the abomination of desolation is another point distinct from the taking away of the daily sacrifice. The events are widely different; the one is taken away, and the other is put in its place. As long as the daily remained, the abomination could not be set up. As to the length of time which intervened between the removal of the one and the setting up of the other, we are not informed.

Some distinguished expositors point to the Emperor Adrian] who built a temple in Jerusalem, and dedicated it to *Jupiter Capitolinus*, A. D. 136 Others point, and with some plausibility, to the Mohammedan power, which became established in the Holy City in 634, when the Mosque of Omar was built, and the Christian churches were turned over to the religion of the Koran. It appears to us, that whatever power has trodden down Jerusalem, instituted false worship, and desecrated the land of promise, is contemplated in the prophecy, but more particularly the Mohammedan scourge.

The duration of this power is to be for "a time, times and an half," which covers the whole period from the setting up of the abomination to its final overthrow, or to the removal of the Mosque of Omar and the transfer of the land of Judea from the power of the Gentile, back into the hands of the Jews. If we date the twelve hundred and sixty days from the time Mahomet organized his government at Medina, 620—22, the power of the Moslem will cease in 1880, seven years from the present time. If we date from 634 when Omar set up the religion of the Koran, we are carried forward to 1894, only twenty years. That we are reaching an important epoch in the affairs of the East, there can be no doubt. The sixth trumpet ends with the complete destruction of the Turkish empire, and the beginning of the time of the end, during which the seventh angel sounds, and in whose days the mystery of God shall be finished, as he hath declared to his servants the Prophets. Events are rapidly crowding into a narrow space of time, and the times of the Gentiles are near their close.

The ten kings of the fourth beast, whose body is to be given to the burning flame, are making ready for the grand conflict. The old Roman earth will present the last phase of human power. The judgment will set, and all antichristian confederations will fall. The day of heaven's visitation upon the wicked apostate powers of Eastern and Western Rome cannot be far away. Disloyalty, wickedness in high places, and general scepticism now pervade the world. Earth's problem will soon be solved by the inauguration of the King of kings. May we be ready.

Failing Faith.

BY F. B.

The days in which we live are peculiar ones in the Christian dispensation, in that faith fails from among men. Not that men lack the Word of God, nor that they lack knowledge, for there never was a time when these were so diffuse as now. But men's hearts, with regard to the Bible, appear to be calloused, and with the increase of knowledge men reject the life of faith which God requires as a means of coming to him.

Infidelity and skepticism are not confined entirely to those who make no profession of Christianity. There is a vast amount in the professed church of Christ. And it is two-fold in its character. In one form it is made manifest in a denial of "present truth" as found in the Bible; and in another form it is shown in a failure to consecrate all to God, and thus to "dwell" in him.

Among the great amount of general truths that God has given to his people, there are certain particular items that are called "meat in due season," which are to be given to the household at the present time, and these constitute what is called "present truth." And to reject these truths is to reject what God has ordained as a means through which he manifests himself to the world.

Prominent among these is the doctrine of the nearness of the second advent of Jesus as taught in all the prophecies; and intimately connected with this is the doctrine of eternal life only through Christ. The first, when duly regarded, tends to regulate the lives of men with regard to the outward economy of God in relation to this world. As with a tree: not only must it be healthy in its nature, but it must be trimmed and regulated in its outward conditions in order to usefulness and fruit-bearing. So the child of God needs not only inward grace, but he also needs the influence of truths that bear upon him from without, so that he may be continually prepared for changes in God's dispensational economy.

As Noah must believe the coming flood, and Lot the coming overthrow of Sodom, and the disciples the coming destruction of Jerusalem, in order to have the righteousness and salvation that comes by faith, so Christians are warned now of a coming judgment and a failure to believe it, and to live as if expecting it, produces a corresponding failure of righteousness and present salvation.

But that day will come suddenly and unawares upon an ungodly world and a slumbering and faithless church, for faith in it is failing from among men. And because of this failing of faith, the church wanders from the narrow path of Zion's pilgrimage, and is heaping up riches, and engaging in idolatrous services, and seeking for worldly pleasures, and when the day of the Lord shall come, it shall find them as opposers to God, and their portion shall be with hypocrites and unbelievers.

But there is another form of failing faith at the present day, seen in the lack of seeking that inward purity and indwelling spirituality that is taught in the Scriptures, and by which men become holy before God and among men. And so far in this respect has faith failed from the earth that sects and denominations are in existence whose great distinguishing features are the utter denial of an inward religious experience by which men become partakers of the "divine nature." And everywhere the church is filling up with legality instead of faith. Men are taught to "do and live," instead of "live and do." Outward obedience and outward confession of truth is taught as the all-important requisite to salvation, and men are taught to be satisfied with these, and to indulge hope because they have done this part of the work. Thus the letter, which "killeth," is exalted above the spirit which "giveth life."

But it is certainly the privilege of the people of God, at this hour, when faith is failing, and when ungodliness is towering Goliah-like, and defying God's Israel, it is the glorious privilege of those who "do know their God," to stand out as children of light, and advocate holiness and truth, and unfurl the banner of Jesus as a perfect Savior and a coming glorious King. These are perilous times, and well is it for the humble child of God to watch unto prayer—to "be filled with the spirit"—to keep the light of divinity within the heart, and the lamp of God's truth shining brightly without.

"Speaking the Truth in Love."

(EPHESIANS 4: 15.)

BY E. A. BOYNTON.

2 Tim. 2: 25 reads as follows: "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth." It is our duty to present the truth in meekness and love to all men, even though we sometimes meet with bitter opposition. I think some of our brethren err in this respect. I have sometimes listened to sermons delivered by Advent ministers and I occasionally read articles in our papers containing good, sound arguments in proof of what we understand to be Bible truth. But the spirit in which the evidence was presented was more or less unkind and uncharitable, and the style such as to make the opposite views appear ridiculous. I think such a course has a tendency to drive people away from the truth. They take offence, become impatient, and will not take the trouble to investigate the truth.

We should endeavor to speak to the heart as well as to the understanding when we attempt to hold up the truth before our brethren of other denominations; cheerfully recognizing them as Christians whom we believe to be laboring under a misunderstanding of some portions of Scripture, and whom we would instruct in the way of the Lord more perfectly. When we do this they will be likely to give us a candid hearing; and if our views appear to them to be Scriptural, they will embrace them. If not, they will still feel kindly towards us, ready for further investigation. I know there are some who reject the doctrines we advocate in a spirit of bitterness, and even hatred. Such should be dealt with plainly, but kindly, and never in ridicule or sarcasm. May God help us to be "wise as serpents and harmless as doves." And may we be so sanctified through the truth that all can readily see its happy effect upon our lives. And when once they see its beauty and consistency they will be constrained to fall in love with it, embrace it, and rejoice in it.

Hades

BY H. CONSTABLE.

Allow me to to say a few words relative to Mr. Rotherham's observations on my chapters on Hades.

1. I am sorry that he does oot approve of the method I have taken in commencing my subject with an inquiry as to what Scripture tells us of human nature. I can only say that a great many readers of the *Rainbow* approve of the method which I have followed.

2. With respect to Mr. Rotherham's charge that I have avoided the "direct evidence" of Scripture on the nature of Hades, I beg to state that Mr. Rotherham is here incorrect. I do not think that he could have read my ninth and tenth chapters. I certainly have not passed in review each of the seventy-six places in which Mr. Rotherham tell us the word occurs; but any one who has read what I have written will see that I have examined a great many of those passages, and these are what appeared to me the most important.

3. Mr. Rotherham seems to think that he has made a wonderful point against me rendering Luke 14: 23, by "and *in the grave he lift up his eyes being in torments*," &c. As his point, however, depends in his opinion upon its making "no difference" whether Lord here "opened his mouth in a parable," I do not think his point to be of much weight. I would only recommend Mr. Rotherham to study a little more than he has done the nature of parables. It does make all the difference in the world whether language be that of parable or narrative. Trees are said in the Bible to have spoken (Judges 9: 8; Is. 14: 8). Surely Mr. Rotherham will not say that it makes no difference whether such descriptions be those of narrative or parable.

I will here say no more. Mr Rotherham and your readers will soon have an opportunity of reading my view of the parable of Dives and Lazarus, to which Mr. Rotherham refers. I have given to it a chapter in my forthcoming book on Hades. When my whole views are placed before the public, and when men really know what I have to say, I will invite the closest scrutiny, friendly and hostile alike.—*Rainbow.*

Recognitions.

I was at a recruiting meeting in 1862, in little town down in the Prairie State, when there strolled into town an old drummer with his drum and his gifts. He was remarkable in the skill with which he whirled his sticks in the air while drumming. Soon a crowd gathered about him, among the rest an old fifer who lived in the town. It was soon arranged for some music. These old musicians were introduced, passed the ordinary salutation, and went to work. They were old and gray and bowed; and as I looked at them I thought of Scott's minstrel who was "infirm and old." Soon the drummer dropped his sticks, faced square around before the fifer, rubbed one hand over his own eyes, and with the other pushed up the fifer's cap, then peered into his eyes, saying, "John, didn't you play that at Lundy's Lane as we charged the British when the sun was setting? I drummed it there by your side." The fife and drumsticks fell together, and the two old soldiers were in each others arms. It had been nearly half a century. Time had hacked at their bodies till they were covered and seamed with scars. But there was something in the music that had defied all changes. Here we lose our friends. As we journey in the Master's service one child slumbers on the bank of some Western stream, another over the mountains in a quiet village graveyard, and another may wait in the soil of the sunny south. But we shall be all gathered by and by. I can't tell how it will be, but somehow, yonder, there will be something in the voice, in the accents in the form, in the way the head is carried, or in flash of the eye, something that will tell the wonderful secret, for we shall know even as we are known.—*Fowler*

Advent Christian Times.

L. C. COLLINS, EDITOR.
Wm. Sheldon, - - Associate Editor.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, May 20, 1873.

FAITH.

The Scriptural importance of faith is often lost sight of. The Bible makes faith the pivot on which all its promises turn. Whatever is not of faith is sin. Without faith it is impossible to please God. He that cometh to God must believe that he is, and that he is the rewarder of all them that do diligently seek him. It is indeed made the one grand condition of salvation; so that, as one has well said, "Whatever a man may have, if he have not faith, he cannot be saved; and whatever a man may lack, if he have faith he cannot but be saved." "Believe on the Lord Jesus Christ and thou shalt be saved." "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Christ, and the apostles after him, plainly taught the doctrine of salvation by faith. Faith he commended, and unbelief reproved. The Savior's language to us is, "only believe." "All things are possible to him that believeth." "According to thy faith, so be it done unto thee." Faith alone in Christ is the ground of our justification with God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." "By him all that believe are justified from all things from which they could not be justified by the law of Moses," or of works. And so of our inward renewal and sanctification—it is by faith. Peter says of the Gentile converts, that God put no difference between us and them, purifying their hearts by faith. And as it is by faith that we receive Christ Jesus the Lord, so it is by faith that we are to live and walk in him. St. Paul says "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." The Christian man can live in no other way. "The just shall live by his faith." "We stand by faith, and we walk by faith," says Paul, "not by sight." Exceeding great and precious promises are given to all those who overcome. But it is only by faith we can overcome. "This is the victory that overcometh the world, even our faith."

Of no avail are all our professions of discipleship without faith. Without faith no man is a fit subject to be baptized in the name of Christ. Philip made this a test in the case of the eunuch—"If thou believest with all thine heart, thou mayest."

People are apt to be alarmed lest in preaching up faith we should overlook works. But good works should be regarded in no other light than the natural fruits of living faith. It is impossible for a man to have faith without them. A faith which does not produce good works is dead and worthless. The great error is, we get works before faith. Our minds center on doing constantly, instead of believing constantly. And we are failing ever in doing, ever in bondage to the law, and ever condemning ourselves for our shortcomings, feeling our duty is to do more, when our great fault and sin is, that we do not believe more. We go about to establish our own righteousness, in place of submitting to the righteousness which is of God by faith.

Faith is the root of all true religion; both love and obedience follow as its fruits. "Abraham believed God, and it was accounted to him for righteousness." And from the believing Abraham, we have the after faithful obedient Abraham:

Faith simply believes God; it trusts in him entirely, and submits to him absolutely. It has nothing to do with feeling, nothing with emotion; these in the nature of things follow as results. Some make faith a mysterious, inexplicable grace, when it is but the simplest of all ideas. God made promise to Abraham, and Abraham believed what God said—this was faith. God told Noah that he would drown the world with a flood; and Noah believed that God would do it, and this was faith. The belief of these patriarchs was to them perfect knowledge. Noah knew there would be a flood, because God said so; and his building the ark was the result of this faith. He did not believe the flood would come because he built an ark; but he built the ark because he believed the flood would come as God had said. Here we have an illustration showing clearly the relation that faith and works bear to each other.

And it is just so when we come to the gospel. He who believes in Christ as the Savior of men, as the great Life Giver, as man's only hope of pardon, and everlasting life; receives Christ as such, confesses him as such, and yields to him as such. It is as impossible for a man to believe wholly in Christ without being morally changed and reformed by his faith, as for Noah to have believed in the coming flood without the corresponding effects produced upon him.

Faith, in a word, is religion. Love and all the Christian virtues are but its manifestations—all springing from this one root of faith in God. "We love God because he first loved us." And this element of love springs up in our hearts when we believe God loves us and gave his Son to die for us.

Nor could anything be more reasonable, than this very system of salvation by faith. It was right here that man parted with God; and in being reinstated he is thus brought back again to the very point where he diverged. As a test of man's loyalty to his maker, he was not to eat of the forbidden fruit. God told him if he ate of it he should die. The tempter came questioning God's truthfulness, and telling the man he should not die. Now which will he believe, God or the devil? Which did he believe? He disbelieved God, and believed the devil! And thus came death, and all our sin and woe. Right here is the issue. And God's plan of atonement is such as leaves no other way for man but to repent and come back upon the very ground where he fell, and believe God, that he may live.

That a man is justified by faith is a wholesome doctrine, and very full of comfort. Our peace must come by believing. Victory and joy are its fruits. Faith in God will carry us through every trial. By faith we lean upon the promises, and find blessed rest, when everywhere else are tribulation and sorrow. "Abraham believed God and it was accounted unto him for righteousness." By faith he became the friend of God and father of the faithful. May the reader believe God, be a child of Abraham by faith, and thus an heir according to the promise.

POSSESSORS OF THE KINGDOM.

That the Bible points out a kingdom of unlimited felicity and interminable happiness to be enjoyed by some class of holy intelligences, is a conceded truth among all believers in the Holy Scriptures. But what *kind* of inhabitants will the kingdom contain? In other words, will the kingdom be peopled by a race of *disembodied* saints, or by saints with bodies made immortal and glorified like the body of Christ? Let the plan of God be what it may, it will be in harmony with itself, instead of being a vacillating system. If he has planned to save men in a disembodied state, he will never supplant his own plan by introducing physical saints into the kingdom with resurrected bodies; for this would not only involve a change in the divine plan, from the immaterial principle to the material principle of salvation, but would require the depopulation of the kingdom once occupied by disembodied subjects, that they might find their material bodies scattered over the earth; besides this, a supposition that the promised kingdom is now occupied by disembodied saints, is a virtual repudiation of a coming judgment—for what need of a judgment after men have entered into the kingdom?

Let the plan of God concerning the occupants of the kingdom be whatever it may, it will undergo no change, for it is right without any alteration; and when once the saints enter the kingdom, whether in a disembodied state, or as physical beings made immortal, they will "possess the kingdom forever, even forever and ever." If God has a plan for saving men in a disembodied state, he will save them in no other state; and consequently there can be no such a thing as saving men in a resurrected state without an abrogation of the divine plan. But, upon the other hand, if God's plan is to save men in a resurrected state, with bodies immortalized and glorified, then the theory of a kingdom for disembodied men is untrue. These two theories are irreconcilable. The one gives the kingdom to its possessors independent of the resurrection, while the other gives it to resurrected subjects who shall have experienced the "redemption of the *body*." The one theory gives a passport into the kingdom prior to the judgment, while the other allows only judged ones to enter. Both of these conflicting theories cannot be right, so we appeal to the Scriptures for a decision as to whether material or immaterial saints are to people the kingdom of God. As a preparatory step, we inquire at what epoch of time do the saints enter the kingdom? If they gain an entrance at death, it must be evident to every intelligent person that they must enter in a disembodied state, and consequently as immaterial subjects; but if they do not enter till the resurrection, it is evident that they must enter bodily, or as material beings changed to the immortal state.

1. That they do not enter the kingdom at death, is evident from various considerations:

First, The Bible contains no promise of an entrance at that epoch; and, if this were the plan of God, such a promise would not have been wanting.

Second: It is affirmed by the Apostle Paul that Christ is "dwelling in the light which no man can approach unto." (1 Tim. 6: 16.) Christ is officiating as our High Priest, in which capacity he has never been seen by man, and never can be, for his priesthood will be terminated before his judgeship begins; after this he will be seen by every eye, coming to judge the race.

Third: It is affirmed of the Psalmist, "David is not ascended into the heavens." (Acts 2: 34.) If death really transports saints to heaven, why was David left behind? He is classed among those who "died in faith," and was as really entitled to glory as any other man; but death was not the time to enter glory.

Fourth: Paul specifies a long list of ancient worthies, and then affirms: "These all died in faith, not having received the promises....God having provided some better things for us, that they without us should not be made perfect." (Heb. 11:13, 39.) If death had been the time for saints to enter upon their reward, Paul would not have made this affirmation, nor would he have located the perfecting of all the saints at one and the same time.

Fifth: The positive affirmation is made, "No man hath ascended up to heaven but the Son of man which is in heaven." (John 3:13.) This statement is not in harmony with the claim that heaven is filled with immaterial saints.

Sixth: Christ thus addressed his sorrow-stricken disciples: "As I said to the Jews, Whither I go ye cannot come, so now I say unto you." (John 13: 33.) They were not to be escorted to Christ by the "enemy" death, but he informed them that he would come again, and then receive them unto himself.

The foregoing considerations clearly show that death does not transport saints from earth to heaven, leaving us to conclude that the hour of death cannot be the epoch of entrance into that heavenly kingdom.

2. The Scriptures teach that the saints will enter the kingdom when Christ comes to raise the dead; consequently, instead of entering it in a disembodied state, they must enter it with resurrected and immortalized bodies.

First: Christ thus speaks on this point: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and....then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom." (Mat. 25:31, 34.) As the resurrection takes place at the coming of Christ, the saints will enter the kingdom bodily; for there can be no disembodied state after the resurrection, even if there had been previously.

Second: The time of entrance into glory is thus specified by Paul: "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." (Col. 3: 3.) If the saints are not to enter glory till Christ comes, since the resurrection is due when he comes, it is evident that they must enter as physical beings, and not as immaterial men.

Third: Christ thus speaks upon the same point: "So shall it be in the end of this world.... *Then* shall the righteous shine forth as the sun in the kingdom." (Mat. 13: 40, 43.) When we reach "the end of the world," and not till then, will the saints enter into the kingdom—not in a disembodied state for at that epoch the resurrection is due.

Fourth: The time of gaining a passport into the kingdom is thus alluded to by Jesus: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and and receive you unto myself, that where I am there ye may be also." (John 14: 2, 3.) As the resurrection is to take place at his coming, if Christ is then to receive the saints unto himself, he must receive them in their resurrected state, and not as disembodied beings. Then we shall experience "the redemption of our body." Then "mortality shall be swallowed up of life," for "this mortal shall put on immortality."

Thus, without inquiring into the geographical location of the promised kingdom—whether beyond the clouds, or to be located on this globe—it is an incontrovertible fact that its inheritors, instead of being disembodied souls, must be resurrected saints, immortalized; for the *time* when the saints enter the kingdom, being not at death, but at the resurrection, all can plainly see that there will *then* be no such thing as a disembodied state, even if there had been previously.

Reason, as well as Scripture, lends its sanction to the theory of a kingdom occupied by *physical* beings instead of immaterial men, as the King has a body which once was dead; and it would look more harmonious to have the subjects as literal as the king; and besides this, Paul affirms that Christ "shall *change* our vile [or corruptible] *body* that it may be fashioned like unto his glorious *body*." (Phil. 3:21.) Then the saints will have material bodies, rendered deathless and glorious? In harmony with this Jesus testifies: "But they that shall be accounted worthy to obtain that world, and the resurrection from the dead....neither can they *die any more;* for they are equal to the angels, and are the children of God, being the children of the resurrection." (Luke 20: 35, 36.) The statement "neither can they die any more", cannot refer to a deathless class but to material beings; so the inheritors of the world to come will be a class who once were a race of dying men. The Revelator likewise speaks of the future inheritors of the coming kingdom as a class once subject to death: "And there shall be *no more death*, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." (Rev. 21:4.) The very class who have felt pain here, and experienced death in this world, will there be exempt from pain, and die no more.

God will save physical men, by an exercise of his power changing them to a deathless state. The prevalent theory of the salvation of disembodied men is entirely out of harmony with the Bible. God's plan is to save real men, and that, too, after the judgment arrives, when the slumbering dead shall be called out of their dark beds of repose, both in land and sea, to be judged, not for deeds done in the soul, but for deeds done in the *body*. God holds the physical man accountable for the deeds done, and will judge the physical man, awarding him either the second death, or eternal life in the kingdom of God. May we be accounted worthy of that kingdom.

TWENTY-SEVEN BODIES IN HEAVEN.

A writer in the *Christian Advocate* thus expresses his opinion:

> One of the evangelists, detailing the extraordinary occurrences of the crucifixion, says: "The graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Jesus was himself the first fruits of them that slept, and the resurrection saints, who came out of their graves after his resurrection, were forerunners of the general resurrection of all who sleep in Jesus. They were known to their acquaintances on their reappearance in the holy city. Some have thought that their bodies quickly returned to the repose of the grave, but others maintain that in their resuscitated bodies they are incapable of death and have ascended to heaven with Christ, and are "elders" from the dead, as Christ was the first-born of the dead. It is maintained that these glorified men live in their risen bodies, in the blessedness of heaven; that theirs is that "new song" which could be sung only by the redeemed: "Thou was slain, and hast redeemed us to God by thy blood out of every kindred and tongue and nation and people." If this conjecture be correct, then there are not fewer than twenty seven human beings in heaven in their conjoined existence of soul and body; Christ, Enoch, Elijah, and the four-and-twenty elders. Twenty four of these have died and risen again, as Christ died and rose again, and they are patterns like him of what all the saved will be. It is not certain that they and all other risen and glorified saints may converse and commune together and with all the bright inhabitants of the angel world? These four-and twenty "elders," whom John saw sixty years after the resurrection, wore white robes, emblematic of their purity; their harps were symbols of joy, and their crowns were symbols of triumph. They had battled with sin, suffering and death, and had overcome all through the blood of the Lamb. "He that overcometh shall inherit all things." He will "have right to the tree of life, and enter in through the gates into the city."

While the apostle affirms that Christ was the "first-fruits of them that slept," he thus speaks of the harvest to which the first-fruit stands related: "Christ the first-fruits; *afterward* they that are Christ's at his coming." (Cor. 15:23.) So as Christ was the first one raised to immortality, and as those who were to rise "afterward" were to rise "at his coming," there is no chance for an intervening resurrection to immortality; hence it is certain that "the many bodies of the saints" which "came out of their graves *after his resurrection*," must have come forth in their mortal state; else Paul was mistaken in saying that those who should rise "afterward" on the same principle of Christ's resurrection, were to come forth "at his coming.

If the twenty-four elders are really twenty-four resurrected saints, it would sorely puzzle our friend to tell how they could have been redeemed out of "every kindred and tongue and people and nation," seeing there were so *many* kindreds and nations. Besides, if they they are really living and singing in heaven, they will need to change the last part of the song which they are said to sing, which affirms "We shall reign on the earth." Or do they contemplate vacating heaven?

If the disembodied state is really a blessing, why are these twenty-four made an exception to the rule? Or if death is a sleep, why are they made an exception? How came these to be made immortal before the judgment while others wait?

But the whole assumption falls before these affirmations: "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." (John 3: 13.) "Dwelling in the light which *no man* can approach unto." (1 Tim. 6: 16.) Christ is the only earth-born resident of heaven.

WHAT WE NEED.

We have the truth, and are prepared to measure words with the lovers of tradition. But still, to some extent there is a lack among us. We need a higher toned Christianity in our midst, not a new religion, but a deeper experience. The truth must not be undervalued, or smothered; but in connection with the truth we need more of the vitalizing powers of the Holy Spirit, to fit us for the great work assigned us as ministers, of Christ. The disciples of Christ in Peter's day, "Preached the gospel with the Holy Ghost sent down from heaven;" and although we may not claim to be inspired at the present day, we claim that the Spirit "*helpeth* the infirmities," in *preaching* as well as in prayer.

A holy ministry will lead the church on to holy ground. A holy church is the light of the world. But if the light which is within us is suffered to become darkness, "how great is that darkness.

As ministers of Christ, let us range higher than truth loving theologians. Let us have Christ in us by the Spirit, and then we can proclaim the truth in the melting, moving, winning, spirit of the Master, instead of presenting it in the contentious, irritating spirit of calamity. Always let the message of God be delivered in the spirit of love, and never in a combative, censorious spirit. With a heart fully under the control of the divine spirit, this will be necessary.

FEET WASHING.

BROTHER SHELDON:—Will you please explain through THE TIMES that portion of the 13th chapter of John which relates to "feet washing." Your brother in Christ,

CHAS. ECKHART.

The question is often asked: "Do you believe in feet washing?" Yes; it is a healthful practice. It is also an act of cleanliness, and should not be disregarded. It was practiced many centuries before Christ came into the world, and was continued after he came. But some honest Christians have blundered into the incorrect conclusion that it was *instituted* by Christ as an act of worship. This is a double mistake. First: Christ did not institute feet washing at all, but simply patronized an old practice. Second: He never used it as an act of worship, but took the place of a servant, and washed his disciples' feet to teach them a lesson of humility, admonishing them to follow his example; and the principle is not restricted alone to feet washing. Aside from this allusion the practice is but once mentioned in the New Testament, and is then ranked in a catalogue of good works; but is never presented as an act of worship.

WHERE ARE THEY?

I saw in THE TIMES, of April 1, a question asked concerning Enoch and Elijah, and I want to ask another: Where did God take Enoch and Elijah to? If none have ascended to heaven but Christ where are Enoch and Elijah? Please give me some information on this subject through the paper.

Yours in hope, J. G HUNTINGTON.

It is much easier to tell where they are *not*, than to tell where they *are*, from the fact that the Bible is silent upon the question as to where they now are, but clear in its affirmation concerning the heaven in which Christ dwells, that "no man" hath ascended to that heaven but Christ. Enoch and Elijah were taken up into the atmospheric heaven, on their way to some locality which God has not revealed to us. Elijah went up by a *whirlwind* into heaven: and the only heaven visited by whirlwinds is the atmospheric heaven, which is alluded to in speaking of the "clouds of heaven," the "fowls of heaven," and the "winds of heaven." It would do no good to conjecture that they were taken to the moon, Mars, or Venus; but there are a thousand places where they might have gone without going where the Bible tells us "no man" has gone.

BY AN oversight an article entitled "The Judgment," went into our last issue without comment, containing the idea that the judgment day begins when a man dies. We have no warrant from the Scriptures to place the judgment day prior to the advent of Christ, when he will judge the world in righteousness. Men are to be raised from the dead to be judged. This one Bible fact is sufficient of itself to settle, not only the question of going to heaven or hell at death, but also the state of man in death. The dead know not any thing, neither have they any more a reward. The sea, death, and the grave are to deliver up their dead, that are in them, when all will be judged and rewarded; and not before.

CORRECTION.

EDS. TIMES:—We notice in a recent number of THE TIMES, a caution to the brethren to beware of one Moses Greenough as an impostor, and we would say to all that if it is Moses Greenough of Rockport, recently from Maine, he is conceded by all to be a good and worthy Christian.

Please in justice to him correct the statement.

R. D. TERRY, GEO. W. SMITH.
Gloucester Mass.

A GOOD MONTHLY.—The fact is everywhere conceded that the *Bible Banner*, published by H. A. King, New York, is doing a good work. It it is carrying the truth into many new fields, and dispelling the theological speculation. Those of our readers who wish to subscribe for a monthly in addition to taking a weekly paper, will do well to try the *Banner*, which can be obtained for $100, per year, with the present of a book, by addressing H. A. King, 14 Murray St. New York.

CALLED.—During the week brethren D. Mathewson, W. Sheldon, and F. Burr called on us, and we hope had a pleasant visit. Others, while passing through the city, would take some trouble to call on us if they knew what strength and courage their visits inspire into our feeble efforts.

RETURNED.—Elder Grant has returned from the Pacific Coast in good spirits. A good work has been done there. He will not attend the Campmeeting, as we had hoped; but Elders Collins, Clark, and others, besides our own ministers, may be expected.

WISCONSIN CAMP MEETING.—Let timely preparation for this meeting be made. We shall try to get fare reduced on the Madison division of the Northwestern R. R., but may not succeed. If we do, we will give notice in our next issue.

NEWS OF THE WEEK.

AT HOME.

—Prof Charls. L. Ives, of Yale College, leaves for Europe, May 29th.

Lusignani, who murdered his wife for her marital infidelity, was hanged Thursday at Morristown, N. J. Friday, Nixon, of New York, and O'Neil, of this state.

—The two missing bodies of Mrs. Kentner and the child of Mrs. Hendricks, of the Dixon horror have been just recovered. This includes all that are known to be lost.

—According to a Washington special, negotiations are progressing there to turn over the lands granted by Texas to the Parisians who purchased the El Paso Railroad bonds, and thus relieve General Fremont from the judgment of the French courts.

—General Sherman, in conversation with Senator Casserly, not only expressed his opinion that there need be no apprehension of a general Indian war, but he also said that he had no fears of anything like a general outbreak, even on the Pacific coast.

—The conscience fund of the Treasury is assuming respectable proportions, growing out of the salary steal. Up to this date twenty-seven Representatives and Senators have turned their swag into the Treasury. The total amount thus far turned in is $111,222.97.

—Five Indians attacked the house of James Harrison, eight miles from Walla Walla. He refused to give them tobacco, and the Indians knocked the door down, Harrison defended himself and daughter, and with a hatchet knocked down two and struggled with a third, when the daughter came to his rescue and knocked the Indian down with an ax. The neighbors heard the outcries and came to their relief. Harrison got three Indians into jail, but two escaped.

—If Columbia, S. C., which stood in the line of Sherman's march to the sea, and was burned during the War, was fired by our troops, our Government is responsible for the destruction of several millions dollars' worth of cotton belonging to British subjects. If the Confederates were the incendiaries, then the Confederacy was responsible. The owners of the cotton, who have filed a claim against the United States, eschew the idea that the bankrupt and defunct Confederacy is responsible, and have brought Gens. Wade Hampton and Beauregard before the Mixed Claim Commission to swear positively that the flames were started by "Sherman's Bummers." Gens. Sherman, Howard, and Logan swear just as firmly that it was done by the other side.

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The finding of York's body induced a search for others, which resulted in the finding of nine bodies in all, several of which were identified as those of persons who had suddenly and mysteriously disappeared within a few months back. It was discovered that there had been a regular system of burial. Each body had been deposited near a tree, which was then pruned in a manner to indicate that one burial had been in that spot, so that there would be no danger of digging a grave where one body already rested. This systematic arrangement showed that the murderers seriously and deliberately counted upon filling up the patch of ground with corpses, making a church-yard without a church, a cemetery without a tomb. The bodies were all deposited after a regular system:—the right arm folded across the breast and the left stretched down the side. There was a disposition to economize ground, as if it was feared that the burial place would not accommodate all the victims, for some of the bodies were placed on the side in narrow ditches, and some doubled up in a squatting position Three more bodies were discovered day before yesterday, making twelve in all. The search still continues, and it is impossible to say how many more may be brought to light. The wounds on the head, which are identified in all the bodies that have been unearthed, and the arrangement of the house, have indicated the manner in which the victims met their death. They were all travelers who stopped at the house for refreshments. They were seated at a table in the back room, near which hung a curtain. One or more persons, whether male or female, were concealed behind this curtain, and struck the traveler on the back of the head with a hammer. The victim was then seized and dragged to the trap-door, his throat cut, and the body was dropped into the cellar below, where it was allowed to remain until night came. It was then taken out and buried without attracting notice. All the bodies were marked in the same manner, except that of a little girl who had accompanied her father, and who is supposed to have been thrown into the grave while alive, as her body shows no marks of violence. The spoils of the Bender family, engaged in this traffic in human lives, must have been small, as none of the murdered travelers are known to have had any considerable sum of money with them. It is supposed, however, that the Benders had confederates posted along the road to inform them of favorable opportunities, and many arrests have already been made. The detective, Beers, had tracked them to St. Louis at last accounts, and it is not probable that they will be harbored in any quarter of the globe. This account was taken from the Chicago *Tribune* of May 14th. The Bender family have since been captured in Texas.

ABROAD.

—The Pope is reported very feeble, and his condition is rather worse, showing excessive exhaustion. On his eighty-[illegible] birthday, his holiness was unable to g[illegible] to the deputations which called [illegible] can to tender their congratulations

—During the sitting of the Italian Chamber Deputies, on the 10th, a crowd numbering 200 persons marched to the Quirinal, making riotous demonstrations on the way, and shouting for the complete abolition of religious corporations. The police made a stand against the mob, and prevented it from entering the palace.

—Russians have intersected their country with a vast web of railways, the completion of which is now only a matter of a few months, and by the aid of which they will be able with startling rapidity to concentrate the whole strength of their Empire in in any direction where it may be required. Fortifications have been rebuilt or repaired; they have been mounted with the best and heaviest guns and communication with them is rapid and easy. Among other means of offense and defense it is worthy of mention that the Caspian sea swarms with Russian war steamers, and a scheme has been set on foot to connect that lake with the Black sea by a canal. The navy, too, has received much attention. It is beyond doubt that for the last seventeen years Russia has been making preparations for war. Her present weakness lies in her finances; but it must be remembered that war is sometimes a lucrative speculation.

—The Pope still turns the key of the Vatican upon himself, and refuses to be considered as anything but a prisoner. He is visited almost daily both by Catholic and Protestant strangers, among whom there are more than the usual proportion of American ladies. To all these he complains of his treatment, and sometimes prophesies a speedy and splendid triumph. One rumor states however, that he is very tired of his isolation, and would gladly be reconciled with the Italian Government, if it could be done with dignity. I cannot guess how much truth there may be in this, but there are some stradge, and yet true stories in circulation. That the son (Ricciotti) of Garibaldi and the daughter of Cardinal Antonelli shougd have fallen desperately in love with each other, is a conjunction which would hardly have occurred to a novelist; yet it is a still more extraordinary circumstance that some of the Cardinal's money should have been used to support a violent democratic journal in Rome.

—Captain Charles F. Hall's Arctic expedition, in the steamer Polaris, which was fitted out by our national Government with all necessary scientific men and means, and which sailed from New York in June, 1871, has been unfortunate. Captain Hall, under whose superintendence the expedition was organized, and who was in command of it, died of apoplexy in November, 1871. A year later the main portion of the exploring party became separated from the Polaris, and, after great deprivations, sufferings and narrow escapes on the ice of the Arctic sea, were finally, after months of peril, rescued by the steamer Tigress, and recently reached St. John's, N. F., in safety. The fate of the Polaris and those on board is not known, and probably will not be for some time. The public generally, and especially the friends of science, will learn with deep regret the death of Captain Hall, and the failure of his expedition, from which so much was anticipated toward the final and definite settlement of the question of an "open polar sea."

—An explosion took place at Halifax in Drummond colliery, in Picton county. Dunn the manager, his assistant manager, and forty other men are in the pit. The slope is on fire, and there is no means of egress from the mine. Great anxiety is felt for the safety of the men. At half past eleven a shot in the coal set fire to the slope, and half an hour afterward a fearful explosion took place, caused by the accumulation of gas during the time the mine was closed. About two o'clock a second explosion occurred, coming up the slope air shaft, an old trial shaft, with terrible force, and it is believed, killing every one in the mine, variously estimated at from forty to one hundred, including men and boys. Soon after the first explosion cries were heard at the foot of the air-shaft. Men were immediately lowered with ropes, and four of those below brought up. Two men were going down the air-shaft to render assistance, when the second explosion occurred, and were blown to pieces. There was such a small supply of water that little could be done to quench the flames, which are still raging fiercely. Dense masses of smoke are pouring out at all the openings, and threatening to destroy all the surface buildings. No hope of saving any of those now below, as all escape was cut off by the explosion. Many of the lost are married men with families.

taken in saying that those who should rise "afterward" on the same principle of Christ's resurrection, were to come forth "at his coming.

If the twenty-four elders are really twenty-four resurrected saints, it would sorely puzzle our friend to tell how they could have been redeemed out of "every kindred and tongue and people and nation," seeing there were so *many* kindreds and nations. Besides, if they they are really living and singing in heaven, they will need to change the last part of the song which they are said to sing, which affirms "We shall reign on the earth." Or do they contemplate vacating heaven?

If the disembodied state is really a blessing, why are these twenty-four made an exception to the rule? Or if death is a sleep, why are they made an exception? How came these to be made immortal before the judgment while others wait?

But the whole assumption falls before these affirmations: "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." (John 3: 13.) "Dwelling in the light which *no man* can approach unto." (1 Tim. 6: 16.) Christ is the only earth-born resident of heaven.

WHAT WE NEED.

We have the truth, and are prepared to measure words with the lovers of tradition. But still, to some extent there is a lack among us. We need a higher toned Christianity in our midst, not a new religion, but a deeper experience. The truth must not be undervalued, or smothered; but in connection with the truth we need more of the vitalizing powers of the Holy Spirit, to fit us for the great work assigned us as ministers, of Christ. The disciples of Christ in Peter's day, "Preached the gospel with the Holy Ghost sent down from heaven;" and although we may not claim to be inspired at the present day, we claim that the Spirit "*helpeth* the infirmities," in *preaching* as well as in prayer.

A holy ministry will lead the church on to holy ground. A holy church is the light of the world. But if the light which is within us is suffered to become darkness, "how great is that darkness.

As ministers of Christ, let us range higher than truth loving theologians. Let us have Christ in us by the Spirit, and then we can proclaim the truth in the melting, moving, winning, spirit of the Master, instead of preaching it in the contentious, irritating spirit of calamity. Always let the message of God be delivered in the spirit of love, and never in a combative, censorious spirit. With a heart fully under the control of the divine spirit, this will be necessary.

FEET WASHING.

Brother Sheldon:—Will you please explain through The Times that portion of the 13th chapter of John which relates to "feet washing." Your brother in Christ,

Chas. Eckhart.

The question is often asked: "Do you believe in feet washing?" Yes; it is a healthful practice. It is also an act of cleanliness, and should not be disregarded. It was practiced many centuries before Christ came into the world, and was continued after he came. But some honest Christians have blundered into the incorrect conclusion that it was *instituted* by Christ as an act of worship. This is a double mistake. First: Christ did not institute feet washing at all, but simply patronized an old practice. Second: He never used it as an act of worship, but took the place of a servant, and washed his disciples' feet to teach them a lesson of humility, admonishing them to follow his example; and the principle is not restricted alone to feet washing. Aside from this allusion the practice is but once mentioned in the New Testament, and is then ranked in a catalogue of good works; but is never presented as an act of worship.

WHERE ARE THEY?

I saw in The Times, of April 1, a question asked concerning Enoch and Elijah, and I want to ask another: Where did God take Enoch and Elijah to? If none have ascended to heaven but Christ where are Enoch and Elijah? Please give me some information on this subject through the paper.

Yours in hope, J. G Huntington,

It is much easier to tell where they are *not*, than to tell where they *are*, from the fact that the Bible is silent upon the question as to where they now are, but clear in its affirmation concerning the heaven in which Christ dwells, that "no man" hath ascended to that heaven but Christ. Enoch and Elijah were taken up into the atmospheric heaven, on their way to some locality which God has not revealed to us. Elijah went up by a *whirlwind* into heaven: and the only heaven visited by whirlwinds is the atmospheric heaven, which is alluded to in speaking of the "clouds of heaven," the "fowls of heaven," and the "winds of heaven." It would do no good to conjecture that they were taken to the moon, Mars, or Venus; but there are a thousand places where they might have gone without going where the Bible tells us "no man" has gone.

By an oversight an article entitled "The Judgment," went into our last issue without comment, containing the idea that the judgment day begins when a man dies. We have no warrant from the Scriptures to place the judgment day prior to the advent of Christ, when he will judge the world in righteousness. Men are to be raised from the dead to be judged. This one Bible fact is sufficient of itself to settle, not only the question of going to heaven or hell at death, but also the state of man in death. The dead know not any thing, neither have they any more a reward. The sea, death, and the grave are to deliver up their dead, that are in them, when all will be judged and rewarded; and not before.

CORRECTION.

Eds. Times:—We notice in a recent number of The Times, a caution to the brethren to beware of one Moses Greenough as an impostor, and we would say to all that if it is Moses Greenough of Rockport, recently from Maine, he is conceded by all to be a good and worthy Christian.

Please in justice to him correct the statement.

R. D. Terry, Geo. W. Smith.
Gloucester Mass.

A Good Monthly.—The fact is everywhere conceded that the *Bible Banner*, published by H. A. King, New York, is doing a good work. It it is carrying the truth into many new fields, and dispelling the theological speculation. Those of our readers who wish to subscribe for a monthly in addition to taking a weekly paper, will do well to try the *Banner*, which can be obtained for $100, per year, with the present of a book, by addressing H. A. King, 14 Murray St. New York.

Called.—During the week brethren D. Mathewson, W. Sheldon, and F. Burr called on us, and we hope had a pleasant visit. Others, while passing through the city, would take some trouble to call on us if they knew what strength and courage their visits inspire into our feeble efforts.

Returned.—Elder Grant has returned from the Pacific Coast in good spirits. A good work has been done there. He will not attend the Camp-meeting, as we had hoped; but Elders Collins, Clark, and others, besides our own ministers, may be expected.

Wisconsin Camp Meeting.—Let timely preparation for this meeting be made. We shall try to get fare reduced on the Madison division of the Northwestern R. R., but may not succeed. If we do, we will give notice in our next issue.

NEWS OF THE WEEK.

AT HOME.

—Prof Charls. L, Ives, of Yale College, leaves for Europe, May 22d.

Lusignani, who murdered his wife for her marital infidelity, was hanged Thursday at Morristown, N. J. Friday. Nixon, of New York, and O'Neil, of this state.

—The two missing bodies of Mrs. Kentner and the child of Mrs. Hendricks, of the Dixon horror have been just recovered. This includes all that are known to be lost.

—According to a Washington special, negotiations are progressing there to turn over the lands granted by Texas to the Parisians who purchased the El Paso Railroad bonds, and thus relieve General Fremont from the judgment of the French courts.

—General Sherman, in conversation with Senator Casserly, not only expressed his opinion that there need be no apprehension of a general Indian war, but he also said that he had no fears of anything like a general outbreak, even on the Pacific coast.

—The conscience fund of the Treasury is assuming respectable proportions, growing out of the salary steal. Up to this date twenty-seven Representatives and Senators have turned their swag into the Treasury. The total amount thus far turned in is $111,222.97.

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The Christian Life.

"Beloved it is the Last Time."

BY ALICE E. RATHBUN.

To the scattered ones, I say be pure in heart, holy in life, earnest and persistent in your work, and faithful to the end. The work we are doing now is our last work. The decisions now made are decisions for eternity. Soon we will no longer have opportunity to beseech our loved ones to accept eternal life. Soon the last prayer will be offered, the last invitation given, accepted or rejected; the last sermon preached, the last warning uttered, the last kind or loving word spoken, the last act of mercy performed, the last dollar given to God and to the work of saving sinners, and the hoarded thousands perish in the flames of judgment; then seeing the last of earth's scenes and toils are soon to be forever past, and only a little while and "He that shall come will come, and will not tarry;" yea, will come speedily to judgment and reward: Shall we not do with all our power whatever good our hands find to do? Seeing such momentous consequences, hang on the decisions of now, shall we not strive our utmost to have them right decisions? Shall not our appeals that may be last ones, be given with the beseeching earnestness of Christ in his cry, "O, Jerusalem, Jerusalem"? Shall our prayers be dead, formal, these last prayers, or shall they be full to overflowing of agonizing travails for souls? Shall our invitations go burning forth freighted with anxious, earnest, tender yearning? Shall our sermons be prosy and dry, doing no execution, or shall they be quickened and powerful swords having their polish keen edge, and melting winning tenderness, from lying long at the feet of Jesus, communing much with the infinite Father, and in the depths of humility sending forth to him our cries for help which he cannot deny. Oh! that God would give us all a baptising of love, perfect love and with it deep, anxious earnestness to save, seeing it is the last time shall not all our words be kind and loving in spirit, all our acts right acts, our free will offerings to God, free, indeed and bountiful?

Sinners the last pleadings of mercy's voice sounds out to you lingeringly. O, I beseech you, hear, heed, obey, ere the storm of God's wrath bursts on your defenseless heads with its destroying fury. Wealth, splendid fire proof mansions, and worldly honor cannot shield you then; neither will rocks and mountains hide you, but you must fall before the blazing light of God's eyes fall to rise no more. Will you perish? Rush to ruin over the blood and body of Christ? God, Christ, angels and all good people are earnest for your salvation. All evil spirits and wicked men are working for your ruin and condemnation. Choose ye. Be in earnest. Now is God's time, to-morrow, by and by, the Devils. One and all hear! hear! "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." "Be ye also ready." Toil on weary ones, the darkness is fleeting, before the near resplendent glory of our new earth home.

Oh! the bliss of life eternal;
  Oh! the long unbroken rest,
In the golden fields of pleasure,
  In the regions of the blessed:
But to see our dear Redeemer,
  And before his throne to fall;
There to hear his gracious welcome,
  Will be sweeter far than all.

How God Provides for His Children.

Some years ago, and before my residence was in the city of New York, a clergyman in very trying circumstances, was living near me. His case was much like that of John Rogers, the martyr, for he had a wife and nine small children, and though not going to the stake, he was passing through a furnace of affliction more severe than the fagot and flame. Poverty with children is grevious to be borne, for it takes a greater amount of grace or philosophy to be contented and poor with nine hungry children, than without. A moderate measure of faith and patience will keep one up, with a wife to help and no children to suffer and wring his heart. That was divine and beautiful love that dictated the Savior's remark; (Mat. 24: 19, 20.) The misery of the sufferers would be mightily augmented if they were mothers.

He was not a pastor but was in the employ of an institution that allowed him a salary just large enough to starve upon. He broke down in health. No wonder he did. As the future stared him in the face and the present was sad and bad enough, he fell sick and was laid aside. This state of things came to my knowledge through the children, who were daily hungry and came for food where they always got what they needed. For months together the butcher supplied them with meat charged it to—some one else. By and by the case of the good man became desperate, and it was thought a surgical operation might save his life. Money was raised by a few friends to employ an eminent city surgeon to come out and perform the operation. He came and the good man died under his hands.

A more pitiable sight was never before me, than the widow and this helpless brood of children by the side of the cot on which the dead husband and father lay. I was with them vainly offering words of consolation, at last with more frankness than tenderness I said to her, "You will be better provided for than if he had lived." This was to her as incredable as the angel's prophecy to Abraham at which his wife laughed.

As the procession was walking with his remains to the graveyard, a word of invitation was passed along to the clergy, of whom many were in attendance, asking them to meet at the close of the services. Then the state of the family was laid before them, and a committee was appointed to devise ways and means for their relief. In a few days three boarding schools freely opened their doors to receive the elder children; a house was provided for the widow and little ones; they were well cared for, and before the year was out, a handsome sum of money was invested for their permanent aid. Years rolled away. One day a handsomely dressed lady called upon me and introduced herself as the eldest daughter of this family, and the wife of a flourishing and honored citizen. She told me of the others; all had prospered; all were well educated, not one had gone to the bad. They were doing well, and the mother lived with one and another of them, finding a welcome home, and every comfort, with any one of her children. Afterward I met the eldest daughter and her husband in Paris, useful, prosperous and happy.

The man of Uz was happy when he could say, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." So God provides. He gives to one and another of his children, not to all alike, but they are of one family, and *whoso* seeth his brother have need and shutteth up his purse-strings against him, the love of the Father dwelleth not with him.

And so God giveth his beloved rest.
—Irenæus, in the N. Y. Observer.

Faith.

I am sure I can never forget it. This act of faith was done so simply, heartily, immediately, in this case, that ever since, the incident has fastened itself in my memory as one of the clearest illustrations of the way of salvation by simple faith. It was one night at our inquiry meeting. I was waiting by a man to help him if I might.

Said he, "I know I am a sinner. I feel the burden of my sin. I want to be a Christian, but I don't know how to be. I am like a man feeling around in the dark. I don't know where to step."

Said I, "Do you believe that the Lord Jesus tells you the truth, and will never deceive you?"

"Certainly I do," he answered. "I haven't the slightest doubt about that."

"You are absolutely sure," I asked again, "that the Lord Jesus cannot lie?"

"Absolutely sure," he said.

"Well now," I replied, "since you are so certain that Christ never can deceive you, why don't you take him exactly at his word? He tells you this word any way, 'Him that cometh to me I will in no wise cast out.' Now coming is just the yielding up of your sin, forsaking it, and consecrating your soul to him. Don't you suppose that if you do your part of it, it is perfectly certain that Christ will do his part—receive you—never cast you out?"

"I think it must be so," he answered.

"Well, now," I asked again, "as far as you know yourself, do you thus come?"

He waited a minute, and then said solemnly, "As far as I know myself, I do."

"Can you not then," I answered, "just believe that promise, let your faith fasten on that word as a word for you, 'I will in no wise cast out?' "

There was absolute stillness for a moment, then the man looked up suddenly and exclaimed, "Why, is that all?"

"That is all," I answered.

"Why," said he slowly, as if speaking to himself, "Then—I think—I must be—a Christian."

"My brother you are a Christian," I answered joyfully. And so it was that he was saved by faith. He just took hold of the Word of Christ and trusted it.

As some one else said about himself, "He just lay down on the promises," and that is faith.

Can we not all do that and thus be saved?—*Christian Weekly.*

Work for Every Christian.

What our churches most need (next to the baptism of the Holy Ghost) is the *development of all the members.* So much is thrown on the ministry that some of us can hardly catch a spare hour for our own family and fireside. The Spurgeons and John Halls and Guthries are being ground to death by over work. A city pastor is often expected to prepare three sermons or lectures, to visit the flock, to see the sick, to bury the dead, and to act on a dozen committees, and to make two or three speeches all in a single week! The church becomes Dr. Tyng's church or Mr. Beecher's church, or Dr. Crosby's church, or some other man's church—instead of being the *people's church* with some gifted man as its overseer and pastor.

Now I love to work exceedingly; but not one whit more than I love to see my congregation work. And no man in my flock has any more right to turn his spiritual work over to me, than he has a right to send me to market for him. He needs his work as much as I need mine. In revival times the whole church is alive and busy. But where and when did the Master ever give a "furlough" to threefourths of our people to quit the ranks just as soon as a revival campaign is over?

A Christian who is keen for work will soon find his place. If he is "apt to teach," he or she will soon gather the Sabbath school class, and will be there, Bible in hand, every Sunday, even though the rain is spattering on on the pavements. Commend me to the teacher who wears a "water-proof" and always consults conscience sooner than the barometer!

Whoever has the gift of song should join God's great choir, and sing at every religious service. The owner of a good voice must give account for that voice at the day of judgment. We never shall have genuine congregational singing until every redeemed child of Christ *sings from duty,* and consecrates the gifts of music to the Lord. Those who expect to sing in heaven had better practice here.

Tract distribution is going too much out of fashion. It is a heavenly honored agency for doing good. Every one who has some spare time and a tongue and a little pious tact, can go out with a bundle of tracts to the abodes of ignorance and irreligion.

Those who cannot exhort, or teach in a Sunday school, or distribute tracts can at least live for Jesus at home and come and join in the prayers of the prayermeeting. The oldest, the timidest, the least gifted can do surely as much as this. Every one, too, can give something when the contribution box is passed. Every one whom Jesus saves has a place assigned to him in the vineyard.

Friend! have you found your place?
—Rev. T. L. Cuyler, in Christian at Work.

Correspondence.

From I. Boutell, Chelsea, Mass.

DEAR OLD ADVENT TIMES: We wish thee prosperity in boldly speaking the truth as it is in Jesus—that truth adapted to arouse the people and apprize them of the perils as they are thickening around us.

Let the voice of warning be made emphatic. The Lord is coming! The sickle must soon be put in; the harvest of the earth is ripe. The tares and wheat grow together till the harvest; and the harvest is the end of the world. The harvest gathers and disposes of both crops; all done before we reach another age. That age will commence with new heavens and a new earth. We find the end of perdition the last end in this age. Peter's unquenchable fire is in the age that now is, and when past every creature which is in heaven and on earth are heard swelling the heavenly chorus saying, "Glory and honor and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever!"

No work for the devil here; he has done all his wicked work this side of the fiery ordeal! That puts an everlasting stop to his going about seeking whom he may devour.

Some of our best brethren see this literal old destroyer in the 20th of Revelations; but I see nothing but a symbolic dragon, devil, and Satan there, which represents wicked governments, and all of which are to be destroyed by the brightness of Christ's coming. How glorious, how blessed that Christ makes clean work at his appearing!

Not an intimation can I find in the Bible that that old liar from the beginning, the prince and power of the air, the one to resist steadfast in the faith, is to be bound even for a week till Jesus comes, then his destruction is sure. *Amen!* The seventh angel sounds: The final blow is struck! The kingdoms of this world have become the kingdom of our Lord and his Christ and he shall reign forever and ever, "and the time of the dead that they should be judged." "The hour is come in the which all that are in the graves shall hear his voice and come forth." "And all whose names are not written in the Book of Life are cast into the lake of fire; this is the second death.' This brings us to our long-sought-for rest! Now comes the eternal age of glory—the age of life and immortality! The age of rest that remains for the people of God!

From E. N. Bliss, Kansas.

I thought it might be interesting to the dear friends to learn what the Lord has done since I came here. I have been into four counties and held meetings. At West Creek I organized a church of eleven members, two others that are to be baptized will join us. There has been much opposition to us from the churches, but the truth has triumphed, thank God, and the little band is doing quite well.

March 1 I went to Athens, taking with me Br. Thorp, (whose heart is warm in the work) to hold a series of meetings. I there found six dear ones looking for the coming of Jesus who had been praying that the Lord would send some one to preach to them the blessed truths of the Bible. So God had opened the way for us to work, and we entered at once upon it, though weary and foot-sore from near a two days' walk to get there. We commenced our meetings the night of the great storm. In returning we lost our way, and had many fears that we should be left out all night, and, if so, we must have slept the sleep that knows no waking till Jesus comes. But thank God, we reached home at last, and could not help thinking how good it will be when we all reach our final home in the kingdom! Thank God, if we are faithful, we shall soon be there.

We soon had fruit of our meeting, and the good work continued until eighteen had been baptized and a church organized of twenty-nine members. Twenty three of them were direct from Satan's ranks, and some of them noted as the most wicked in the place. The good work was still going on when we left, as we were compelled to leave on account of other engagements.

I have been in many revival meetings, but in none so still and quiet and deeply interesting as this. There was a young man at our meeting from the Christian church who warned the people to beware of us, for, said he, their doctrines are dangerous. Two of his sisters becoming interested in the meetings, he openly admonished them to be careful. But, notwithstanding this they both joined our little church, and, what is still more surprising, he himself since has, and is now, the clerk of it! It was indeed a most blessed meeting. We expect to return soon, and see others put on Christ in baptism. But here, as elsewhere, we met with considerable opposition.

May God bless you all at the office. I thank you for the extra papers sent. They have gone on their errands of mercy to the poor.

From Elizabeth Holgate, Buchanan, Mich.

I have for some time been thinking that I would like to write a few lines to the brethren and sisters scattered abroad. I am glad to say that the church in Buchanan is still alive and prospering in the Lord. Some have been added to our number, such as I trust may be saved in the day of the Lord Jesus. We, as a church, have passed through very great trials, but a noble band has stood side by side and the ark has moved steadily on. Blessed be God who has been our refuge and a very present help in time of trouble. I believe we all feel truly thankful that, in the providence of God, he has sent us an under-shepherd, Br. Mathewson, who goes in and out before us in all faithfulness and fidelity, breaking unto us the Bread of Life, and letting his light shine before those who say, "Where is the promise of his coming"? Dear brethren and sisters, do we not all feel that we are passing through a waste, howling wilderness? We have trials and temptations to endure, but Jesus, our great High Priest, hath been tempted in all points like as we are yet without sin, so we may boldly say he is our Helper. Then let us lift up our heads and rejoice, knowing that our redemption draweth nigh. I do believe that very soon Jesus will come with the voice of the archangel and the trump of God! Then the elements will melt with fervent heat: the earth and the works that are therein shall be burned up; then seeing that we look for such things what manner of persons ought we to be in all holy conversation and godliness!" Then let us set the Lord always before our face so that we shall not be moved away from the faith and that glorious hope that when "he who is our life shall appear, we also may appear with him in glory."

What I Heard.—No. 3.

BY P. W. HOUGH.

A minister attending the funeral of a child chose for his text: "Suffer little children to come unto me for of such is the kingdom of heaven."

He made some appropriate remarks about their relation to life, as being helpless and harmless, and their relation to God as innocent, and therefore entitled to God's kingdom in heaven; but, said he, they are the ones that Jesus pronounced a blessing upon when he said "Blessed are the meek for they shall inherit the earth." (Mat. 5: 5.) "Where," said he, "can we find any so meek as children? Therefore they inherit the earth now, and, when they die, they are received into the kingdom of heaven."

I thought this application of Scripture rather novel, and would give the Christian an opportunity to see how far worldly-wise men can be blinded, and walk and talk as blind men. I concluded it was an additional evidence to us of the last days; and yet many love to believe such things, and in consequence thereof turn their ears away from the truth and live upon fables! When I hear such things it makes me very thankful that I ever learned the truth as it is in Jesus; very thankful that I love it above all earthly treasures. May I always honor it. Let us all cling fast to the promise—"soon we shall reap if we faint not."

Worldliness in the Church.

The following timely article appears as an editorial in a recent issue of the *Methodist Home Journal*. The reference to Paul's prediction in 2 Tim. 3: 1–5 is undoubtedly to the point: "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves....lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." The "last days" here are explained by Fausset, in the "Critical Commentary" recently published, as meaning those "preceding Christ's second coming: 'the latter times' (1 Tim. 4: 1) refer to a period not so remote as 'the *last* days'—viz. the long mediæval times of Papal and Greek antichristianity." And Dean Alford says "the period referred to here is, from all New Testament analogy (compare 2 Pet. 3: 3; Jude 18) that immediately "preceding the coming of the Lord." If this be true and the statements of the *Home Journal* are correct, it is high time the editor of that weekly *often and earnestly* called the attention of his readers to their proximity to the second coming of our Lord Jesus Christ. We would commend to his attention Ezek. 33: 1–9; Mat. 24: 45–51. Here is the article referred to:

"The days foretold by the Holy Ghost, when men should be lovers of pleasure more than lovers of God, have come. It has taken possession of almost the entire Christian church, and has so far negatived the Sabbath and week day instruction of the clergy that they are overwhelmed with the gigantic evil that confronts them. Now when they see and measure its strength they know not what to do with it. It is not the private members alone, who are guilty, but elders, stewards, trustees, and class-leaders. If a pastor preaches to the young against dancing he is, as an eminent minister in New York recently remarked, 'wasting his ammunition on too small game.' The children dance because their parents encourage them both by precept and example. If the minister speaks against billiards, he denounces that which many professing Christians have in their houses, and which they believe to be an innocent amusement. So also of chess, checkers, backgammon, and a host of other social amusements. The progress of the Bible is impeded by these influences wherever they exist. The clergy are divided on the relative degrees of moral guilt or innocence of these several forms of pleasure and pastime, and hence, they fear to get into a snarl, not only with their congregations, but with one another. Still they seem extremely anxious in many cases, by some means or other, to overcome the worldly spirit in their churches and congregations. But how to do this without painful conflicts and divisions, they know not.

"The fact is, the church is too materialistic in its tendencies. When a church is to be built the question asked is, Where can we find a favorable location?—not with a view of doing the most good possible, but of reaching the wealthiest and most respectable people, be they few or many: and for this purpose, from a quarter to half a million dollars is expended in the erection of the building.

"In the selection of a minister, the material basis crops out everywhere. He is not measured by the purity of his heart and life, and by his success in winning souls to Christ, but by the number of wealthy hearers he can attract by his oratory, and his ability to hold, without offending those who are attracted. His salary is made to depend upon his success in these particulars. Too frequently the ministers themselves take this view of their own calling, and the 'one thing needful,' with too many of them, we fear, is their salaries.

"It then becomes a question of dollars and cents between the pulpits and pews. If the minister preaches against the worldliness of the churches, however that worldliness may be manifested, he will set some pew-holder against him—thereby his receipts fall off, or murmurs of dissatisfaction are heard. How or in what way these evils are to be remedied, is perhaps unsolved. We can only say to the readers of the *Home Journal*—wash your hands from every form of pollution now staining the church and threatening its destruction. It were better to die than to sin. Be willing, if necessary, to be singular for Christ's sake. We entreat you, be not conformed to the world in appearance or spirit. If you love Jesus, keep his commandments; and as you love your own souls, keep yourselves unspotted from the world."

Good-by.

It is a hard word to speak. Some may laugh that it should be, but let them laugh. Icy hearts are never kind. It is a word that has choked many an utterance, and started many a tear. The hand is clasped, the word spoken, we part, and are upon the ocean of time—we go to meet again, God only knows where. It may be soon; it may be never. Take care that your good-by be not a cold one—it may be the last one that you can give. Ere you meet your friend again, death's cold hand may have closed his eyes and hushed his lips forever. Ah! he may have died thinking you loved him not.

Again it may be a very long separation. Friends crowd around and give their hand. How do you detect in each good-by the love that lingers there; and how do you bear away with you the memory of those parting words many, many days? We must often separate. Tear not yourself away with a careless boldness that defies all love, but make your last words linger—give the heart its full utterance—and if tears fall, what of it? Tears are not unmanly.—*Musical Million.*

Russia to take Constantinople.

The idea of the conquest of European Turkey by Russia, and the seizure of Constantinople as the southern capital of the Russian empire, an event which now seems so near, and which is to furnish so startling a fulfillment of prophecy, is no conception of modern times. The following remarkable language on this point is found in Gibbon's Decline and Fall of the Roman Empire, Vol. v., p, 431. Speaking of fleets of the Russian ships that used to descend their rivers from high northern latitudes, into the Black Sea, and visit Constantinople, he says:

"The memory of these arctic fleets that seemed to descend from the polar circle, left a deep impression of terror on the imperial city. By the vulgar of every rank, it was asserted and believed that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians, in the last days, should become masters of Constantinople. In our own time, a Russian armament, instead of sailing from the Borysthenes [now the river Dnieper], has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplish ment of the prediction, of a rare prediction, of which the style is unambiguous and the date unquestionable."

HOLD on to the truth, for it will serve you well and do good throughout eternity.

PRIZE the privilege of learning God's word, and hear with meekness, with prayer and attention.

Our Young Folks.

The Darkened Nursery.

There's room enough in the nursery now;
'Twas crowded a little before;
For when the crib in the corner sat
The rockers came close to the door;
But the light was sweet and the air was soft,
And the room was filled with cheer;
For we were charmed to the chosen spot
By the voice of the baby dear.

Where is the sunshine?
Where is the noise?
Where are the playthings gone?
What shall I do with my empty arms?
Sitting alone, alone!
What shall I do with the vacant crib?
Where shall I set his chair?
Must the little one's clothes come down?
O, let me leave them there!

Fold the little garments,
Lay them softly by;
Put away the playthings,
Check the choking sigh.

Turn thee to thy duties,
Take up life again,
Newly consecrated
By this precious pain.

Work—thy face full heavenward;
Give thy life to God:
His sweet peace shall keep thee,
If thou "kiss the rod."

A True Story.

BY JOHN W. CHADWICK.

"Greater love hath no man than this."

From a home that had two darlings
One was called and went away—
Baby Ralph; and little Willie
Missed him sorely at his play.
As one day we talked about him,
Wondering much where he had gone,
Wishing much he would not tarry,
Brother Willie was so lone—

Said the mother, so beguiling
Something of her secret pain,
"What would Willie give if only
Baby Ralph could come again?"

Drooped the little head in silence,
Thinking hard, 'twas plain to see;
Then he spoke out, strong and tender,
"Mamma, I would give God me."

A Chickens Story.

The first recollection I have of myself, I was shut up in a little dark prison-house. I didn't like it, and I pecked very hard at the walls, and somehow, I hardly know *just* how, by-and-by found myself free. I soon discovered that I was a very queer little fellow, with two nice legs, and two really elegant little wings. I had a very sharp little bill, too, and such cunning little feathers all over me. That was all I made out distinctly, though I nearly broke my neck and quite lost my balance trying to see what was on the top of my head. I didn't find out—never have seen it in fact—but I know there's something there.

I had five little brothers and sisters, and such a nice warm mother! I do wish you were acquainted with my mother; I am sure you would say you had never seen such a cosy little mother as she is. Two of my brothers were black, and one was white. I had a little yellow sister, and a speckled one, and I am sure I don't know what color I was; but my mother called me "Topknot." How we used to run around in the nice dirt, and under the leaves and bushes! And didn't our mother scratch for us! How she would find the worms and bugs and the little seeds for us! When she called, "Come quick, come quick," how we would all scamper! Jet was a greedy little fellow, and got more than his share; but our mother was an industrious old hen, and none of us went hungry.

Every night she cuddled us under her dear warm wings, and she wasn't at all afraid. But it was only a fence corner where we slept, and one night a rat, or something dreadful, I don't know what, came and most frightened us into spasms. He actually did carry off my little screaming brother Jet, though my poor mother lost every one of her tail feathers in our defense. But Jet was a most awful greedy chicken! Mother said we must sleep in the hen house after that. I am now a very fine chicken—can scratch for myself pretty well, and in many ways make myself useful to the family; but I shall never forget that dreadful night.—*Sel.*

Doing God's Errands.

Hester loved to do errands for her mother, and have her call her a faithful servant when she did them well. One day she had been talking with her mother about God, when she quickly raised her head with a bright thought in her eyes, and said, "Why, mother then God is sending us on errands all the time! I am his little errand girl, too."

"Yes, dear, he has given us errands to do, and plenty of time to do them, and a book written full to show them how. Every day we can tell him how we try to do them, and ask him to help us, so when he calls us, we will run to meet him, and give him our account."

"I like that," the child said, nestling back to her comfortable seat, "I like to be God's little errand girl."

"One of my errands is to take care of you," said her mother.

"And one of mine, to honor and obey you," said Hester quickly. "I think he gives us very pleasant errands to do."—*Child's World.*

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Worldliness in the Church.

The following timely article appears as an editorial in a recent issue of the *Methodist Home Journal.* The reference to Paul's prediction in 2 Tim. 3: 1–5 is undoubtedly to the point: "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves....lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." The "last days" here are explained by Fausset, in the "Critical Commentary" recently published, as meaning those "preceding Christ's second coming: 'the latter times' (1 Tim. 4: 1) refer to a period not so remote as 'the *last* days'—viz. the long mediæval times of Papal and Greek antichristianity." And Dean Alford says "the period referred to here is, from all New Testament analogy (compare 2 Pet. 3: 3; Jude 18) that immediately preceding the coming of the Lord." If this be true and the statements of the *Home Journal* are correct, it is high time the editor of that weekly *often and earnestly* called the attention of his readers to their proximity to the second coming of our Lord Jesus Christ. We would commend to his attention Ezek. 33: 1–9; Mat. 24: 45–51. Here is the article referred to:

"The days foretold by the Holy Ghost, when men should be lovers of pleasure more than lovers of God, have come. It has taken possession of almost the entire Christian church, and has so far negatived the Sabbath and week day instruction of the clergy that they are overwhelmed with the gigantic evil that confronts them. Now when they see and measure its strength they know not what to do with it. It is not the private members alone, who are guilty, but elders, stewards, trustees, and class-leaders. If a pastor preaches to the young against dancing he is, as an eminent minister in New York recently remarked, 'wasting his ammunition on too small game.' The children dance because their parents encourage them both by precept and example. If the minister speaks against billiards, he denounces that which many professing Christians have in their houses, and which they believe to be an innocent amusement. So also of chess, checkers, backgammon, and a host of other social amusements. The progress of the Bible is impeded by these influences wherever they exist. The clergy are divided on the relative degrees of moral guilt or innocence of these several forms of pleasure and pastime, and hence, they fear to get into a snarl, not only with their congregations, but with one another. Still they seem extremely anxious in many cases, by some means or other, to overcome the worldly spirit in their churches and congregations. But how to do this without painful conflicts and divisions, they know not.

"The fact is, the church is too materialistic in its tendencies. When a church is to be built the question asked is, Where can we find a favorable location?—not with a view of doing the most good possible, but of reaching the wealthiest and most respectable people, be they few or many: and for this purpose, from a quarter to half a million dollars is expended in the erection of the building.

"In the selection of a minister, the material basis crops out everywhere. He is not measured by the purity of his heart and life, and by his success in winning souls to Christ, but by the number of wealthy hearers he can attract by his oratory, and his ability to hold, without offending those who are attracted. His salary is made to depend upon his success in these particulars. Too frequently the ministers themselves take this view of their own calling, and the 'one thing needful,' with too many of them, we fear, is their salaries.

"It then becomes a question of dollars and cents between the pulpits and pews. If the minister preaches against the worldliness of the churches, however that worldliness may be manifested, he will set some pew-holder against him—thereby his receipts fall off, or murmurs of dissatisfaction are heard. How or in what way these evils are to be remedied, is perhaps unsolved. We can only say to the readers of the *Home Journal*—wash your hands from every form of pollution now staining the church and threatening its destruction. It were better to die than to sin. Be willing, if necessary, to be singular for Christ's sake. We entreat you, be not conformed to the world in appearance or spirit. If you love Jesus, keep his commandments; and as you love your own souls, keep yourselves unspotted from the world."

Good-by.

It is a hard word to speak. Some may laugh that it should be, but let them laugh. Icy hearts are never kind. It is a word that has choked many an utterance, and started many a tear. The hand is clasped, the word spoken, we part, and are upon the ocean of time—we go to meet again, God only knows where. It may be soon; it may be never. Take care that your good-by be not a cold one—it may be the last one that you can give. Ere you meet your friend again, death's cold hand may have closed his eyes and hushed his lips forever. Ah! he may have died thinking you loved him not.

Again it may be a very long separation. Friends crowd around and give their hand. How do you detect in each good-by the love that lingers there; and how do you bear away with you the memory of those parting words many, many days? We must often separate. Tear not yourself away with a careless boldness that defies all love, but make your last words linger—give the heart its full utterance—and if tears fall, what of it? Tears are not unmanly.—*Musical Million.*

Russia to take Constantinople.

The idea of the conquest of European Turkey by Russia, and the seizure of Constantinople as the southern capital of the Russian empire, an event which now seems so near, and which is to furnish so startling a fulfillment of prophecy, is no conception of modern times. The following remarkable language on this point is found in Gibbon's Decline and Fall of the Roman Empire, Vol. v., p, 431. Speaking of fleets of the Russian ships that used to descend their rivers from high northern latitudes, into the Black Sea, and visit Constantinople, he says:

"The memory of these arctic fleets that seemed to descend from the polar circle, left a deep impression of terror on the imperial city. By the vulgar af every rank, it was asserted and believed that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians, in the last days, should become masters of Constantinople. In our own time, a Russian armament, instead of sailing from the Borysthenes [now the river Dnieper], has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplish ment of the prediction, of a rare prediction, of which the style is unambiguous and the date unquestionable."

HOLD on to the truth, for it will serve you well and do good throughout eternity.

PRIZE the privilege of learning God's word, and hear with meekness, with prayer and attention.

Our Young Folks.

The Darkened Nursery.

There's room enough in the nursery now;
'Twas crowded a little before;
For when the crib in the corner sat
The rockers came close to the door;
But the light was sweet and the air was soft,
And the room was filled with cheer;
For we were charmed to the chosen spot
By the voice of the baby dear.

Where is the sunshine?
Where is the noise?
Where are the playthings gone?
What shall I do with my empty arms?
Sitting alone, alone!
What shall I do with the vacant crib?
Where shall I set his chair?
Must the little one's clothes come down?
O, let me leave them there!

Fold the little garments,
Lay them softly by,
Put away the playthings,
Check the choking sigh.

Turn thee to thy duties,
Take up life again,
Newly consecrated
By this precious pain.

Work—thy face full heavenward;
Give thy life to God:
His sweet peace shall keep thee,
If thou "kiss the rod."

A True Story.

BY JOHN W. CHADWICK.

"Greater love hath no man than this."

From a home that had two darlings
One was called and went away—
Baby Ralph; and little Willie
Missed him sorely at his play.
As one day we talked about him,
Wondering much where he had gone,
Wishing much he would not tarry,
Brother Willie was so lone—

Said the mother, so beguiling
Something of her secret pain,
"What would Willie give if only
Baby Ralph could come again?"

Drooped the little head in silence,
Thinking hard, 'twas plain to see;
Then he spoke out, strong and tender,
"Mamma, I would give God me."

A Chickens Story.

The first recollection I have of myself, I was shut up in a little dark prison-house. I didn't like it, and I pecked very hard at the walls, and somehow, I hardly know *just* how, by-and-by found myself free. I soon discovered that I was a very queer little fellow, with two nice legs, and two really elegant little wings. I had a very sharp little bill, too, and such cunning little feathers all over me. That was all I made out distinctly, though I nearly broke my neck and quite lost my balance trying to see what was on the top of my head. I didn't find out—never have seen it in fact—but I know there's something there.

I had five little brothers and sisters, and such a nice warm mother! I do wish you were acquainted with my mother; I am sure you would say you had never seen such a cosy little mother as she is. Two of my brothers were black, and one was white. I had a little yellow sister, and a speckled one, and I am sure I don't know what color I was; but my mother called me "Topknot." How we used to run around in the nice dirt, and under the leaves and bushes! And didn't our mother scratch for us! How she would find the worms and bugs and the little seeds for us! When she called, "Come quick, come quick," how we would all scamper! Jet was a greedy little fellow, and got more than his share; but our mother was an industrious old hen, and none of us went hungry.

Every night she cuddled us under her dear warm wings, and she wasn't at all afraid. But it was only a fence corner where we slept, and one night a rat, or something dreadful, I don't know what, came and most frightened us into spasms. He actually did carry off my little screaming brother Jet, though my poor mother lost every one of her tail feathers in our defense. But Jet was a most awful greedy chicken! Mother said we must sleep in the hen house after that. I am now a very fine chicken—can scratch for myself pretty well, and in many ways make myself useful to the family; but I shall never forget that dreadful night.—*Sel.*

Doing God's Errands.

Hester loved to do errands for her mother, and have her call her a faithful servant when she did them well. One day she had been talking with her mother about God, when she quickly raised her head with a bright thought in her eyes, and said, "Why, mother then God is sending us on errands all the time! I am his little errand girl, too."

"Yes, dear, he has given us errands to do, and plenty of time to do them, and a book written full to show them how. Every day we can tell him how we try to do them, and ask him to help us, so when he calls us, we will run to meet him, and give him our account."

"I like that," the child said, nestling back to her comfortable seat, "I like to be God's little errand girl."

"One of my errands is to take care of you," said her mother.

"And one of mine, to honor and obey you," said Hester quickly. "I think he gives us very pleasant errands to do."—*Child's World.*

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Don't Fail

To give your name and address full and complete every time you write.

Remember

That all Drafts, Money Orders, etc., payable to the Business Agent, A. W. Tucker.

☞ Address articles intended for publication in THE TIMES to Eld. L. C. Collins, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

CHICAGO, TUESDAY, May 20, 1873.

Business Department.

Association Meeting.

WHEREAS, at a meeting of the Board of Trustees of the W. A. C. P. Association held in Chicago, Ill., March 12, 1873, it was voted that an Association meeting be called to devise a plan for a change of basis of the Association, notice is hereby given that a special meeting of the Association for the above purpose will be held at Norwood Park, Cook county, Ill., June 10, 1873, commencing at 10 o'clock a. m.

D. R. MANSFIELD, }
FRANK BURR, } Committee of Appointment.
S. C. RAYMOND, }

Notice is also hereby given that a General Conference will be held in connection with the above meeting at the same place. All conferences acting in harmony with the Association are requested to appoint delegates to this meeting. It is suggested that each conference be entitled to three delegates.

D. R. MANSFIELD, }
FRANK BURR, } Committee of Appointment.
S. C. RAYMOND, }

WE have a very nice and appropriate design for Address Cards, for Ministers and Sunday School Teachers, just the thing to circulate among your friends and scholars. Their beauty is apparent at a glance. Send for samples and prices.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

G W Green
L D Russell
D W Honk
J Thompson
G W H Davis
M A Thomas
J Vanderventer
W H Rea
T J Nichols
H Lansing
E A Boynton
E Luce
J G [illegible]
J M Beal
J R Preston
H W Decker
N J Winchell
A J Marsh
C W Sargent
G W Hurd
A Armour
R M Lampard
P W Hough
E C Bronaugh
S B Grant
A Sanford
J M Terry
L Williams
D D Reed
J A Salm
H A Olmsted
C W Smith
J P Wilcox
P Holler
C C Marston
Elliott & Judson
J W Rollins
A E Rathbun
M Walton
T W Pease
M A Newcomb
T Gale
I Troxel
S J Haslett
D W Nash
G W Southwick
E M Kerr
A Mann
G A Pierson
W Catlin
M Briggs
A Benjamin
A J Marsh
C H Keach
D O Amos
S E Sharp
C P Howland
C Carpenter
J Peasy
C E Darrow
J E I Scott
D O Hink
J Ferris
C B Peckham
J Shaw
A K Thomas
J Sturges
J Read
R W Carpenter
C Dewsnee
W H Hill
P Hitchcock
J Luttrell
H Welty
J N S Billingsley
J M Seybold
W L Himes
C Coombe
A Archer
J Dies
O Carr
H Willett
W E Williams
K Low
A E Frow
E D Daniels
L Sturdevant
W Harper
G W Wright
A W Bowen
J W Aldrich
M T Pitner
J H Didier
S Burkman
A E Rathbun
D Hall
D L Palagrove
J W Elliott 2
F F [illegible]
S Cain

Books and Tracts Sent by Mail.

J Hammond
W H Hale
J Vanderventer
T J King
W S Beard
T Sloan
T A Conrad
D F Sweetland
S J Haddell
J Harmer
J Snell
J Tarple
J Thompson
R Jones
C Marshall
J R McConnell
P Hitchcock
S M Smith
H Lewis
I J Tuttle 2
H O Sharp
J Freese
J Orr
J W C Severidge
O D Gibson
H F Good
A J Marsh 3
N J Winchell 2
D O Hink
M A Newman
C O Ramsey
J W Farrow
W A Fraser
E H Palmer
W Conrell
R Wakeman
Mrs M M Myers
D O Amos
T Graves
E E Goff
E H Burlington
N N Thompson
M [illegible]
H W Duker
G W Southwick
J A Salm
E Kemp
W E Williams

To Correspondents.

Some one ordered D. Shankland's paper stopped but failed to give his Post Office, try again. E. Luce—your paper has been sent regularly, but we have now added the Co., to the address. Isaac Beals—Where do you take your paper? W. A. Pryor—We think it is.

Post Office Address.

C. C. Marston, Elida, Ill.

Publishing Fund.

Mary Briggs 50c; H Weltby 65c; C E Fosdick 25c.

The $3000 Fund.

To Free the Association from Debt.

CASH.

Previously Reported,	$345.00.
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E C Bronaugh	5.00
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Marriages.

FRITZ—WILLIAMS—Buchanan, Michigan, March 27, by Eld. Jas. Ferris, George Fritz, of Indiana, to Wesley Williams, of Niles, Michigan.

CLARK—HANNAN—At the House of John M. Snook, Jackson, Michigan, April 22, 1873, by Eld. J. M. Snook, Mr. Spencer D. Clark, to Miss Hattie L. Hannan, both of Canton, Wayne County.

Obituary.

OLMSTED—Died in Cherokee, Iowa, April 10, Jessie H. wife of H. A. Olmsted. Aged 21 years.

She sleeps in Jesus. A husband and tender babe, parents, sisters and kindred are left to mourn. So sudden and unexpected was the death of my precious wife, that it seems as though only my hope in Jesus could have sustained me in that dark hour. Three days of suffering and she was gone. She gave her heart to Jesus some six years ago, and has ever remained firm in her devotion to him. Known only to be loved for her unselfish, cheerful, and hopeful ways, she was happy in life and resigned in the hours of death. In an hour of ease she talked calmly of the hope of the glories to be revealed by the soon coming of Jesus. This and kindred truths she had studied within the last year and had come to cherish. Just starting in this life's work together, our prospects seemed all bright; but how suddenly changed! May we be enabled to so live and trust as to share with her the gift of eternal life when the Savior comes to gather his saints into the kingdom where tears and partings will never come.

H. A. OLMSTED.

WISTROM—Died in Appleton, Wis., April 21, 1873, Gertrude, wife of M. F. Wistrom. Aged 42 years.

She had been in ill health two or three years, which finally resulted in dropsy, of which she died. She leaves a husband, three sons, and one daughter, whom I trust will follow the precepts and example of the departed one.

Sister Wistrom with her husband were some fifteen years since members of the M. E. Church, in Buffalo, N. Y. About ten years since, they embraced the Advent faith, in which faith she fell asleep in Jesus. The writer has enjoyed her society in prayer meetings at her house for a year or more, and expects to meet her, when Paul's crown shall be given him.

Crisis, please copy. R. M. LAMPARD.

Notices.

Michigan State Campmeeting.

As the time is drawing near for our State Campmeeting, I would say in behalf of the Committee that due arrangements will be made in season and particulars published. Let all the friends of the cause prepare to turn out to the yearly meeting.

The meeting will probably be on the line of the Ft. Wayne, Jackson and Saginaw Railroad, north of of Jonesville. If any church not more than thirty miles from Jackson, wants the meeting at their place, write me at once, at Alganse, Branch Co., Michigan, and we will consider your place in comparison with our present site.

J. R. PRESTON, Sec'y.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.

D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURLINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks.

ALICE E. RATHBUN.

The next Q. M. Conference of the DeKalb District, will be held with the church at Genoa, commencing May 23, and continue over the Sabbath.

Those coming by rail will please inform me by letter, and I will arrange to meet them at Sycamore. All are invited. We hope to have a good and profitable meeting.

E. H. BURLINGTON, Sec'y.

The "Union" Chapel, recently erected seven miles east of Anna Station, Union county, will be dedicated on the fourth Sunday in May, which will be the 24th. let the brethren from Southern Illinois rally once more, to partake of a rich feast of the Lord. Let the Equality church, especially, send a full delegation.

At that meeting it is proposed to revive our conference and work with a will for the cause of truth. Come, brethren and sisters, let us lay aside secular labor and attend to the Lord's work.

F. A. CHILDS.

Beemerville, Sabbath, May 25.
Jericho, 2:30 p. m., Sabbath, June 1.

C. W. SMITH.

New Rutland, LaSalle county, the first and third Sabbaths of each month.

C. C. MARSTON, Pastor.

Creston, Ogle county, May 25.

SILAS B. MAXEY.

Neponset, Sunday, May 25. L. F. COLE.

The Lord willing, the annual gathering of the Illinois Central Conference will convene at Clayton, on May 30, at 10 a. m.

We desire a general attendance of each member and delegates from each church. We hope also a general attendance of all brethren and sisters in the region around. Come, let us not "forsake the assembling of ourselves together, but exhort one another, and so much the more as we see the day approaching." Then let us not stay at home and bury our talent in the cornfield, but be up and doing, for the Master is approaching.

A. S. CALKINS, Pres.
O. D. GIBSON, Sec'y.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.

Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.

New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.

Such are my arrangements until further notice.

ALICE E. RATHBUN.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.

J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2¼ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.

A. H. P. WILSON.

Michigan State Campmeeting will probably be held on Br. Samuel Johnson's farm, three miles north of Jonesville, on the line of the Fort Wayne, Jackson, and Saginaw R. R., commencing about the 28th of June.

As there are no funds in the hands of the committee to purchase lumber and other material necessary for the convenience of the camp, any donation for that purpose will be thankfully received, and may be sent to A. E. Babcock, Jonesville, Michigan. Whatever can be given in this line should be sent immediately, so that the committee will know what to depend upon.

For the Board, J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Marietta, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.

GEO. WRIGHT, Pastor.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Pine River, eve. Feb. 2, and once in four weeks.

ANSON BROWN.

Mendora, May 18, 11 a. m.
Burns, " 15 " " and every two weeks thereafter until otherwise arranged.

P. W. HOUGH.

Our State Campmeeting will be held at Merrimack, Sauk county, beginning Sunday, June 1, holding over two Sundays. Tents will be put up on the Saturday preceding. Let us have such a rally as Wisconsin has never witnessed before.

In addition to the big tent, which we have had on former occasions, Br. Hough will bring his large tent, in which special meetings can be held.

Merrimack is on the Northwestern R. R., (Madison division), and only ten miles from Sauk, where our meetings have been held for several years past.

Br. L. C. Collins will be with us, and it is probable that Br. Grant, on his return from California, will also be present to help us, besides several other preachers from other states have signified their intentions to come and enjoy the feast with us. We hope for a meeting that will be full of Gospel light and salvation. Let all come to work for God.

O. S. Knapp, T. Barker, P. W. Hough, E. P. Graves, Wm. Sheldon, Committee.

The Annual Conference will hold a session in connection with the State Campmeeting, at Merrimack, Sauk county, which begins June 1. Let all the churches send delegates, or report by letter, and let all ministers who cannot be present send letters to the secretary.

The first meeting will probably be held on Wednesday morning, June 4, so as to finish up business in time to give all a full chance to enjoy the campmeeting. WM. SHELDON, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

MINNESOTA.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Otsego, Sunday, April 13, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

Ridgeway, Feb. 8 and 9, and once in four weeks.

P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

The second Q. C. of the St. Paul District will be held with the Advent church at Monticello, commencing Friday eve., May 23.

We expect a general attendance of all the friends living in this part of the district.

GEO. W. MILLER.

The second Q M. for the same district will be held at the village of Northfield Rice county, on the St. Paul and Milwaukee R. R., commencing Friday eve., May 30. Br. Thurber, of Minneapolis, will be present. Br. Lowring will secure a place for holding the meetings.

G. W. MILLER, Evangelist.

PENN.

Canton Bradford county, eve., May 21.
Segur S. H., on the Mountain, a. m., May 25.
Chases Mill, Tioga county, eve., May 25.
Sylvania, Bradford county, eve., May 27.
East Troy, " " " " 28.
South Creek, " " Sunday June 1.

JOHN T. ONGLEY.

The next Q. M. of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Little Marsh, Tioga county, commencing Thursday eve., June 5, 1873, to continue over the following Sabbath.

Let there be a general gathering of the friends of truth to this meeting.

J. W. TAYLOR, Pres.
A. H. BRIGGS, Sec'y.

IOWA.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

The annual meeting of the Iowa Christian Conference will be held in connection with the campmeeting at New Hartford, Butler county, commencing June 11, 1873. Our constitution requires that all ministers report either in person or by letter, and we hope to see a general attendance as there will be some important business to attend to in which we are all interested.

ALONZO RAYMOND, Pres.
N. F. EGGLESTON, Sec'y.

The Iowa Christian Mission Campmeeting will be held at New Hartford, Butler county, to commence June 6 and continue over two Sabbaths. Come one and all in the spirit of Christ to labor for him and to save men. Bring your friends and children; leave your hobby horse at home as we have neither room nor food for such animals. If you come on R. R. take the train that arrives about noon from the east and west. There will be no teams waiting for night trains. Should any come at night they will go north from the depot till the bridge is passed then turn to the right hand.

The mission tent will be on the ground as usual, and a number of family tents, also a 50 foot tent for the accommodation of those who do not come provided.

Bring bedding, also sheets to be used as curtains. Tent poles, straw, and hay will be furnished. Free tent lots, occupied last year, will not be reserved longer than Wednesday morning so those who wish them must come in time or notify us. We look for a large attendance, and the Lord Jesus Christ to be with us to bless the preaching of the Word.

M. A. NEWCOMB, Sec'y.

The Q. M. of the First District of S. W. Iowa is to be held at Greenfield, Adair Co., commencing Friday eve., May 30, and hold over the following Sunday, June 1. WM. MORPHY, Sec'y.

The second Q. M. of the A. C. C., of Iowa, Manchester District, will be holden with the church at Manchester, Delaware Co., Iowa, commencing Friday eve., June 6, continuing over the Sabbath.

Important business will come before this meeting. The tent season is upon us, and so is the Ministerial Conference, or meeting of the Association at Norwood Park. All these must be attended to. Brethren, in the name of the God of Israel, will you see to this meeting, and do it now? Let every man, woman, and child within the boundary of this conference prepare to come to this meeting. Especially let the ministers be there. Come, brethren with the spirit of Jesus to labor. God will bless us, if we do his will.

MARTHA J. JAMES, Sec'y.

Clinton, Clinton county, Thursday, May 29, 7:30 p. m., continuing over Sabbath, June 1.

S. B. MAXEY.

The third Q. M. of the Deep Creek District will be held (D.V.) in Thompson's Hall, Delmar Junction, Clinton Co., commencing Friday eve., May 23 and continue over Sabbath.

All are invited to attend. Let there be a general rally of the friends of truth as we are on the eve of the great day of the Lord. Let us work for the salvation of the perishing.

W. R. CHANDLER, Sec'y.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.

J. RIDLEY, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 212 Broadway, nearly opposite Town Hall.

WM. A. & M. L. DURAND.

INDIANA.

Add Ind

A Q. M. of the Northern Indiana and Western Michigan Conferences will be held at Sumption Prairie, commencing June 13 and holding over Sabbath.

Friends coming to South Bend on the Thursday and Friday morning trains of the Niles and South Bend, Peninsular, and Southern Michigan railroads, will find conveyances to the Prairie. Preaching brethren returning on the Southern Michigan R. R. from the meeting at Norwood Park, will please arrange to stop over.

JAS. FERRIS.

Volga, May 31, and over Sunday.

G. W. GREEN.

The Conference for Southern Indiana will commence at Jeffersonville, Thursday, June 5, and will continue one week.

A general attendance of bishops and evangelists in the section named is desired. N. FIELD.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m. and 7:30 p. m.

Sunday School at 9 a. m. Preaching by

N. FIELD.

S. IOWA AND N. MISSOURI.

The next Q. M. of the Southern Iowa and North Missouri Conference will be held at Bethlehem, Wayne Co., Iowa, commencing June 7, and continue over Sabbath. All who can are invited to attend. We hope to have a good and profitable meeting. I. Z. LOVEJOY.

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The Bible Banner.

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ELDS. JOHN COUCH, WILLIAM SHELDON, A. A. PHELPS.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 43. CHICAGO, MAY 27, 1873. WHOLE NO. 474.

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Association.
85 West Lake Street, CHICAGO

Swedenborgianism and the Lord's Coming.

[First Article.]

Our attention has recently been called to "An Appeal *in behalf of the* Views *of the* Eternal World and State, *and the doctrines of* Faith and Life, *held by the body of Christians who believe that a* New Church *is signified* (Rev. 21) *by the* New Jerusalem, etc.," by Samuel Noble, late minister of the New Jerusalem church. This work is published by the "New Church Missionary and Tract Society," as a complete vindication of their doctrines, and is, I suppose, the best defence the ingenious and able author could make.

Any one familiar with theology knows that a great variety of opinions, some adverse and contradictory, claim to be sanctioned by the Holy Scriptures; and are plausibly set forth, by their respective authors and advocates, as the veritable teachings of God's Word. But as Satan himself is transformed into an angel of light, and his "ministers also are transformed as the ministers of righteousness," so the falsities they teach may, by a mystical system of exegesis, put on the appearance of truth. Hence John says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (1 John 4: 1.) In his Word God has given us a standard of truth by which to try all things and by it I propose to try the claims advanced in this book in reference to Swedenborg and his writings.

These claims are, that Emanuel Swedenborg was just as much divinely commissioned as was John the Baptist; and that his writings are as diversely authoritative as are those of Paul the apostle. The grounds advanced for these claims occupy about one hundred pages of this large-sized duodecimo, but are as unsatisfactory as they are labored. In the first place, a fancied correspondence is instituted between John the Baptist, as the herald of Christ's first advent, and Emanuel Swedenborg, as the herald of his supposed second advent. But this is altogether a conceit of the author, for there is really no parallel between them. The divine mission of John the Baptist was certified in a most remarkable manner.

He was the subject of prophecy. Isaiah spake of him as "The voice of one crying the wilderness, Prepare ye the way of the Lord, make his paths straight." (Is. 40: 3.) And by Malachi the Lord said, "Behold I send my messenger before thy face, which shall prepare thy way before thee." (Mal. 3: 1.)

His birth was the subject of angelic announcement. His parents were both well stricken in years, so that his birth was of an extraordinary character, and attended with extraordinary circumstances. An angel appeared to Zacharias, his father, in the temple, and said, "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." (Lk. 1:13-17.) And Zacharias for doubting this announcement was struck dumb and so continued until the birth of John, so that the people said, "What manner of child shall this be"? The circumstances indicated that he was to be a special messenger of the Lord of Hosts.

The training of John was in accordance with the directions of the angel; and he "grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel," when he began his ministry under a special divine commission, to which he alludes in John 1: 33. "He that sent me to baptize said unto me, Upon whom thou shalt see Spirit descending and remaining, the same is he that baptizeth with the Holy Spirit." John was the Elias of the Israelitish national covenant as Jesus also testified saying, "If ye will receive him, this is Elias which was for to come." (Mat. 11: 14.) His work was to call the people to repentance, and take a part in the consecration of Christ to the priesthood. He had no new truths to reveal, and "he did no miracle."

In the case of Emanuel Swedenborg no such evidences of divine appointment are found. There was no prophecy respecting him. There was nothing extraordinary in the circumstances of his birth. It was not announced by an angel. He was not trained under any special divine direction; nor was his pretended commission certified by any accredited messenger of God. Evidence of John's divine appointment and ordination is abundantly sufficient to satisfy any candid mind. In the case of Emanuel Swedenborg it is entirely wanting. As to the coincidents that neither did any miracle, and that their fathers were ecclesiastics, they prove nothing, for there are thousands of persons on the same level.

In the second place, in regard to the Apostle Paul, there are evidences of his having been divinely called and ordained to the apostleship.

He was at first a blasphemer of the name of Jesus and a bitter persecutor of the Christians. And when on his way from Jerusalem to Damascus, breathing out slaughter against all who believed in Jesus, he was, by a special and extraordinary interposition of Providence, arrested in his mad career. When not far from Damascus, at noonday, a light above the brightness of the sun, shone around him and them that were with him. And when they were all fallen to the earth a voice spoke to him saying, Saul, Saul, why persecutest thou me. And he said, Who art thou, Lord? And it answered, I am Jesus whom thou persecutest; but rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of the things which thou hast seen, and of those things which will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, etc. And he was told to go into Damascus, where he should receive further instruction. Being blinded by the greatness of the light he was led by his companions into Damascus, where he was three days without sight, and did neither eat nor drink. Then Ananias, a disciple of Jesus, was by a vision commanded to go to Saul and restore his sight; and when he entered the house, he put his hands on him and said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales, and he received his sight, and was baptized. Afterwards his name was changed to Paul.

Then Paul was also empowered to work miracles as well as inspired to understand and preach the gospel. The cases of Elymas the sorcerer, and of the cripple at Lystra, and others are specially mentioned; but it is also testified that the Lord "granted signs and wonders to be done by the hands" of Paul.

There was no want of evidence that Paul was called to be an apostle, and inspired of God to make known his will in the epistles he wrote. But in the case of Emanuel Swedenborg no such evidence is found, and the claim set up of being a divinely-authorized teacher is a mere pretension.

It is true that Swedenborg, in his letter to T. Hartley, says, "I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day." But here we have only the word of Emanuel Swedenborg himself, that the Lord personally appeared to him, unsupported by any other testimony, and in this connection we are taught by our Savior that he that bears witness for himself his witness is not true. Neither can we admit that his converse with the spirits of deceased persons is any evidence of divine authority. On the contrary, dealing with the dead, or necromancy, is strictly prohibited in the Word of God, especially in relation to religious truth. It is set forth as a virtual abandonment of divine revelation for the puerile and generally incoherent babbling of such as peep and mutter. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Is. 8: 19, 20.) Hence the evidence adduced to prove that he possessed the power of holding intercourse with the dead, by establishing the fact that he had a familiar spirit, and practiced necromancy, only proves that he could not have had the spirit of the Lord, for "no one can be partaker of the Lord's table and the table of demons." There is then not only no evidence of a divine commission but evidence to the contrary.

Christianity Put in Practice.

Last Summer I was traveling upon one of our Eastern railroads. The day was warm and sultry, and the cars were filled with the usual variety of interesting and uninteresting passengers. On the seat directly behind me was a very respectable looking woman, with two young children, one a sturdy boy of perhaps three Summers, and the other a worrisome baby. The eldest seemed good natured, and patient, and though evidently tired, he tried to amuse the little one by playing bo-peep behind his hat; and the mother, with the unselfishness which mothers only know, was trying every way to make the little one more comfortable, but all of no avail.

Directly opposite me sat a fashionable-looking party of young ladies and gentlemen, who seemed very happy among themselves, laughing and chatting in a social way. Soon I noticed that the attention of the party was drawn toward this mother and her little ones. Presently one of the gentlemen left the group—a very elegant young man, fashionably dressed, but with an earnest, serious look upon his face—came toward the woman and said very kindly:

"You seem tired, ma'am, and your little one there is tired too; let me have him a few moments that you may rest." And she gladly passed the heavy baby into his strong arms, and he danced it about and played with it till it began to feel quite bright and happy. The young gentleman, still holding the child, asked the woman if she had to travel far with the children, and if he could be of any assistance to her. She told him she had been living in the State of Maine, had left home about five o'clock that morning, and was on her way to Maryland, to join her husband, who went there to get employment, and now had a home ready for her and the children, but the journey was rather hard with the two little ones.

"O, you will find kind friends," he answered; "I will do all I can to assist you. After we reach Boston, go into the ladies' room, and I will see that you get safely to the other depot, where you can rest a couple of hours." The little child having become quiet, was given back to its mother, and the young man took his seat.

The baby was good about half an hour, when it commenced the same wearisome wail as before, and the tired mother looked quite disheartened. Then our young man again came forward to her relief. "Now let me have that baby again," he said, and he took the warm tired, child to his own seat. The young ladies each had a kind word for the little one, showed him pictures, and called the other child to them, and filled their little brown hands with cake; and the tired mother looked refreshed and truly grateful.

As we came into Boston, the young gentleman left his party in the care of a friend, and the last I saw of him he was walking beside the mother who carried the baby in her arms, while our noble friend had the stout boy looking over his shoulder, and they were making their way to the saloon.

My thoughts often revert to that noble young man, who poured the wine and the oil of true Christian sympathy into the heart of that weary woman, on her journey. The deed speaks for itself; he had, indeed, shown mercy to the lonely and friendless. Have not you and I opportunities to do similar kind acts?

Hints to Young Converts.

So the writer heads the following practical counsel. But we do not see that it is not applicable to older Christians as well:

1. Consecrate yourself to Christ *completely*. Time, talents, opportunities, powers of body and mind, are all to be given to him.

2. The grand daily question of life is to be, "Lord, what wilt thou have me to do?" The smallest as well as the greatest matters are to be settled by it.

3. Never pick and choose among the commandments of God.

4. To learn duty, read the precepts of the Bible in the light of an earnest piety.

5. Never let mere want of feeling hinder you from following in a plain path of duty. If duty calls, follow and let *feeling* alone.

6. Never be afraid to say "No."

7. Hold up your light bravely, though it be a rushlight.

8. Let nothing hinder daily reading of the Bible with prayer.

9. Do not examine your own heart and motives too closely. It is like a child pulling up a plant by the roots to see whether it is growing. Rather place your soul where the beams of the Sun of Righteousness and the dews of the Holy Spirit may fall upon it daily, and you will grow in grace inevitably.

10. Speak to the impenitent of Christ and his salvation. Remember the care, and the prayers, and the effort bestowed upon *you*. But remember, too, that the life is more powerful than mere words. "This ought ye to have done, and not to leave the other undone." Let the two—words and life—agree; so shall your influence be great.

12. See to it that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman. "By their fruits ye shall know them."

12. Strive to show forth the "beauty of holiness," by sympathy, by courtesy, by a delicate appreciation of others' feelings, by forgetfulness of self.

13. Do not set yourself up as a standard. Shun all censoriousness, especially towards older Christians who may not look at things just as you do, remembering that each one "to his own Master standeth or falleth," and not to you.

14. "Without me ye can do *nothing*." Let this be the settled conviction of your soul, for without this, all else is unavailing, and all effort to grow in grace will be as useless as to build a house on the shifting sand.

Finally. Do not be discouraged if you fail greatly in everything. If you were perfect, what need would you have of a Savior? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for *whosoever* asketh receiveth," &c. "If ye, then, being evil, know how to give good gifts to your children, *how much more* shall your Heavenly Father give the Holy Spirit to them that ask him?—*Sel.*

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 43. CHICAGO, MAY 27, 1873. WHOLE NO. 474.

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Association.
88 West Lake Street, CHICAGO

Swedenborgianism and the Lord's Coming.

[First Article.]

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The Last Gathering.

Ocean and earth, restore
All that your arms entomb!
From every distant shore,
Come to the gathering—come!

Sages of days gone by,
Long mouldering in the tomb,
Haste to the realms in light,
Come to the gathering—come!

Warrior with laurelled brow,
Who fixed a nation's doom,
Come to the judgment now,
Come to the gathering—come!

Maiden with lips of rose,
And brow of parian stone,
Haste from thy long repose,
Come to the gathering—come.

Bright was thy dark eye's gleam,
Fair was thy cheek of bloom,
Again those charms shall beam!
Come to the gathering—come!

Mourner with tearful eye,
Haste to thy long sought home,
A peaceful rest is nigh!
Come to the gathering—come!

Loved ones of days gone by,
Haste from the grave's cold gloom;
Again we meet on high!
Come to the gathering—come!

Ocean and earth, restore
All that your arms entomb!
Myriads from every shore,
Come to the gathering—come!

"Woman's Work Among the Lowly."

BY MARTHA TRASK.

I have long thought that this was a work that our sisters ought to be interested in, and that I would bring it before them. We come to this chapter with a saddened awe—we feel as though we were brought into communication with the world to come. We gather the thoughts of a dying one who was filled with the spirit of God. When those thoughts are so in harmony with the mind of Jesus, that self can all be forgotten, and love for lost, perishing sinners absorb the whole being. Such are the last thoughts of one who has fallen asleep in Jesus. Fastidious minds may regard them as out of place—unreflecting minds may regard them as unnecessary, but we believe they will tend to correct the mistaken views of the former, and awaken the latter to the consideration of a subject that is, or ought to be, pressing itself like a mountain upon the heart of every intelligent Christian. We offer no apology to the Christian woman to whom these pages shall come for introducing this subject, for facts stern and fearful are gathering thick around us, and we must awake to meet them. Sin of every character should be met in the spirit of holy religion and overcome by the power of grace, and we present this work that it may share the labors and prayers of the women of the church. We do not design in this article to speak lengthily of the causes of this alarming social evil, or portray the wrongs that society inflicts upon the helpless ones of our sex, but simply to appeal to the Christian women of our land to reach forth the hand of sympathy and love. That this vice is prevalent and alarming in all our cities and large towns, assuming an organized form, pursued by system, and classified among the gigantic evils of the time, all are aware.

We come not to portray its vastness; its numbers reaching thousands in small cities even, and the annual deaths counted by hundreds in limited localities; the average life being only four years. We aim not to hold up to public gaze the men of our land who are the betrayers of innocence and the seducers of virtue, and who count millions, where our sisters in shame number only thousands. We shall not, with righteous indignation, shower invective upon society that admits the one with welcome hand and brands with eternal infamy the other. Nor shall we attempt to awaken sympathy by sketching the peaceful home, the happy home, the betrayer's guile. Nor seek to palliate the sin by asserting what facts justify that, in childhood's home most of these are first led astray, and others, of the lower class, are largely pressed by the stern hand of circumstances thus to sin. We disavow all purpose to relieve them of the terribleness of the crime, or to make their guilt less heinous and fearful. But, we shall, in tones of earnest pleading, urge the women of our land to rescue them from their vileness and restore them to purity and love.

We know woman has been loudest in the denunciation of these erring sisters, and to them has the portal of her tender spirit been closed. She can scarcely forgive those of her sex who bring her pure character and spotless name into disrepute, and, unlike the Master, has said, "I do condemn thee." Because of this, this class has been almost wholly without the circle of effort, and also that of faith and prayer—left to go by thousands down the steeps of death. But we believe, and the experiences of those who have labored bear witness, that peculiarly to women, Christian women, God commits this work; to her, with her loving tender sympathies, fruitful resource, and ready hand. We owe it to our womanhood that we rescue these erring ones, and wipe the foul blots from their name, and prove that none are so degraded that deep in their natures cannot be seen written in legible characters the pure name of *Woman!* These, our sisters in ruin, appeal to us pleadingly and almost hopelessly. If we turn coldly away despair, with raven wings, settles upon them, crushing hope.

But to save them is a peculiar and difficult work. The utter impotency of human effort without the constant, vitalizing power of the spirit, can in no work be more apparent. Depravity, in its darkest and deadliest form, is to be met with the spirit and genius of the gospel of Christ; and it requires upon the part of the instrumentalities employed, a faith in God and humanity quite beyond the ordinary range of Christian experience. If there was but the one form of vice to be met, the task would be less difficult; but with it is connected a long train of vices: idleness, recklessness of restraint, love of display, irreverence, wrangling, Sabbath desecration, profanity, lying, thieving, and drunkenness: all its legitimate attendants, serving as so many enfoldings of Satan's power, and forming a complicated network of vice, almost inextricable and interminable. The fact of permanent reform can be based only upon a radical change of the nature by the power of the Holy Spirit. Isolated cases of reformation may occur without it, but these must have favorable outward surroundings, quite unusual with this class. This work demands the "uttermost" of Christ's salvation, and taxes severely the faith and patience of those who labor. Prayer and faithful dealing, love and discipline, law and gospel, must be so combined as to require the wisdom that comes from God alone in order to give them the right application. And this thought brings us to the necessity of providing homes for those who would reform. They must not be left to the influences and associations that surround them. Reform is impossible where any contact is allowed. Temptations in every form assail them, and only by a temporary seclusion can influences surround them essential to their firmation in a desire for reform. We must adapt means to meet their want; and in no way can we meet our responsibility but by furnishing a home. The ordinary church privileges may suffice to bring others of all classes and degrees, to Christ; but they do not avail for them. They are practically shut out from our churches—their altars and privileges. Our homes are closed to them, and from every avenue of business they are excluded. Society rejects them, to sympathy and love from the good they are strangers, and their destiny is to remain in vileness and die in gloom except Christian zeal provides homes, and Christian love invites and urges them to their acceptance. And why not provide homes for every class of the unfortunate? Why send Bibles and missionaries to the heathen? Why prosecute benevolence of every form and leave this one class—of our own sex, coming from our firesides, from the teachings of our Sunday schools, and lost to all good? Are these so degraded as to be beyond hope? Thus spake not the Master, but he said, "Go thy way, and sin no more"—his work to save the perishing one. With him there is no distinction; the polished sinner and degraded criminal are alike condemned, and alike redeemed and with his people there should be only sympathy and earnest effort for all classes of society. This is our mission—we are followers of Jesus who went about doing good to all. If there are those who refuse to seek the gospel, it should be carried to their hearts and homes; if so sunken in vice as to be cast forth from home influence, wandering and perishing, homes should await them, inviting entrance. Where there are houses of ruin, there should be houses of hope. Where there are those who decoy, there should be those who save. Hard by the steps of death should be placed the guide to life. This work is demanded by the genius of our holy religion and cannot be turned aside and Christ's church be guiltless.

A door of escape should always and everywhere be open, and though all refuse or are unbenefited, still these monuments of Christian effort should stand, as the brazen serpent, amid the dying and the dead, and emblematic of the cross amid the ruins of a fallen world!

Where homes are provided, women of deep religious experience are essential to their successful operation. Love, sympathy, zeal, practical sagacity, and good common-sense combined without personal piety, would be sufficient for permanent reform. The work demands an intrepid faith in God and humanity, a constant dependence upon the Divine Spirit, and incessant personal effort to secure directly their conversion. Depravity so deep and deadly, habits so inflexible, and vice so numerous require the purifying blood of Jesus, and the instrumentalities must be those of unusual religious power. Also natural capabilities of strong mental endowment, good personal appearance, winning address, and a loving, patient heart, are more positively demanded in this work than perhaps any other within the circle of Christian benevolence. There must be marked superiority in almost every regard to secure the respect of those in whom reverence and restraint are buried so deeply.

The "honorable women" of our churches must accept this work. It does not require wealth or social position, but deep piety, intelligence, and practical sagacity.

We have given some of the reasons why this work should be prosecuted, and we have pointed out the means by which it must be done. And we ask do not the disciples of Jesus owe it to their Master and their poor, erring sisters to make the endeavor, at least, to reach these perishing ones? They are among us in vast numbers. They come from our homes, our firesides, our Sabbath schools, and we must rescue them. They appeal to us by their utter rejection from society, the helplessness of their condition, and the wretchedness of their surroundings. They stretch out their hands to us as they would to the Master, and say, "Save, or we perish!" Shall we heed them, or turn coldly away, declaring the attempt hopeless, their condition unredeemable? Shall we say God's mercy cannot reach them, or his salvation purify them? Can we do less than attempt to inspire hope, proffer help, and, with tender sympathy, point to them the sinner's Friend?

I feel that the Master is at the door, and he demands every Christian sister to be up and about his work. We all have something to do; and may we "put on the whole armor of God," and go forward in the Master's work.

Their Joyfulness.

BY CHARLES E. DARROW.

Then were the disciples glad when they saw the Lord. (John 20;20.)

We are glad when the golden sun sends his genial heat upon the earth. We are glad when the silver moon casts her reflected lustre over the curtained land. We are glad when the silent stars send forth their mellow rays to lighten the blue canopy of heaven. We are glad when gentle spring comes, unfettering the rills and rivers that sweep in creeping sadness through their icy chains. We are glad when the heated beams of a summer's sun incline the heart to seek some covert shade and quaff the pure, cool liquid of some bubbling spring. We are glad when autumn, rich with all her golden fruitage, yields up the abundance of her wealth to the sickle of her weary husbandman. We are glad when winter robes "mother earth" with his pure white mantle, and spreads his crystal shield along the glassy surface of heaven's soft reflector. If then, we are glad to see the varied beauties of nature, how would our hearts beat with the wildest transports of joy—how would they be filled to overflowing with gladness could *we see Jesus!!* Oh! how much there is in those words to thrill every Christian heart! "Then were the disciples glad when they saw the Lord." Well might their hearts throb with the utmost delight when they beheld their Master risen from the dead. We wonder that Mary's weeping at the sepulcher so soon turned into joy, and that Thomas was led to exclaim with the wildest enthusiasm of delight, "My Lord and my God!" There was joy in every heart when they saw the Lord! But if we would see Jesus we must be pure in heart. We must have written upon our hearts "Holiness unto the Lord." We must keep ourselves "unspotted from the world." We must bear one another's burdens, and perform every known duty. We should serve our Master from no selfish motive, but with clean hands and a full purpose of heart. We should discharge every duty that is devolving upon us with faithfulness and fidelity. And when the winds of adversity mark us for their victims and fan us with their chilling breath, or when storms gather upon life's dark waters, we must learn to be patient in tribulation if we would see the blessed Jesus.

The cross must be borne before the crown can be worn, and if we would see Jesus we must be watchful, prayerful, and faithful; "waiting for the coming of our Lord Jesus Christ," with patience, hoping in his mercy, trusting in his grace, "steadfast, immovable, always abounding in the work of the Lord." And I believe we may pray for that glad day; and I long for the coming of our Savior, remembering in all our petitions to say "thy kingdom come." "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Our lamps! Where are they? Let them be brought forth and filled with oil, ready for use at the Master's bidding. Where are our wedding garments? Let us have them in readiness and be waiting, for "unto them that look for him shall he appear the second time without sin unto salvation."

Christ has wrought a robe of righteousness for everyone. It was woven upon the cross, fitted for us in his death, and will be given to us at his "appearing and kingdom." Our filthy rags of fleshly lusts shall all be taken away then, and we shall be robed in garments of celestial beauty. There is nothing that animates the humble follower of Christ as the thought of seeing Jesus! There is nothing so cheering as the hope of soon hearing the precious words fall from the Master's lips: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord!" We hope for that glad day when it may be said of us as it was of that little band of chosen ones; "then were the disciples glad when they saw the Lord." The disciples were glad when they saw their Master because he had so recently risen from the dead, and our joy will be complete when we behold him coming in the clouds of heaven with power and great glory, and hear the angels singing: "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honor, and glory, and blessing." (Rev. 5: 12.)

The disciples had witnessed his sorrows in the garden of Gethsemane. They saw the infuriated mob advancing with lantern and spear in hand to take him. They beheld him borne away to the judgment hall. They saw the purple robe and the crown of thorns! They saw their Master arrayed in mock royalty, and heard the taunting shouts, "Hail King of the Jews!" They saw him smitten with the reed and the palm of the hand; spit upon and mocked. They saw him "led like a lamb to the slaughter," bearing his own cross, broken in heart and bowed down with grief. They beheld him stretched upon the cross and crucified between two thieves. They saw him hanging there in the broiling sun, suspended by the sharp nails which pierced his holy hands and feet. They saw the Jews revile and mock him saying, "He saved others, himself he cannot save; and amid all these horrid scenes they distantly heard him say, "Father forgive them for they know not what they do." They saw the Son of God dying upon the cross: they saw him "put to death in the flesh." They gazed upon his lifeless body and the deep wound that had been made in his side by the Roman spear. They placed their trembling hands upon his heart to see if it did not still beat; but alas! he is dead, and where now is his power? *Where his throne?* His power is ended in death, and his throne a Roman cross! Thus they wondered and wept while they prepared spices and perfumes to embalm the dead. They bore the precious remains away to the sepulcher that had been hewn out in the rock, rolled a great stone to the door, and departed. But early in the morning, "as it began to dawn toward the first day of the week," Jesus rent the bars of his tomb asunder, the stone rolled away from the door of the sepulcher, and Christ arose from the dead! The angel said unto the weeping Mary "He is not here: for he is risen as he said! Come, see the place where the Lord lay! and go quickly and tell the disciples that he is risen from the dead, and behold he goeth before you into Galilee! There shall ye see him! Lo! I have told you. "Then were the disciples glad when they saw the Lord."

A RIGHT SPIRIT.—On one occasion a minister found it necessary to punish his little daughter. But Mary climbed into his lap, and, throwing her arms around his neck, said, "Papa, I do love you." "Why do you love me, my child?" the father asked. "Because you try to make me good, papa." It is in this spirit that God's people should accept the chastisements he sends, remembering it is in love he rebukes and chastens; not for his pleasure.

THE clay and spittle were not an artistic combination; the taste was not charmed by them, or culture gratified; yet by these and a wash in Siloam, eyes were opened—even thus it pleases God by the foolishness of preaching to save them that believe.—*Spurgeon.*

Christian Perfection.

BY MARY A. TIBBETTS.

While all true Christians most deeply ament that the standard of true piety, oliness of heart to the Lord, is far too w in churches, families and individuls, yet great care should be exercised elevating it, lest the subject should t be properly understood, and the fforts made to secure it fail of sucess. My humble pen can scarcely ttempt to throw light upon a subject f such vital importance, and which as been so ably handled by talents of e first magnitude. Yet, with all due eference to the opinions of those ho have so ably written upon this lessed Bible theme—holiness of heart nd life—I would modestly make a uggestion: And first, let me say, I ve holiness, and am praying for it, nd daily striving to cultivate it in my fe and practice; yet, I find it necesary, with the apostle, to "press forard, it by any means I might attain nto the resurrection of the dead," hen I hope to say "I am cleansed rom all sin."

But while in this life, subject to its ares, trials, and numerous perplexiies, in my view, even for eminent Christians to say or write that "they re perfect, pure in heart, and cleansed rom all sin," to say that they are leansed from the love of sin, and that hey are striving for a pure heart and o perfect holiness in the fear of God, s language strong enough for our presnt warfare with the world, the flesh, nd Satan, and more likely to be unerstood and appreciated by the maority of Christians, encouraging and nabling them to seek for the special lessings conferred upon those whose ives are fully consecrated to God and nd an active cheerful service in his ause. Many humble Christians who ave not yet learned the blessedness f walking in the higher life or the joy f being set apart for the work of the Lord, which, in their individual cases, eems a slow process, and hard to seure, are frequently intimidated and ade almost hopeless of attaining to he results so strongly attested to by thers of greater maturity and experience. They are rejoiced to read amid their many failures in duty, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And as Solomon, the wise man, said, "there is no man that sinneth not," it is difficult for them to perceive how any in the present time, even with all the promised help of the Holy Spirit and the promises of the precious Word, can live "free from all sin" or any condemnation of conscience!

Therefore, in order that we may more easily help others in their desire after holiness, let the strong ones use language which the weak ones can understand, and, in that way, "bear the infirmities of the weak."

A word more about being too positive. I am longing and looking for the coming of our blessed Lord, and desire it to be very soon, even to-day if it could be his will: but when I read an article from the pen of some able brother, "that Jesus will come this year," I regret the influence of such remarks upon the world, knowing that, in case of failure, the cause we love so well will suffer loss in the hands of our opposers. Let us then, daily work for Christ, and be faithful in the discharge of our duties looking for, and loving his appearing, leaving it to himself alone to decide the time of his glorious coming.

Work and Wait.

I. C. WELLCOME.

Those who would be ready to enter the eternal rest when the Master comes to give rewards, must be found working for the Master. If we expect to be approved we must be doing his work; not our own, not that of any one else, but the Lord's work. He has called us away from our works, called us away from the devil's work, called us into his vineyard to work the work of faith; we have been saved by his blood, and filled with his love. And now we are to "work out our own salvation with fear and trembling." We cannot work it out until we have it within. A thorn tree does not bear grapes. A dry well affords no water. When we have the spirit of Christ it will prompt us to action: we must obey its promptings and work, or lose its sweet approving influence, and feel its condemnation. Remember, "we are workers together with God," not idlers while he works. "It is God that worketh in you both to will and to do." You must work it out or lose its benefits. "Work while it is day;" now is our only time to work. There is but little more time remaining. Let us be diligent. "Occupy till I come," is the Master's command. The masses around you are lost, wandering to and fro in the broad way to destruction. You can say a word for the Lord; show them "the good way," ask them to walk in it, entreat them to seek eternal life in Christ, give them a tract, offer them a good book which may call their attention to Christ. Some of the sheep are famishing among thorns and briers, where they find but little feed. You can help them out into green pastures, set before them good food—glorious truths. Some are torn and feeble; comfort them and dress their wounds. Some of the lambs are weak, not getting "the sincere milk of the word;" you can feed them with it, and they will "grow thereby." Do not wait for reward. Work and wait; much can be done, a wide door is open to work for Jesus, leading souls to him. Those who work find much to do, more than they can do. The days are evil. Satan works, wicked men and women work. You can work in righteousness and gather fruit unto eternal life. Every child of God can do something in the cause of the Master. Ask the Lord to give you work, then be ready to do just the work he calls you to. This is not our rest, the rest is beyond. Wait till Jesus comes, then he will give rest to those who have become weary by earnest work. It is but a little while, and the rest will be long—*eternal*. "Let us labor to enter into that rest." Shall we be found *occupying, doing, laboring*, when Jesus comes to reward his people?

Rest.

BY G. W. GREEN.

When weary, it is natural to desire rest; and it is natural, too, to long for the time to come when it may be enjoyed. In the daily avocations of life when men are overtasked, and grow weary, they are usually glad of the opportunity to seek some pleasant retreat, where they can bask in calm repose, and partake of whatever is most pleasing and delightful; for this purpose, many schemes have been invented for ease and pleasure; and millions upon millions have been expended to carry them out. But such enjoyments though sought with avidity, are earthly, and must soon pass away. Human skill has never yet been able to stamp "eternal" upon the pleasures brought about by the schemes of men. All is fleeting. Yet men cling to such pleasures, utterly careless in regard to the glories of the kingdom, so beautifully and magnificently portrayed in the sure word of prophecy. Such seem to look only at the present; and, while rest is sweet, they seem content with the hollow phantoms of earth.

But the christian is not content with the pleasures of earth. He longs for something better; and the eye of faith is fixed on things eternal, because he is assured "there remaineth, therefore, a rest to the people of God." This rest is sure, because it is promised in the immutable word of God; and when obtained it will be rest indeed. The child of God will then be free from care and toil. No more will he be beset by satan's tempting hand. No more shall sorrow's tear flow down his cheek. No more shall grief oppress his heart. No more shall sickness prey upon his frame; and no more shall death invade the circle of his friends. And, blessed be God, this rest is eternal.

Surely the christian's rest is worth seeking. Let the disciple of Christ be faithful to his trust. Eternal rest is near at hand. The "signs of the times" proclaim in thunder tones the coming of our Redeemer; and when he comes he will give us life eternal, and we shall enter into rest, in the Kingdom of our God.

The Daily Cross.

C. M. KEACH.

And he said unto them, If any man will come after me let him deny himself and take up his cross daily and follow me. (Lk. 9:23)

The text reads "take up his cross *daily*." It does not say take up his cross at the prayer meeting, nor at the covenant meeting, nor at the class meeting, nor at any other stated season of public worship. But it explicitly reads "take up his cross DAILY." While it may be a cross to some to speak publicly concerning their Christian experience, and to give in their testimony for Christ, yet it is certainly an erroneous idea, imbibed by some, that this is all that constitutes the Christian cross. A cross implies crucifixion, and the Christian cross can be nothing less than a complete consecration of ourselves to the service of God and Christ. This is the cross we are to bear daily.

They that are Christ's have crucified the flesh and its passions. (Gal. 5:24.) To bear the cross daily is to deny ourselves. (Text.) To mortify the deeds of the body, (Rom. 8:13.) To abstain from fleshly lusts. (1 Pet. 2: 11.) To mortify our members which are upon the earth. (Col. 3: 5.) To have our old man, the body of sin, crucified with Christ. (Rom. 6:6.) To forsake all for Christ. (Lk. 14: 23.) To put off the old man which is corrupt. (Eph. 4:22.) And finally to become strangers and pilgrims upon the earth. (1 Pet. 2:11.) Thus we bear the cross of Christ. We are to follow the Shepherd and Bishop of our souls—follow him through evil as well as good report—follow him through the perplexities and sufferings of this mortal life, and, if need be, follow him even unto death, and our reward shall be a crown of life. (Rev. 2: 10.)

Where are we.

Where are we, on the highway of time? is a question of the deepest interest to every Christian traveler. Says the prophet, with an eye to the events of the end. "Watchman, what of the night? watchman, what of the night?" and the answer was returned, "The morning cometh, and also the night." If we go to the Bible for light on this question, the student of prophecy is gratified with the most exact information in regard to his whereabouts. God's word is the Christian's calendar, in which he can learn his place in the closing hours of probation. And take our standpoint wherever we may, the same conclusion is invariarbly arrived at, namely, that the coming of Christ is the next great event in the history of the world. If we go to the second chapter of Daniel, our position in the metalic image is startling. The gold, the silver, the brass, and the iron, have passed away, and where are we? In the toe state of the image, next to be succeeded by the fifth everlasting kingdom, which the God of Heaven is about to set up.

In the twenty-fourth chapter of Matthew, the Savior certifies the church of his return by three great signs—the darkening of the sun and moon, and showers of falling stars—all of which have been fulfilled to the letter, and may be pointed out with historical accuracy. Says Christ: When these things come to pass, then KNOW ye that the kingdom of God is at hand, even at the door.

The proclamtion of the Advent doctrine is an unmistakable token of the end. Three messages, based on the gospel of the kingdom, were to be given before Christ should come; and the last one of the three has already been pressed home to the consciences of men by the Holy Spirit, for more more than twenty-five years. The next event is the Son of man on the white cloud.

The predicted part which our own government, the two-horned beast of Rev. 13, should act in the closing struggle between truth and error, is just ready to be fulfilled, which will be followed by the loud cry, the time of trouble, and eternal deliverance.

The waning of the papacy, and the removal of its temporal dominion, was in close proximity with the end. Rome did surrender to Victor Emmanuel's troops, Sept. 20, 1870. The next event in the papal history is, the beast will be destroyed by the brightness of Christ's coming. The exact order of the proyhecy is 1. The Judgment shall sit (investigate judgment) 2. They shall take away his dominion. 3. The beast goes into the lake of fire. But the Judgment did sit in 1844. The dominion was taken away three years ago, and therefore the next thing is the end.

Also the "great words" of the beast, Dan. 7: 11, just before his body was given to the burning flames, have all been fulfilled. Dec. 8, 1854, the Virgin Mary, by the Roman Council, was decreed to be a sinless woman; and July 18, 1870, the pope was declared to be infallible at the session of the Ecumenical Council.

The message to the Laodicean church is a startling indication of the end. In 1856, it was announced that Christ was knocking at the door of our hearts for admittance. For seventeen years, he has thus stood knocking, till his looks are wet with the dews of night. This divine forbearance, this long-suffering of God, will finally cease to be a virtue, and will be followed by the shaking, the loud cry, the King coming in to see the guest, and—the translation of the faithful.

Our position in the seven seals is portentous of the end. These seals delineate the experience of the church from the apostles' days to the incoming of the new heavens and new earth. Five of the seals are in the past. We are living under the sixth, which reaches to Christ's coming. This seal was opened Nov. 1, 1775, by "the great earthquake of Lisbon," which destroyed sixty thousand persons, in six minutes, and shook three-fourths of the terraqueous globe. History describes it as "the most terrible earthquake that ever occured." The particular events of the sixth seal are, 1. "The great earthquake." 2. The three great signs in the sun, moon, and stars, which are all in the past. 3. The heavens are rolled together as a scroll, and Christ appears. Where are we.

The gradual, sure, but certain consumption of the great Ottoman dynasty, represented by the drying up of the river Euphrates, is one of the political signs of times which speaks Christ very near. The "Eastern Question" is one of awful importance to the world. When the Turk is driven out of Europe to his Asiatic possessions, an event which sagacious stastesmen of our time are expecting continually, and plants the tabernacle of his palace between the seas in the glorious holy mountain, *then* shall Michael stand up, and the great time of trouble come, the resurrection take place, and the redeemed stand on Mount Zion.

The position of the last church in reference to the seven trumpets, inevitably brings us down to the end. The seven trumpets are a kind of sevenfold prophecy, spanning the entire period from the first advent to the final restitution, and relate more especially to the nations which have been brought into connection with the people of God. Six of the trumpets are in the past. We are living under the seventh, which began to sound in 1844. For twenty-nine years this trumpet has been sounding. But the prophecy says of the seventh angel, "When he shall *begin* to sound, the mystery of should be finished." In view of this how long can it be before the kingdoms of this world will become the kingdoms of our Lord and of his Christ?

But it would take a volume to set forth all the evidences which show where we are—that we are very near the end.

Every train of cars that goes thundering by, proclaims in trumpet tones that we are "in the day of God's preparation." The vast increase of knowledge, sacred and profane, shows that truly we are in the "time of the end." Peter's scoffers and Jude's mockers, proclaim every day, everywhere, continually, that we are in the last days. Even millions of spiritualists, with their corrupt, seductive teachings, are a mighty sign that the end is just upon us. Corrupted Christianity, with its long catalogue of predicted sins, shows that we are in the perils of the last days. While the angry attitude of the nations—the cry of peace and safety in the church—the vast preparations for war, even among the heathen—vice rearing its defiant head, and stalking forth unblushingly—truth crushed to the ground, and struggling for an existence—men's hearts failing because of the fearful portents in heaven and earth—earthquakes in divers places—the sea and waves roaring in consequence of strange tidal disturbances—singular extremes in the seasons, in regard to heat and cold—new diseases breaking out, baffling the skill of the wisest physicians—scourges and epidemics in the animal kingdom—drouths, fires, floods, famines, and pestilence, desolating the earth by their awful visitation—the moral bonds of society gradually loosening up, and crime greatly on the increase—corruption in high places—surfeiting and drunkenness everywhere—embezzlers of public funds and defalters increasing—pride and opposition so common as hardly to receive a passing notice—disobedience to parents proverbial—the land polluted by blasphemy—murder and seduction so frequent so awful, that the particulars are not allowed in print—while an almost universal forboding of a something awful to take place, tell us plainly, as language can, that we are in the closing hours of probation.

Surely, we need not be at a loss to to know where we are.—*G. W. A in Advent Review.*

God's Blessing.

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. Those little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home. By God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.

Christian Perfection.

BY MARY A. TIBBETTS.

While all true Christians most deeply ament that the standard of true piety, oliness of heart to the Lord, is far too ow in churches, families and individuls, yet great care should be exercised elevating it, lest the subject should ot be properly understood, and the fforts made to secure it fail of success. My humble pen can scarcely ttempt to throw light upon a subject f such vital importance, and which as been so ably handled by talents of he first magnitude. Yet, with all due efference to the opinions of those ho have so ably written upon this lessed Bible theme—holiness of heart nd life—I would modestly make a uggestion: And first, let me say, I ove holiness, and am praying for it, nd daily striving to cultivate it in my fe and practice; yet, I find it necesary, with the apostle, to "press forard, it by any means I might attain nto the resurrection of the dead," hen I hope to say "I am cleansed rom all sin."

But while in this life, subject to its ares, trials, and numerous perplexiies, in my view, even for eminent Christians to say or write that "they re perfect, pure in heart, and cleansed rom all sin," to say that they are leansed from the love of sin, and that hey are striving for a pure heart and o perfect holiness in the fear of God, s language strong enough for our present warfare with the world, the flesh, nd Satan, and more likely to be unerstood and appreciated by the maority of Christians, encouraging and nabling them to seek for the special lessings conferred upon those whose ives are fully consecrated to God and nd an active cheerful service in his ause. Many humble Christians who ave not yet learned the blessedness f walking in the higher life or the joy f being set apart for the work of the Lord, which, in their individual cases, eems a slow process, and hard to seure, are frequently intimidated and made almost hopeless of attaining to he results so strongly attested to by thers of greater maturity and experience. They are rejoiced to read amid their many failures in duty, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And as Solomon, the wise man, said, "there is no man that sinneth not," it is difficult for them to perceive how any in the present time, even with all the promised help of the Holy Spirit and the promises of the precious Word, can live "free from all sin" or any condemnation of conscience!

Therefore, in order that we may more easily help others in their desire after holiness, let the strong ones use language which the weak ones can understand, and, in that way, "bear the infirmities of the weak."

A word more about being too positive. I am longing and looking for the coming of our blessed Lord, and desire it to be very soon, even to-day if it could be his will: but when I read an article from the pen of some able brother, "that Jesus will come this year," I regret the influence of such remarks upon the world, knowing that, in case of failure, the cause we love so well will suffer loss in the hands of our opposers. Let us then, daily work for Christ, and be faithful in the discharge of our duties looking for, and loving his appearing, leaving it to himself alone to decide the time of his glorious coming.

Work and Wait.

L. C. WELLCOME.

Those who would be ready to enter the eternal rest when the Master comes to give rewards, must be found working for the Master. If we expect to be approved we must be doing his work; not our own, not that of any one else, but the Lord's work. He has called us away from our works, called us away from the devil's work, called us into his vineyard to work the work of faith; we have been saved by his blood, and filled with his love. And now we are to "work out our own salvation with fear and trembling." We cannot work it out until we have it within. A thorn tree does not bear grapes. A dry well affords no water. When we have the spirit of Christ it will prompt us to action: we must obey its promptings and work, or lose its sweet approving influence, and feel its condemnation. Remember, "we are workers together with God," not idlers while he works. "It is God that worketh in you both to will and to do." You must work it out or lose its benefits. "Work while it is day;" now is our only time to work. There is but little more time remaining. Let us be diligent. "Occupy till I come," is the Master's command. The masses around you are lost, wandering to and fro in the broad way to destruction. You can say a word for the Lord; show them "the good way," ask them to walk in it, entreat them to seek eternal life in Christ, give them a tract, offer them a good book which may call their attention to Christ. Some of the sheep are famishing among thorns and briers, where they find but little feed. You can help them out into green pastures, set before them good food—glorious truths. Some are torn and feeble; comfort them and dress their wounds. Some of the lambs are weak, not getting "the sincere milk of the word;" you can feed them with it, and they will "grow thereby." Do not wait for reward. Work and wait; much can be done, a wide door is open to work for Jesus, leading souls to him. Those who work find much to do, more than they can do. The days are evil. Satan works, wicked men and women work. You can work in righteousness and gather fruit unto eternal life. Every child of God can do something in the cause of the Master. Ask the Lord to give you work, then be ready to do just the work he calls you to. This is not our rest, the rest is beyond. Wait till Jesus comes, then he will give rest to those who have become weary by earnest work. It is but a little while, and the rest will be long—*eternal.* "Let us labor to enter into that rest." Shall we be found *occupying, doing, laboring,* when Jesus comes to reward his people?

Rest.

BY G. W. GREEN.

When weary, it is natural to desire rest; and it is natural, too, to long for the time to come when it may be enjoyed. In the daily avocations of life when men are overtasked, and grow weary, they are usually glad of the opportunity to seek some pleasant retreat, where they can bask in calm repose, and partake of whatever is most pleasing and delightful; for this purpose, many schemes have been invented for ease and pleasure; and millions upon millions have been expended to carry them out. But such enjoyments though sought with avidity, are earthly, and must soon pass away. Human skill has never yet been able to stamp "eternal" upon the pleasures brought about by the schemes of men. All is fleeting. Yet men cling to such pleasures, utterly careless in regard to the glories of the kingdom, so beautifully and magnificently portrayed in the sure word of prophecy. Such seem to look only at the present; and, while rest is sweet, they seem content with the hollow phantoms of earth.

But the christian is not content with the pleasures of earth. He longs for something better; and the eye of faith is fixed on things eternal, because he is assured "there remaineth, therefore, a rest to the people of God." This rest is sure, because it is promised in the immutable word of God; and when obtained it will be rest indeed. The child of God will then be free from care and toil. No more will he be beset by satan's tempting hand. No more shall sorrow's tear flow down his cheek. No more shall grief oppress his heart. No more shall sickness prey upon his frame; and no more shall death invade the circle of his friends. And, blessed be God, this rest is eternal.

Surely the christian's rest is worth seeking. Let the disciple of Christ be faithful to his trust. Eternal rest is near at hand. The "signs of the times" proclaim in thunder tones the coming of our Redeemer; and when he comes he will give us life eternal, and we shall enter into rest, in the Kingdom of our God.

The Daily Cross.

C. M. KEACH.

And he said unto them, If any man will come after me let him deny himself and take up his cross daily and follow me. (Lk. 9:23.)

The text reads "take up his cross *daily.*" It does not say take up his cross at the prayer meeting, nor at the covenant meeting, nor at the class meeting, nor at any other stated season of public worship. But it explicitly reads "take up his cross DAILY." While it may be a cross to some to speak publicly concerning their Christian experience, and to give in their testimony for Christ, yet it is certainly an erroneous idea, imbibed by some, that this is all that constitutes the Christian cross. A cross implies crucifixion, and the Christian cross can be nothing less than a complete consecration of ourselves to the service of God and Christ. This is the cross we are to bear daily.

They that are Christ's have crucified the flesh and its passions. (Gal. 5:24.) To bear the cross daily is to deny ourselves. (Text.) To mortify the deeds of the body, (Rom. 8:13.) To abstain from fleshly lusts. (1 Pet. 2: 11.) To mortify our members which are upon the earth. (Col. 3: 5.) To have our old man, the body of sin, crucified with Christ. (Rom. 6:6.) To forsake all for Christ. (Lk. 14: 23.) To put off the old man which is corrupt. (Eph. 4:22.) And finally to become strangers and pilgrims upon the earth. (1 Pet. 2:11.) Thus we bear the cross of Christ. We are to follow the Shepherd and Bishop of our souls—follow him through evil as well as good report—follow him through the perplexities and sufferings of this mortal life, and, if need be, follow him even unto death, and our reward shall be a crown of life. (Rev. 2: 10.)

Where are we.

Where are we, on the highway of time? is a question of the deepest interest to every Christian traveler. Says the prophet, with an eye to the events of the end. "Watchman, what of the night? watchman, what of the night?" and the answer was returned, "The morning cometh, and also the night." If we go to the Bible for light on this question, the student of prophecy is gratified with the most exact information in regard to his whereabouts. God's word is the Christian's calendar, in which he can learn his place in the closing hours of probation. And take our standpoint wherever we may, the same conclusion is invariarbly arrived at, namely, that the coming of Christ is the next great event in the history of the world. If we go to the second chapter of Daniel, our position in the metalic image is startling. The gold, the silver, the brass, and the iron, have passed away, and where are we? In the toe state of the image, next to be succeeded by the fifth everlasting kingdom, which the God of Heaven is about to set up.

In the twenty-fourth chapter of Matthew, the Savior certifies the church of his return by three great signs—the darkening of the sun and moon, and showers of falling stars—all of which have been fulfilled to the letter, and may be pointed out with historical accuracy. Says Christ: When these things come to pass, then KNOW ye that the kingdom of God is at hand, even at the door.

The proclamtion of the Advent doctrine is an unmistakable token of the end. Three messages, based on the gospel of the kingdom, were to be given before Christ should come; and the last one of the three has already been pressed home to the consciences of men by the Holy Spirit, for more more than twenty-five years. The next event is the Son of man on the white cloud.

The predicted part which our own government, the two-horned beast of Rev. 13, should act in the closing struggle between truth and error, is just ready to be fulfilled, which will be followed by the loud cry, the time of trouble, and eternal deliverance.

The waning of the papacy, and the removal of its temporal dominion, was in close proximity with the end. Rome did surrender to Victor Emmanuel's troops, Sept. 20, 1870. The next event in the papal history is, the beast will be destroyed by the brightness of Christ's coming. The exact order of the proyhecy is 1. The Judgment shall sit (investigate judgment) 2. They shall take away his dominion. 3. The beast goes into the lake of fire. But the Judgment did sit in 1844. The dominion was taken away three years ago, and therefore the next thing is the end.

Also the "great words" of the beast, Dan. 7: 11, just before his body was given to the burning flames, have all been fulfilled. Dec. 8, 1854, the Virgin Mary, by the Roman Council, was decreed to be a sinless woman; and July 18, 1870, the pope was declared to be infallible at the session of the Ecumenical Council.

The message to the Laodicean church is a startling indication of the end. In 1856, it was announced that Christ was knocking at the door of our hearts for admittance. For seventeen years, he has thus stood knocking, till his looks are wet with the dews of night. This divine forbearance, this long-suffering of God, will finally cease to be a virtue, and will be followed by the shaking, the loud cry, the King coming in to see the guest, and—the translation of the faithful.

Our position in the seven seals is portentous of the end. These seals delineate the experience of the church from the apostles' days to the incoming of the new heavens and new earth. Five of the seals are in the past. We are living under the sixth, which reaches to Christ's coming. This seal was opened Nov. 1, 1775, by "the great earthquake of Lisbon," which destroyed sixty thousand persons, in six minutes, and shook three-fourths of the terraqueous globe. History describes it as "the most terrible earthquake that ever occured." The particular events of the sixth seal are, 1. "The great earthquake." 2. The three great signs in the sun, moon, and stars, which are all in the past. 3. The heavens are rolled together as a scroll, and Christ appears. Where are we.

The gradual, sure, but certain consumption of the great Ottoman dynasty, represented by the drying up of the river Euphrates, is one of the political signs of times which speaks Christ very near. The "Eastern Question" is one of awful importance to the world. When the Turk is driven out of Europe to his Asiatic possessions, an event which sagacious stastesmen of our time are expecting continually, and plants the tabernacle of his palace between the seas in the glorious holy mountain, *then* shall Michael stand up, and the great time of trouble come, the resurrection take place, and the redeemed stand on Mount Zion.

The position of the last church in reference to the seven trumpets, inevitably brings us down to the end. The seven trumpets are a kind of sevenfold prophecy, spanning the entire period from the first advent to the final restitution, and relate more especially to the nations which have been brought into connection with the people of God. Six of the trumpets are in the past. We are living under the seventh, which began to sound in 1844. For twenty-nine years this trumpet has been sounding. But the prophecy says of the seventh angel, "When he shall *begin* to sound, the mystery of should be finished." In view of this how long can it be before the kingdoms of this world will become the kingdoms of our Lord and of his Christ?

But it would take a volume to set forth all the evidences which show where we are—that we are very near the end.

Every train of cars that goes thundering by, proclaims in trumpet tones that we are "in the day of God's preparation." The vast increase of knowledge, sacred and profane, shows that truly we are in the "time of the end." Peter's scoffers and Jude's mockers, proclaim every day, everywhere, continually, that we are in the last days. Even millions of spiritualists, with their corrupt, seductive teachings, are a mighty sign that the end is just upon us. Corrupted Christianity, with its long catalogue of predicted sins, shows that we are in the perils of the last days. While the angry attitude of the nations—the cry of peace and safety in the church—the vast preparations for war, even among the heathen—vice rearing its defiant head, and stalking forth unblushingly—truth crushed to the ground, and struggling for an existence—men's hearts failing because of the fearful portents in heaven and earth—earthquakes in divers places—the sea and waves roaring in consequence of strange tidal disturbances—singular extremes in the seasons, in regard to heat and cold—new diseases breaking out, baffling the skill of the wisest physicians—scourges and epidemics in the animal kingdom—drouths, fires, floods, famines, and pestilence, desolating the earth by their awful visitation—the moral bonds of society gradually loosening up, and crime greatly on the increase—corruption in high places—surfeiting and drunkenness everywhere—embezzlers of public funds and defalters increasing—pride and opposition so common as hardly to receive a passing notice—disobedience to parents proverbial—the land polluted by blasphemy—murder and seduction so frequent so awful, that the particulars are not allowed in print—while an almost universal forboding of a something awful to take place, tell us plainly, as language can, that we are in the closing hours of probation.

Surely, we need not be at a loss to to know where we are.—*G. W. A in Advent Review.*

God's Blessing.

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. Those little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home. By God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.

Advent Christian Times.

L. C. Collins, Editor.
Wm. Sheldon, - - *Associate Editor.*

⁂Give your Name, Postoffice, County and State every time you write.

CHICAGO, Tuesday, May 27, 1873.

A SAD BEREAVEMENT.

We have just learned of the death of Brother Sheldon's boy, an only son, with no particulars respecting it. He was a very fine manly little fellow, full of hope and promise to his doting parents.

Such is life in this vale of tears; such its uncertainties and such its results till Jesus comes. Our brother and his family must be utterly overwhelmed in this affliction, only as they find comfort and support in the blessed hope of the resurrection. How inexpressibly sweet in such an hour as this, is the promise of Jesus to Martha: "Thy brother shall rise again!" What a balm to crushed and bleeding hearts! Death may triumph for a time; but his reign is short! The grave must give up its prey! "I will ransom them," saith God, "from the power of the grave; I will redeem them from death: O Death, I will be thy plagues; O Grave, I will be thy destruction!" Precious promise to bereaved ones! The grave—it cannot hold them! Jesus is the Resurrection and the Life: because he lives they shall live also! "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death!" Then we sorrow not as others who have no hope "for, if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." Afflicted ones, you may lean upon these promises and find a support which is beyond all human comprehension! May their blessedness and power to sustain be yours till the Master comes and wipes away our tears and swallows up death in victory!

SAVING IMMORTALITY.

Notwithstanding our ears are constantly saluted with allusions to the death of Christ as a prerequisite to the "salvation of immortal souls," it is seriously questioned whether the death of Christ *could* save such souls, even provided such souls were in existence. The question arises: How does Christ propose to save men? The answer is, by *exempting* them from the demands of a broken law, in meeting that demand in his own person; for "the Lord laid on him the iniquity of us all," (Is. 53:5, 6), and "he bore *our* sins in his own body on the tree." The demand of the divine law must be met by the offender, or by one that will suffer the penalty in his stead, thus exempting the transgressor. This Christ volunteered to do in order to save sinners, on condition that his death should be made availing to exempt them from the penalty, if they would serve him. "Christ was once offered to bear the sins of *many*"—this *one* offering being valued more than an equivalent for the whole race, just as one diamond is equivalent in value to millions of copper coins. The death of Christ was *literal*, hence it exempts sinners from a *literal* penalty death. But how can it thus save a *deathless soul from literal death?* Such a soul would be in no danger of such a death, and would need no such a death as Jesus died to exempt it. Did Jesus die the wrong kind of a death, or is theology wrong?

A DODGE.

A new effort is being made to escape the conclusion that "death" will hereafter be the doom of the wicked, as Paul did not say, the wages of sin *shall be* death, but, "The wages of sin *is* death." But let us carry this evasion through the whole text, and see what it will prove: "But the gift of God *is* eternal life through our Lord Jesus Christ." Not *shall be*, but "*is*." As this "gift" comes "through our Lord Jesus Christ," it can be enjoyed only by the saints; thus proving that sinners are destitute of it, even if saints already possess it; and if sinners are destitute of "eternal life," they cannot live forever, but must hereafter *die*; and if it is the soul of the saint instead of his body, that already possess eternal life, then it is equally true, from the same promise, that the sinner's soul is *destitute* of eternal life; and consequently possesses only a dying nature, and must literally die under the stroke of divine wrath at the great judgment day. "The soul that sinneth it *shall* die"—not *is* dead. "The wages of sin *is* death," but "wages" are not received till pay day comes. "The gift of God *is* eternal life," but as "he that soweth to the spirit shall of the spirit *reap* life everlasting," which reaping is not due till harvest, and the "harvest is at the end of the world," it follows that the bestowment of this "gift" is after the arrival of the judgment day, and not in this life. We can tell what a man's *salary is* without conveying the idea that it has already been received.

THAT COMING.

How do you harmonize Mat. 10: 23—"Ye shall not have gone over the cities of Israel till the Son of Man be come"? What coming is here spoken of?

Yours very respectfully, etc.,
S. W. Bird.

No reference is here made to the coming of Christ from heaven, but allusion is made to his coming to overtake the disciples on their journey. Christ first sent out twelve disciples with a message to be confined exclusively to the cities of Israel, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel." (Mat. 10: 5.) Subsequently he sent forth "other seventy also....into every city and place *whither he himself would come.*" (Lk. 10: 1.) It was with reference to this mission to the cities of Israel that Jesus said, "And when they persecute you in one city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come"—that is, *come to overtake* them. This mission was finished before the crucifixion, and consequently the coming here mentioned occurred before that epoch, and had no reference to a coming from heaven after the ascension of Christ.

QUESTIONS AND ANSWERS.

Brother Sheldon:—I am unable to conclude how to construe verse three chapter five of the book of Revelations: "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

How can we get rid of the irresistible implication of this verse that there are men in heaven? I know not. Perhaps it should have been translated by some other term than "man."

Will you be kind enough to answer this in The Times, if it may be proper; if not, then by private letter to me, and oblige your brother in Christ desiring to be skillful in wielding the "sword of the spirit."

I have also another question: Rom. 1:29; 2 Cor. 12:20 represent "debates" as condemnable. How therefore, may we legally engage in them?

Your affectionate brother in Gospel hope.,
A. J. Marsh.

1. The word "man," in Rev. 5: 3, is not from the Greek word *anthropos*, which always signifies a human being, but from *oudeis*, which is rendered "nothing," "none," and "no one," about a hundred times in the New Testament. Wickliff's translation of this text reads "none," instead of no man. Whiting's Translation, the Bible Union version, and the Diaglott, all read "no one," instead of no man.

2. The term "debate," used in the texts referred to, is from a term indicating carnal wrangling or malicious strife. In every other text in which the word occurs, it is translated "strife," "contentions," and "variance."

Ordinarily debates, if properly conducted, need not partake of this spirit of bitter strife, but of calm reasoning. It is however, often true that, even truth is defended in a spirit which the Scriptures condemn.

WHAT IS DYING?

A secular paper reports Beecher as saying concerning the death of the saints:

> "Dying is going home, not to supineness, not Oriental luxury, but to supreme activity, where every part is developed and cultured in the realm of love. Bless God for the privilege of dying."

A disembodied immortal to be "*developed and cultured*," in "*every part*," after emigrating to a distant "home," indicates imperfection in immortality. Where is dying spoken of in the Bible as going home, except to man's "long home" the grave, causing "the mourners to go about the streets"? Why should we "bless God for the privilege" of falling into the hands of the "enemy" death? Should we not rather give thanks for "*the gift of God*," which is *eternal life* through Jesus Christ our Lord"?

CHANGE OF CLIMATE.

The following remarks are clipped from a secular paper:

> Intensely cold, stormy, and ice-bound as all nature is at the arctic circle, there are evidences in multiplied forms to prove that the climate in those inhospitable abodes of the white bear and walrus was once as mild, warm, and delightful as the island of Cuba. Vegetable productions of the soil, so ancient we have no data to reckon from, are abundant. These grew luxuriantly where it is now almost impossible to sustain either plants or animals with all the appliances of art, and from their structure are particularly fitted for a tropical climate. This statement requires no proof, since the archives of geology verify it by preserved specimens in the rocks, the land, and caverns of the frozen North. What forces produced the change from a mild to a terrific region of storms in their most fitful exhibitions of resistless fury? The polarity of the earth must have been suddenly changed.

Doubtless before the fall of man, and before the curse was pronounced, earth's climate was just right, whether, as a facility for augmenting the curse, the polarity of the earth has been changed or not. In the coming restitution, earth will again possess a climate that will be lovely.

Board at Camp.—We have made arrangements for board at the Wis. camp meeting, at reasonable rates. Some have expressed a desire to come with tents to lodge in, provided they could obtain board. Such, and others can be accomodated by the meal, by the day, or by the week, by at once notifying Br. H. M. Jones, that he may know how extensively to arrange. Write to Merrimack, Wis.

Errata.—In our last issue, on first page, first column, second paragraph from bottom, instead of "damnation theory," read *Darwinian* theory; same page, third column, fourth paragraph from top, read "divinity is now *chained* in tartarus"; on fifth page, third paragraph from bottom, read "irritating spirit of *carnality*.

Does a Man Still Exist When Dead?

Mr. Editor:—I understand you as offering to print some of my thoughts upon this subject, and accordingly, I will offer a few preliminary observations, to clear the question of extraneous matter:

1. It is not a question of the *immortality* or indestructibility of the soul. The word *immortal* has lost its original sense of *un*mortal, not mortal, outlasting death, and has come to mean *lasting forever*. The former thought was what was mainly discussed under this term by the ancients; but now men have got to wrangling needlessly on the latter thought—the *endlessness* of the duration.

I wish to return to the original point, and consider merely whether man has a soul which is *un*mortal, not ceasing at death. There is no manner of use in discussing *how long* a human soul endures, until we have found out whether it endures *at all* in death. Both reason and all Scripture may throw some light on this latter point; but on the question of immortality reason can offer nothing definite, and Jesus Christ alone must fully bring it to light. A mere *natural* immortality is a figment better dispensed with. So then, let not the word "immortal" be once named in this present examination.

2. It is not a question of the *annihilation* or extinction of the wicked. That doctrine may be held, and is held, by many who think that men still exist after death, as well as by those who regard men as in death ceasing to be. So that, whatever result we come to in the present inquiry, it will not decide that doctrine.

3. It is not a question as to when men receive their *final reward*. That must be at the judgment day, as all Bible students must concede. Any violation of this view by persons preaching full felicity and full misery straightway after death is an inconsistency and heresy that ought to be abated. If men still exist when dead, it does not follow that they are fully rewarded or punished then, or are assigned to their final destiny until the day of final account. We can still magnify the resurrection and the second advent to their proper place, as the "blessed hope" of the saints.

4. It is not a question whether *man is mortal*, and subject to a complete death. That must be conceded by all; it is forced upon us by all our senses; the Bible is full of it; all expositors and preachers enforce it—those who think there is a soul surviving, just as emphatically as those who do not. Death — full, overwhelming death comes on us—that is certain! The only question is, What is *Death?* Does it end everything, or does the person in any sense still exist?

5. It is not a question whether a man is *fully conscious* when dead: because there may be *real existence* without any great consciousness of it—yes, without any remembered consciousness at all. This we know is so in sound sleep; and why might it not be so in death? It matters little, comparatively, how much or how little a dead man thinks, or will afterwards remember concerning his death-state. What we wish to know is, whether there is such a man still in being, to have an afterwards beyond?

But here it is said by some, if it be not a question of consciousnes, it is a question of no consequence. I see that you, Mr. Editor, treat it thus in your remarks on my previous letter. You speak of a person in unconsciousness as "virtually" out of existence, and you designate as controverted "nice distinctions" any ideas of non-consciousness and non-existence as different things. So also Mr. Whitmore treats the matter, (Immortality, pp. 77, 90.) "An unconscious mind is not immortal [or existent still] in the proper sense of the term." "Unless consciousnes remain entire and unimpaired after death, nothing remains worth contending for."

But to me it is of vast consequence whether, while I sleep unconscious by night, I am still a rational soul, capable of consciousness, and sure to exercise that capacity when the fit moment comes at the morning dawn, or whether, upon closing my eyes, I cease entirely to be as a rational soul, with nothing therefore left to awaken but a senseless or idiotic form. It is a matter of great concern when my friend has fallen unconscious in a swoon whether my friend still exists with full powers possessed though not in exercise, and soon to be aroused to new recognition and activity, or whether he is clean gone past the hope of recovery. And people do generally feel it a matter of infinite m ment, to know whether we d actually exist through the sleep death, be the active consciousness that existence more or less.

I am surprised at the course pursu by Mr. Whitmore and others in rega to this point. Regarding the issu thus put as of "no consequence," he takes the liberty to advocate *both sides* of the question, as the emergencies seem to make convenient, to answer his ends. Thus, all his book to page eighty-eight, is an argument against all existence of the dead, because they are unconscious, (as seen above.) But then, at page eighty-nine, treating of sleep, he all at once turns about and, to the extent of five pages, argues the opposite, namely: that consciousness is not essential to existence; for, he says, "it would follow from this absurd theory, that one would be utterly without a mind or soul for at least one-fourth of his life,"—during sleep! Sure enough, the theory is "absurd,"—this theory that unconsciousness and non-existence are the same. But why does not Brother Whitmore adhere to this sensible view of things, and apply it to death as well as to sleep? When we sleep the sleep of death, if we become more or less unconscious, it surely will not follow that we become non-existent, any more than when we sleep at night. Why has our friend written a long book to maintain a theory which he here calls "absurd"? namely: the theory that to become unconscious is to become extinct!

Now, let me ask in all candor, is it fair thus to play upon both sides of a great Bible question like this? I know it is very convenient for argument. For, when all goes smoothly, one can preach that all existence must perish with all thought at death; but when any passage or argument crowds hard against this view, he can quietly change his base, and plead that though something must still exist, it is so little that it is "not worth contending for."

But to me, and to Christian people generally, it *is* worth contending for; and we feel that the very gist of the whole Bible doctrine lies here, namely, in the fact that a *something*, a real personality, does exist right through all fluctuations of consciousness. And if any one takes the negative and denies this fact, ought he not, in honesty, to stick to his ground, and not be arguing now *pro*, and now *con*, so that he cannot be fairly confronted anywhere?

There are three ways of looking at death.

1. The materialistic, or no soul view, that death is a loss of being.

2. The simple orthodox view, that death is a sleep.

3. The fancy view, much prevalent, that death (rather than the resurrection) is an awakening.

For this last no Scripture can be given, any more than for the first theory. Too many talk of the departed as if they had in dying opened their eyes to the fullest glories, or horrors of eternal doom, as if they were now aroused to a growing knowledge and experience of unseen worlds, with such full award as hardly to need a resurrection and a judgment day.

It is only necessary to say that all such gaudy pictures of the intermediate state are purely fanciful, unwarranted by anything in the Word of God. Others go to the other extreme, trying to believe and teach that in death we go all out of being, with no soul, no faculty, no experience, no character, no self-identity left. This terribly sad theory (notwithstanding the ry protestations of its Bible ad- -s) does seem to leave us neces- to the infidel's "eternal sleep" :ly non-existence, from which can be no awakening. I find not l of the Bible recommending it; l our minds, when we fairly look do shrink back from it in

hat, without reservation, I adopt iddle view, (and middle views ierally safest—*in medio tutissi* ,) namely, the simple Scriptural ag that, instead of an awakening one hand, or an extinction on ier, death is a sleep, a slumber outacting faculties, while the he real being, is full as ever of l energy, ready to burst forth in- developments in the new body, he old character unlost, and the ·ognitions unbroken.

much or how little of conscious y the soul exercises within it- the intermediate state, it is not now and here to discuss; that be considered at another time. add here my fervent hope, that of us have been led into any er- on this momentous theme, we arefully, prayerfully, and Scrip- review our ground. And may so live as to "die in the Lord," ·t in hope of a glorious resurrec-

leep in Jesus—blessed sleep!
in which none ever wake to weep;
alm and undisturbed repose,
roken by the last of foes."

More anon,

Yours respectfully,
S. B. GOODENOW.

REPLY.

views which many entertain re- g the condition of the dead nore a matter of taste, without accounting for it, than other- To the writer of the above, the ceasing to be entirely in death, t revolting; while that of an unconscious state, is rather :. But the great mass of or- Christians feel the same repug- · his ideas of unconsciousness b, that he does to the dead to be altogether. Notwith- ; the great importance he at- to this distinction, we judge most minds, when they come hat in either case the final re- precisely alike, and that during vening period we have no con- ss of any difference between condition and the other, it will itself as a matter quite imma-

re inclined to think that the : in our minds in reference to ition, has most to do with these If we have the feeling which t so plainly in the above letter, existence be once absolutely n never be restored, we should kely to feel as the writer does. believe that God, who first stence, should it be utterly blot- can as easily restore it again. God dispels all gloom that therwise hang over this view. ther who sweetly smiles upon ping child, would be thrilled ror if she knew it would never to conscious life. At the same would be perfectly calm if l were blotted out of being, knew that in a few hours it restored to her again.

uld certainly be a matter of nce to us, whether we were in e or out of it, during an eight st, if in either case, at its ex- we came out of it precisely t even knowing during its con- , whether we were in the one the other.

rst definition of death—"a loss ;" or of life—we adopt as the and Scriptural one. We do ve that Adam had any exist- ore God made him of the dust arth, and that death resolved k precisely to the same condition as before his creation; and that ever to live or to be again, he must have a resurrection from the dead. That when God said to Adam "dust thou art and unto dust shalt thou return," he included the real Adam; a death so "complete, full, and overwhelming" as to leave no surviving Adam or soul whatever.

To speak of this as the infidel's doctrine of "eternal sleep," "from which there can be no awaking," may do for Sadducees, who "know not the Scripture nor the power of God;" but not for those who claim to believe that God will raise the dead. Berating the views of those who may differ from us, is not courteous under all circumstances, neither is it calculated to convince any one of the errors they may hold, and lead them to the light. The safest place to walk is on God's word of promise, whether it be the middle or extreme.

Death is not spoken of as "a sleep" because it leaves the faculties still existing in a dormant state. This sleep is predicated of the whole man, body as well as soul. We know the bodily faculties suffer in death an entire destruction, and yet this loss of their existence in death is called sleep. Hence it follows that all the faculties of man in death may suffer a like loss, or destruction, and this condition be called a sleep. The Scriptures speaking in close connection of death "as a sleep," say, "Thou turnest man to destruction, and sayest return ye children of men." The destruction of man in death, we regard as complete, ending everything pertaining to the living man, so that he exists only in the original elements of which he was composed. The Scriptures speak of this condition "as a sleep," from the fact that man is to be raised out of it, be brought back to being and to life, with a soul, faculties, experience, character, and self-identity, as perfect as when but awakened from "a sleep." To say that from such a state, "there can be no awaking," betrays either a disposition to idly cavil with terms, or a want of modest deference to the power of the Almighty. We fail to see how to most minds there can be anything very satisfactory or comforting in such an existent soul state as the writer seems to advocate.

Its character is left quite indefinite. He refers to it in this way: Its "active consciousness" may be "more or less." An "existence without any great consciousness of it;" one "without any remembered consciousness at all." It little matters "how much or how little a dead man thinks." From all which we infer that while he admits death to be "a sleep," he does not admit it to be a very sound sleep; a kind of dreamy state, half asleep and half awake. A very unsatisfactory state, indeed, to all who covet refreshing rest. We never seem to arise from it the better; hence, sound sleep and sweet sleep are closely allied to each other; the sounder the sweeter to the weary ones. This sleep, too, is to be in the grave, in the dust of the earth. Daniel says they that "sleep in the dust of the earth shall awake." Christ says, they that "are in the graves shall hear his voice." This could not be, unless they slumbered there. Let this sleep, then, be profound, this will dispel all gloom, annihilate all time, till the morning dawn, the trumpet sound, and we awake to an immortal life.

The writer evidently betrays himself into the acknowledgment that it is not, after all so much the state of man in death he would contend for, as it is how, or with what faculties he shall come out of it. He is anxious to fix things so that the man will come out all right. He fears if he gets very far gone in this sleep, he will never wake up at all. That his personality and his faculties must be kept intact, or the man will be gone beyond the possibility of recovery. He says, "what we wish to know is whether there is such a man still in being to have an afterwards beyond." Making this "afterwards beyond," or a future life, to depend on his being kept "still in being" during the death state. And further, that should man in death "cease entirely to be as a rational soul," there would be nothing "left to awaken but a senseless or idiotic form" That unless a man "still exist with full powers possessed though not in exercise," but ready "to be aroused to new recognitions and activity, he is clear gone past the hope of recovery." All these expressions are looking to man in the death-state, with the idea if he is not then in the possession of his faculties, though inactive, God can never restore him to life with his former identity. Now, to argue as to what the condition of man is in death on this ground, is simply to discuss the question, is God omnipotent, which we do not propose to do.

We had thought to strike out so much of the above letter as refers to Elder Whitmore's work, but concluded to insert it, and leave Bro. Whitmore to defend himself, which he is well able to do.

A Valuable Dog.

The following story is told by the Portland *Press*, relative to a dog that is kept in the lighthouse on Mount Desert Island: The keeper's little boy, nine years old, strayed away, and was missing for about two hours. The mother went out of doors and called to him, when the dog in response, ran up with the boy's wet cap in his mouth, and signified by his action that he desired her to follow him. The mother, alarmed, called the father, who was sleeping in the house, and they both followed the dog as quickly as possible. Down by the shore, on a rock, the little boy was lying insensible, his clothes wet, as if he had been dragged from the water. After long efforts, in which the dog rendered all the assistance he could in his mute way, the boy was resuscitated, and afterwards told his story. He was on the beach, gathering shells, when a large wave came in and carried him off in the undertow. The dog jumped in after him but the waves prevented him from reaching the boy for some minutes. He seized him by the leg of his trowsers, and tried to drag him ashore, but the cloth tore in his teeth, and the boy said he had an indistinct recollection of the dog coming down below the surface for him again, and that was the last thing he was concious of. It seems that the dog had dragged the child upon the rock out of the waves, and had tried to restore him. When he heard the mother's call he took the cap to inform her, as well as he could, of the affairs, and hasten assistance.

The Prayer of Faith.

The writer heard the late aged and venerable Rev. Dr. Cleaveland, of Boston, relate the following incident, illustrating the power of believing prayer:

In a revival of religion in the church of which he was pastor, he was visited one morning by a member of his church, a widow, whose only son was a sailor.

With a voice trembling with emotion, she said, "Dr. Cleaveland, I have called to entreat you to join with me in praying that the wind may change." He looked at her in silent amazement! "Yes," she exclaimed earnestly, "my son has gone on board his vessel; they sail to-night unless the wind should change."

"Well Madam," replied the doctor, I will pray that your son may be converted on this voyage; but to pray that God would alter the laws of his universe on his account, I fear is presumptuous.

"Doctor," she replied, "my heart tells me differently. God's spirit is *here*. Souls are being converted here. You have a meeting this evening, and if the wind should change, John would stay and go to it; and I believe if he went he would be converted. Now, if you cannot join me, I must pray alone, for he must stay."

"I will pray for his conversion," said the doctor.

On his way to t[illegible] glanced at the weat[illegible] his surprise the wi[illegible] [illegible]nged, and it was blowing la[illegible]ward.

On entering his cr[illegible]ded vestry, he soon observed John, [illegible]ng upon the front seat. The young man seemed to drink in every word that was said, rose to be prayed for, and attended the inquiry meeting.

When he sailed from port the mother's prayers had been answered; he went a Christian.

The pastor had learned a lesson he never forgot. The Lord had said "O woman, great is thy faith, be it unto thee, even as thou wilt."—*American Messenger.*

How are we United.

Little Daughter.—I wish the river would rise.

Father.—Why, what have you to do with the river rising?

Little Daughter—.A great deal, father, for then the boats would run.

Father.—And what have you to do with the boats' running my child, eh?

Little Daughter.—They would bring the cotton, father.

Father.—(Looking over his spectacles.) And what have you to do, darling, with cotton bales?

Little Daughter.—Why, if the cotton was down you would be able to sell it, you know, dear father, (smilingly.)

Father.—And what then?

Little Daughter.—You would have plenty of money.

Father.—Well.

Little Daughter.—(Laying her little hand on his shoulder, and looking up into his face.) Then you could pay mother that twenty dollar gold piece you borrowed from her, you know, father.

Father.—And what then, my child?

Little Daughter.—Then mother could pay Aunt Sarah the ten dollars she owes her.

Father.—Ay, indeed! and what then.

Little Daughter.—Then Aunt Sarah could pay sister Jane the dollar she promised to give her on New Year's, but didn't because she didn't have any cotton—any money, I mean, father.

Father.—Well what else? (He lays down the newspaper, and looks at her cautiously, with a half-smile.)

Little Daughter.—Sister Jane will then pay brother John his fifty cents back, and he said he would give me the half dime he owes me, and two dimes to buy marbles; and this is what I want the river to rise for, and the big boats to run. And I owe nurse the other dime, and must pay my debts.

"Pa" looked at "ma." "There it is," he said; "we are all big and little, like a row of brick. Touch one, and away we will go, even down to our little Carrie here. She has, as a child, as great an interest in the rise of the river as I have. We are all, old and young, waiting for money to buy marbles."

A good lesson for debtor and creditor, too, and well enforced.—*Sel.*

LET nothing keep you from the Savior. Never be tempted to stay away from him by coldness, by unbelieving doubts, by past neglect, by present fear, by *anything*, for remember, that it is "a faithful saying, that Christ Jesus came into the world to save *sinners*." Be more intimate with him than with your dearest earthly friend.

NEVER resolve in your own earthly strength. Resolutions are of no avail simply as such. A child looking to Christ, is stronger than a strong man armed. Be resolute in looking to him for strength—this is all the resolution you need to make, for

THE late Norman Macleod, of Glasgow, a giant of a man, in company with a minister of smaller stature, was once crossing a Lake in the Highlands when a storm arose. One of the passengers said, "The two ministers should begin to pray or we will be drowned." "No, no," answered the boatman, "the little one may pray, if he likes but the big one maun tak' an oar."

IF WE triumph in God, our enemies shall not triumph over us.

IF WE take care to keep a good conscience, we may trust God to take care of our good name.

NEWS OF THE WEEK.

AT HOME.

—Texas is having a plague of grasshoppers, which are devouring all the vegetable substance of that State.

—The latest news is that the Modocs are encamped in the Snow Mountains twenty miles South of Morass Lake and Hasbrouck's command started in that direction on the 16th.

—A severe hail and wind storm passed over St. Louis a few days ago, prostrating fences and chimneys, breaking windows and doing incalculable injury to gardens and orchards in the suburbs.

Hasbrook has overtaken the Modocs, and a lively fight ensued—five Modocs were reported killed—ten squaws and a pappoose were captured. The Indians were driven southward on the Ticknor road toward the Pitt river country. Trails have been discovered showing that the Modocs and Pitt river Indians have been in constant communication. It is believed the Pitt river Indians are with Jack now.

—The chief sufferer by the destructive fire at Aurora Ill. this week is the Chicago, Burlington and Quincy Railroad, which had its main work shops there. Beyond a dwelling house or two no private property was destroyed. The company lost a part of its shops, a number of cars,—among them some palace-cars,—and other property. The loss will not be less than $222,000. About three hundred mechanics are thrown out of employment, and considerable suffering will follow.

—[illegible]ansas paper, in alluding to the butcheries [illegible]etrated by the Bender family and their acc[illegible]lices, says that many known villians ha[illegible]een sent to the Kansas Penitentiary wi[illegible] the past three years from the section lately inhabited by these outlaws, but that the miscreants were always pardoned out by the Governor. The abuse of Executive clemency in every State in the Union has become an evil that demands correction. When a lawyer fails to clear a criminal, his next step is to secure a pardon, which he generally gets within a trivial lapse of time.

—If Esquimaux Joe's story may be believed there is little doubt that poison, and not paralysis, was the cause of Capt. Hall's death. Capt. Hall, he says, returned from his last sled well and happy, but was taken sick after drinking some coffee. He vomited, his throat swelled, he could not drink, and he was tortured by burning pains. Joe says that Capt. Hall told him that there was something bad in his coffee. His sickness lasted two weeks. During part of this time he studied his medical books to discover the meaning of his symptoms, and came to the conclusion that he had been poisoned. Joe's account is corroborated by one of the Icelanders accompanying the expedition. Who administered the poison he does not state; but it is evident that his suspicions point to Buddington, the sailing-master, who refused, through cowardice, or some other motive, to allow the expedition to proceed any further north, and compelled Capt. Hall to retrace his steps.

ABROAD.

—Snow fell in the north of England May 18th.

—The German Government has resolved to expel the members of the religious orders of the Redemptorists, Lazarists, Congregations of the Holy Ghost and Sacred Heart, and the occupants of close convents from the country within the coming six months

—George Smith, of the *Daily Telegraph*; correspondent in Assyria, has found the King's library at Nineveh, and discovered numerous valuable fragments, particularly the missing portions of the broken tablet containing the history of the deluge, hitherto deciphered in the British Museum.

—A dispatch from St. Petersburg, Russia, says that there is no truth in the report that Khiva has been taken, and the Khan is a prisoner. There is much anxiety in St. Petersburg concerning the ultimate success of the expedition against Khiva. Two of the columns have been delayed by heavy snow-storms, and the third, which forms the advance, is still behind.

The Christian Life.

The New Song.

BY P. B.

The song of the redeemed, who were once slaves of sin, but are now ransomed from its power. The fetters that galled them are removed and the chains that held them are broken. They are *free*. And they sing a new song, the simple story of their deliverance, and praise to their redeemer.

"Thou art worthy." Worthy a position above that of man or angel. Worthy to carry on the work of God in sending abroad light and truth, and conducting the warfare against sin and Satan. "Worthy to take the book and open the seals thereof:" worthy to carry out the work of God in giving salvation to obedient ones.

"For thou wast slain." He had been a sacrifice for sin. He had an experience by which he knew the strength of sin, and also the power of God. He was not a novice. He knew the devices of the enemy in his own personal experience and therefore he understood where he would have to meet the enemy, and what strength it would need to repel him. He also knew how to use the power by which he could overcome Satan, for he had suffered himself even unto death, and yet had overcome unto eternal life. Though the 'Lion of the tribe of Judah," yet he had become a "lamb slain," and therefore he had the knowledge of experience, and was worthy.

"And hast redeemed us." Some had been redeemed from sin already. Was he not worthy to redeem more? Was not he who had started such a glorious work just the one to finish it? Could not he who had delivered the chief of sinners, and made him free, also "save to the uttermost all who put their trust in him"? Indeed he could. He can *now*. "Weep not" O, sinner! He is able. Trust him.

"Hast made us kings and priests." We are conquerors. "More than conquerors." We prevail *mightily*, but it is all Jesus. He causes us to prevail. He is *worthy* to go on with his work as the "captain of our salvation." He has made us priests and we commune with God. By him we have access to the throne. He leads us right into the presence of God in spirit, and we dwell in the "holiest of the holies."

"And we shall reign on the earth." Yes, above and beyond all the past and the present, there is a coming and power which we are to share forever in the future kingdom when the glory of God shall fill all the earth. Then we shall reign and triumph forever over all our foes. The "Lamb" who died for us will be the one to give us the crown of life in the "kingdom under the whole heaven." He then is worthy. The new song is true. Let us bow down before the "Lamb" and adore him.

"Let every kindred every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

Persevering Prayer.

The wife of a Wiltshire laborer being converted, her husband became a bitter persecuter, and because his wife would not relinquish the service of God, he frequently turned her out of doors in the night, and during the winter season. The wife did not expose this cruelty to her neighbors, but, on the contrary, to avoid observation, she went into the adjacent fields and betook herself to prayer. Her only encouragement was that with God all things are possible; she therefore resolved to set apart one hour every day to pray for the conversion of her husband. This she was enabled to do without missing a single day for a whole year. Seeing no change in her husband, she formed a second resolution to persevere six months longer, which she did up to the last day, when she retired at about twelve o'clock as usual, and as she thought for the last time. Fearing that her wishes might be contrary to the wishes of God, she resolved to call no more upon him; her desire not being granted, her expectation appeared to be cut off. The same day her husband returned from his labor in a state of deep dejection, and instead of sitting down as usual to his dinner, he proceeded directly to his chamber. His wife followed, and heard to her grateful astonishment that he who used to mock had returned to pray. He went back again to his labor till evening, and when he came home his wife affectionately asked him, "What is the matter?" "About twelve o'clock this morning," said he, "a passage of scripture was deeply impressed upon my mind, which I cannot get rid of, and I am sure I am lost." His wife encouraged him to pray, but he replied, "it is of no use; there is no forgiveness for me!" Smitten with remorse at the recollection of his former conduct, he said to her, "Will you forgive me?" She replied, "Oh yes." "Will you pray for me?" "Oh yes." "Will you pray for me now?" "That I will with all my heart." They instantly fell on their knees, and wept and made supplication. His tears of penitence mingled with her tears of gratitude and joy.—*The New Clyclopædia of Anecdote.*

The Church a Home.

There is here and there an enthusiasm which ignores church organization altogether, contemns all formularies, rejects the ministry, and asks that men be let alone with their Bibles, to worship in unembarrassed isolation. Suppose that a house leaks in water through the roof, or lets in wind through a crevice in the wall, or has some defective timbers, shall the family imperfectly sheltered, destroy the structure entirely and take to the outer rain, the cold, and the storm, each member for himself? Suppose that because the church is deficient in some part of its superstructure, admits a little frost at times, has a shelving cornice, a crooked post, a knotty plank, shall Christians batter it down and disperse, shelterless, single, and alone, to contend with such a frowning world as this? With such human nature as ours built in, could perfection be expected? If the church were disorganized what confusion, disorder and loss! No, we are members one of another, compacted and built on one foundation. Religious life depends more on the church than some persons are willing to admit. Fellowship overcomes many a difficulty, quickens many a conviction, expands many a charity, and saves many a soul. Christ has established a church—a building—a visible structure—and is himself the corner-stone. The disciples of him who had not where to lay his head shall never be unhoused.—*Workday Christianity.*

Correspondence.

From A. N. Seymour.

BROTHER COLLINS:—I see that the responsibility of taking the supervision of the "TIMES" has fallen upon you, at least for a season and time. May the blessing of the great Head of the church attend your every thought, and truth, prosperity, and righteousness attend your efforts, and also those of your co-laborers. In order to enjoy the blessing of the Lord, and prosperity in all our borders, there must be a determination on the part of all to work together in love and harmony, and according to the original programme so clearly marked out in God's great map of christian civilization and progress. There has been too much going to war, on selfish motives, and principles with the "enemies of the cross of Christ," God's directions have not been strictly adhered to. Leaders have not submitted to God's arrangement in conducting the christian warfare. Hence the confusion and demoralization so plainly discoverable and prevalent. All would do well to take a survey of God's counsel and dealings with ancient Israel subsequent to their deliverance from Egyptian bondage, their pilgrimages in the wilderness and their subsequent possession of the "promised land" by the extirpation of the nations so much given to idolatry. Israel, in their progressive movements, always met with success when ever they followed out to the letter God's plans and ways. But whenever they digressed by adopting in part their own schemes and mode of controversy with contending nations, he most thoroughly chastised their disobedience and very sad reverses followed at every digression. God by the Prophet Isaiah makes the following announcement to Israel. "Seek ye the Lord while he may be found, call ye upon him while he is near...For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." I would to God that the whole household of faith might willingly and cheerfully bow, and render due obedience to God's thoughts and ways for I believe the result would be most blessed, and the greatest of all earthly blessings would at once be enjoyed, the blessing of union, love, and fraternal regard for all members of the "body of Christ;" in case that such a desirable union could be brought about what would be witnessed?

1st. Every creed under heaven would be cast to the "moles and bats," that has so wonderfully deranged christian society and set them at variance and war with each other, instead of the common enemy.

2nd. All discordant names and selfish principles would be at once dismissed and wafted to the winds as a matter of great evil, and of no consequence whatever.

3rd. All would at once adopt God's thoughts and ways and build upon the original Scriptural platform, and walk in all the old paths, as the "church of Christ" and unitedly face the common foe, instead of each other.

4th. The church of Christ" (thus united), would be clothed with power, beauty, holiness, praise, salvation and honor, with which to wield the sword of the Spirit.

5th. Multitudes now in open rebellion to God's government would yield a peaceful obedience to the mandates of heaven and become the happy recipients of heavenly grace and heirs of eternal salvation. But it is said, this is all right, but then such a state of things never will exist in this world; of course not, so long as a large majority of religionists are as unwilling to submit to God's thoughts and ways as the idolatrous heathen are, they must submit however, or meet with God's displeasure in the coming day of the Lord Jesus, for Jesus says "not every one that says Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." I hope and pray that there may be a coming up—a coming together—a concentration of all effort, and influence a consolidation of all true and honest souls upon the one and only foundation laid in Zion for the salvation of man, so that a united effort can be put forth for the comfort and prosperity of the church, and the conversion of unredeemed men. In union there is strength, in division there is weakness. "Be strong in the Lord and in the power of his might."

From J. X. Dillier, David's Island, N. Y.

I have lately had the honor of communicating through your columns to the readers of the TIMES a synopsis of my life. To-day I beg leave to make a few comments on an article which appeared in your last week's paper, entitled "the Anti-christ;" and I hope my humble opinion on this subject will be favored with a space in your esteemed paper. Your correspondent seems to be greatly impressed with the belief of a personal antichrist in the form of the head and leader of the catholic church.

Now, if my limited understanding conceives the meaning of the Scriptures on this anti-christ therein predicted, he, the "man of sin" must go in harmony with triumphant infidelity and falsehood, the characteristic signs of the last days and must therefore be at the head of the persecuting of christianity. This is not the case with the catholic church, who through all centuries has been more or less persecuted and whose pontiff at present is overladen with ignominy and is a prisoner.

It actually goes against the feelings of an unprejudiced heart to charge the poor old man, with such an amount of iniquity, and although I am as firm in the Advent faith as your worthy correspondent, yet I cannot endorse views, that I believe contrary to christian charity and saturated with prejudice.

I will not set forth, in how far your correspondent construes correctly the doctrine of the catholic church, it is a time requiring work, but would only ask: if catholicity is anti-christianism, where has been the flock of the true Shepherd before the dawning of protestantism of which our Lord spoke to Peter after his ascension.

History fails to prove the existence of any other christian organization before the protestant reform, and never charges the catholic church with opposition to Christ; on the contrary, proves the church to be the one, upholding the divine teachings with her heart's blood and but for her, christianity and the knowledge of the scriptures would would be bankrupt.

My dearly beloved father, with many of his acquaintances, is a member of the Catholic church, and I think as fervent a believer in the divinity of Jesus and of his sole mediatorship as any of our Advent brothers, and would very likely find a vice versa application of the passages quoted by your correspondent.

Atheism and the heresies of our age, are in my humble opinion better fitted for comparison with "anti-christianism" and secret organizations, such as Freemasonry and others, which go hand in hand with the denying theories, bear a more striking resemblance to the picture drawn of the anti-christ by the apostles.

May I take the liberty of asking your opinion on this subject? Any information and enlightenment thereon will be thankfully received.

From J. N. A. Billingsley, Franklin, Izard Co., Ark.

I have been a believer in the Bible seventeen years, and a member of the Baptist church sixteen years, and have read THE TIMES and other publications of Advent doctrine about one year; and I have enjoyed more light during the one year, than I had in all the sixteen previous years. I can better appreciate the truths of the Bible, from the fact that I better understand them.

I introduced this "new doctrine" in this section a year ago. I then first came in possession of it myself through Br. Crosby, and since that time I have advocated the doctrine privately where ever I went and have given away my books and papers to all that would read them. I am persecuted, but it does not hurt me, my Savior was persecuted. Some have even told me that I was injuring myself. I thought I might be injuring my popularity among men, but I care not for that.

To contend earnestly for the faith once delivered to the saints, I think is the duty of all christians, therefore, I care not for earthly losses. I have never heard an adventist preach, but greatly desire it, and would be glad if we could obtain the services of an efficient preacher. Br Crosby has promised to visit our section, several times, but has been hindered unavoidably. I think there might be much good done here.

We desire an interest in your prayers that we may contend more earnestly for the faith, and that we may be more zealous for all the truths of the Bible, and that we may be instrumental in the hands of our great Federal Head in spreading those truths in humbleness and self-denial.

From J. F. Adair, High Point, Iowa.

When I came into Decatur county last winter, I found a few that sympathized with us, though they were rather hearers of the word than doers of the work. Some of our immaterialist friends told me that they were in hopes that we could get some certain ones into the Advent church, for they knew they would never be able to get them into any orthodox churches, for they had been trying it for years, and therefore gave it up. If we could win them to the Savior they would say "Amen" to it. So in January last we commenced a protracted meeting which lasted two weeks. The result was that forty-three took a stand on the Lord's side. But they did not say "Amen;" but they have said a great many other things which were not Christ-like. But we bore it all patiently, knowing that those who will live godly in Christ Jesus shall suffer persecution. But notwithstanding, the truth is having free course and is prevailing. By the help of the Lord we will press the battle to the very gates of the enemy. Never did I feel more encouraged to proclaim the message of the soon coming King than at the present time, seeing that the rewards are so soon to be given.

From D. D. Reed, Santa Clara, Cal.

We have just closed one of the best meetings at Vallejo, that we have ever enjoyed on this coast. Br. Grant was there for three weeks, and the Lord has greatly blessed his labors. Hard hearted sinners were converted and ten baptized. The church has been greatly blessed and never stood so well before.

The pastor of the Methodist church invited us to hold our meetings in that church. We did so he laboring with us. The doctrines that make us a distinct people were preached clear and strong.

I thank God that Br Grant ever came to this coast. I understood before he came, that he neglected preaching doctrines, and confined himself entirely to practical sermons but I find it is not so. I have been with him the most of the time this winter, and if he is not standing complete in Christ, and in possession of the Holy Spirit, I do not know anything about the workings of the blessed Spirit.

To say the least, God is greatly blessing his labors.

I do wish there were more such faithful men in the field. What we want now is greater conformity to Christ, and more godly living, so we can have power with God. Then we shall have power with the people. "Seeing we look for such things what manner of persons ought we to be in all holy conversation and godliness." Without holiness we cannot see God. Let us put away our sins, and all filthiness of the flesh, perfecting holiness in the fear of the Lord.

We cannot enjoy religion unless we are striving to make an entire consecration of all to God. We cannot enjoy the spirit of Christ and at the same time be indulging in any known sin. God commands us to "awake to righteousness and sin not." "Put ye on the Lord Jesus, and make no provision for the flesh to fulfill the lusts thereof.

The Great Theme.

The great theme of Christian hope and promise is the coming again of our Lord Jesus Christ. A distinguished English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event the proportion would have been much larger. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament, and more than three hundred and twenty of them point forward undoubtedly to the appearing again of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, knowing as we do that it is a vital part of our creed, and most important in all its bearings.

Ponder, then, the fact itself, that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence he shall come to judge the quick and the dead. Too prone are we to think of him only as an historic personage, who lived many centuries ago and has long since passed away, like Pharaoh or Alexander—that all that concerns him relates to times far removed in the past, with no present reality—and that all we have to do with him now is the observance of those institutions and precepts which he gave to the world in his earthly lifetime. We do not seem to feel as we ought that the grave which closed over him for a little while could not hold him, that he now lives, that he is at this moment engaged making ready for a return hither, and that he will come again in like manner as he was seen going into heaven. And yet it is even so. The Lord himself, even the crucified Man of Nazareth, shall descend from heaven with a shout and with the voice of the archangel and with the trump of God. His feet, once torn with nails, shall stand again upon the mountains of earth; and they that pierced him shall look upon him. The terrified soldiers who saw him die, the blaspheming Pharisees who thirsted for his blood, and rejoiced when they saw it spilled, the infidel horde who in every age has insulted his name and persecuted his church, and every saint, and every one who reads these lines, shall behold him, the Son of man, come down again to earth. Despisers of his Word—neglecters of his gospel—false professors of his name—and resisters of his grace, who have continually turned their backs upon his calls of mercy—all shall see him. For he cometh to judge the earth.

Ponder, also, the solemnity of that great event. It is related of a great French preacher that he was once called to deliver the funeral address of a prince. It was an impressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth and weighed down with grief.

All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak, but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling he broke the silence by a scarcely audible whisper—"*There's nothing great but God!*" The effect was overwhelming.

But if we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—at the manner in which all greatness and glory shall wilt down before his divine presence—at the sort of feeling which then shall take possession of the great congregation of mankind—it will hardly need a greater master of eloquence to thrill into our souls that *there's nothing solemn but the judgment!*

There are, indeed, many other solemn things and scenes well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of judgment.

The thunder storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunderbolt startles up communities—when the dread artillery of God rushes along the sky and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves and arouse even the long-forgotten into life again!

The earthquake is solemn, when cities totter without a warning and kingdoms rend and islands flee away. But what is that to the tremour which shall convulse our globe and shake heaven itself, when the things which are temporal shall be swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over the whole countries, deluging whole cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man and overwhelm the armies at which the world quaked!

The funeral of a dear and bonored friend is solemn. The heart throbs and the tears flow and the bodily powers almost refuse to do their wonted offices under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal, which sends the impenitent to the prison-house of hell and gives over each guilty one to death eternal!

Who, who can do justice to such a theme!—*London Quarterly Journal of Prophecy.*

Bible in the Heart.

A poor Italian woman, a fruit-seller, had received the word of God in her heart, and become persuaded of the truth of it. Seated with her modest stall at the head of a bridge, she made use of every moment in which she was unoccupied with her small traffic, in order to study the sacred volume. "What are you reading there, my good woman?" Said a gentleman, one day, as he came up to her stall to purchase some fruit. "It is the Word of God," replied the fruit-vender. "The Word of God! Who told you *that?*" "He told me so himself." "Have you ever spoken with him then?" The poor woman felt a little embarrassed, more especially as the gentleman insisted on her giving him some proof of what she believed. Unused to discussion, and feeling greatly at a loss for arguments, she at length exclaimed, looking upward, "Can you prove to me, sir, there is a sun up in the sky?" Prove it!" replied he, "Why, the best of proof is that it warms me, and that I can see its light." "So it is with *me*," she replied, joyously; "the proof of this book's being the Word of God is, that it lights and warms my soul."

HELPING OURSELVES IN HELPING OTHERS.—I was once walking with a farmer through a field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence, and cut it off close to the ground. "Is that your field?" I asked. "Oh no," said the former, "but bad weeds dont care much for fences, and if I should leave that thistle to blossom in my neighbor's field, I should have plenty of my own." I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter the seeds in your own. So it is worth while to pull them up in self-defense. Try to influence the little untaught child to follow the good, the true, and beautiful, not only for his own sake but lest he sow evil seed in the heart of your own child, in spite of all your careful tending. Every weed pulled up in your neighbor's field is a dangerous enemy driven away from your own.—*Good Words.*

RECEIVE Christ into your heart, and he will receive you into his kingdom.

Our Young Folks.

Little Barbara's Hymn.

A mother stood by her spinning wheel,
Winding the yarn on an ancient reel;
As she counted the threads in the twilight dim,
She murmured the words of a quaint old hymn:
"Whether we sleep or whether we wake,
We are his who gave his life for our sake."

Little Barbara, watching the spinning wheel,
And keeping time with her toe and heel
To the hum of the thread and her mother's song,
Sang, in her own sweet voice, ere long,
"Whether we sleep or whether we wake,
We are his who gave his life for our sake."

That night, in her dreams, as she sleeping lay,
Over and over the scenes of the day
Came back, till she seemed to hear again
The hum of the thread and the quaint old strain;
"Whether we sleep or whether we wake,
We are his who gave his life for our sake."

Next morning, with bounding heart and feet,
Little Barbara walked in the crowded street;
And up to her lips, as she passed along,
Rose the tender words of her mother's song:
"Whether we sleep or whether we wake,
We are his who gave his life for our sake."

A wanderer sat on a wayside stone,
Weary and sighing, sick and alone;
But he raised his head with a look of cheer,
As the gentle tones fell on his ear.
"Whether we sleep, or whether we wake,
We are his who gave his life for our sake."

Toiling all day in a crowded room
A worker stood at her noisy loom;
A voice came up through the ceaseless din,
These words at the window floated in:
"Whether we sleep, or whether we wake,
We are his who gave his life for our sake."

A mourner sat by her loved one's bier,
The sun seemed darkened, the world was drear;
But her sobs were stilled, and her cheek grew dry,
As she listened to Barbara passing by;
"Whether we sleep, or whether we wake,
We are his who gave his life for our sake."

A sufferer lay on his bed of pain,
With burning brow and throbbing brain;
The notes of the child were heard once more,
As she chanted low at his open door:
"Whether we sleep, or whether we wake,
We are his who gave his life for our sake."

Once and again, as the day passed by,
And the shades of the evening time drew nigh,
Like the voice of a friend or the carol of birds,
Came back to his thoughts those loving words:
"Whether we sleep, or whether we wake,
We are his who gave his life for our sake."

Alike in all hearts, as the years went on,
The infant voice rose up anon,
In the grateful words that cheered their way,
Of the hymn little Barbara sang that day:
"Whether we sleep, or whether we wake.
We are his who gave his life for our sake."

Perhaps when the labor of life is done,
And they lay down their burdens one by one,
Forgetting forever these days of pain,
They will take up together the sweet refrain:
"Whether we sleep, or whether we wake,
We are his who gave his life for our sake."

YOUR mother is your best earthly friend. The world may wilfully do you many wrongs, your mother never; the world may persecute you while living, and when dead plant the ivy and nightshade of slander upon your grassless grave—but your mother will love and cherish you while living, and if she survive you will weep for you when dead, such tears as none but a mother can weep. Love your mother!

It is Good to Trust in the Lord.

WRITTEN FOR THE CHILDREN.

What I wrote you last week was illustrative of the text, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11: 1); and now, according to promise, I will tell you something about our homeward journey.

When we left A. we had to cross a river and take seats in an old-fashioned stage-coach. I suppose many of you have never seen such a vehicle, but you have all seen pictures of one. They are something like a hack, only larger and very strong, and have a seat in the middle so that nine persons can be seated very comfortably. It is very pleasant riding in a coach when the road is good and the company of the right kind. I have spent a great many delightful hours in such a conveyance. There was just room in the stage for us, and as we were the last passengers of course we had to take the front seat, and this brought us face to face with the other passengers. One of these was a woman ("lady," she no doubt called herself, but a real lady is never conceited or proud as this person was), who was going with her two children to Boston; and as we were all going in the same boat she asked me if I expected to have a state room. I told her that my husband had engaged one for me. "Well," she replied, "If that is all you have to depend upon you will be without a state room: *my* husband sent a gentleman to get a state room for me, so I am sure of it." I had noticed that when the stage stopped a man with very red nose and bad smelling breath came and spoke to her or to the children, but I did not think he was a "gentleman." But, as I said, the woman insisted so strongly that there was no hope of my having even a berth (as there was a great deal of travel at that season) that I feared she might be right; but as she seemed pleased to think I was to be disappointed, and as I knew it did not concern her in the least, I took little notice of it and trusted that God would take care of me in some way. The woman finding me inclined to silence, contented herself in asking questions of Eliza. She was a good-looking person, well dressed, and but for her impertinence and the desire she manifested to impress me with a sense of her importance, I might have taken her for a lady.

When we reached the city where we were to remain for the night, she stopped at a hotel were liquor was sold, while I went to a temperance house. The next day, owing to some mistake, the carriage did not come for us till it was so late that I feared we should be left; but Mary, the chambermaid, hurried up the driver so that we reached the wharf in time,—although I was the last person taken on board.—One moment more, the boat was backed from her wharf and we were on our way. I cannot tell you how thankful I felt to our heavenly Father for guiding us as he had done, and from the good news I heard from Mary, I felt encouraged to work for Jesus every where, feeling (as I now *know*) that it is not in vain that we labor for him. As soon as I was safely on board I went to the stewardess and asked her if there was a state room reserved for me. She inquired my name and then led me directly to a neat, pretty rooom. I could have cried for joy and thankfulness. God is good always to all, but especially to those who love and trust him. He never never leaves them nor forsakes them. Glory to his holy name!

We had not been long on the way when there was a knock on my door. Eliza opened it and there was my stage companion who had sneered at the idea of my having a stateroom. She said she was sick and could not get even a berth, and asked if I would be so kind as to let her and her little girl lie down on my bed. I made them welcome and they staid a long time. The boat was so much crowded that there was not room for all to lie down, even on the floor. There was a dense fog, so that guns were fired and bells rung every few minutes, but I did not feel afraid, for God was guiding me and I was not incommoded by the crowd. The next day when we reached Boston my husband was one of the first to come on board the boat, and as I left my room on the way to the carriage, I saw my stage companion for the last time, but how changed her appearance! She had been obliged to sit up all night (as she told Eliza), was sick and and forlorn; her dress was crumpled, her hair frowzy, and if Eliza had not told me who she was I should scarcely have known her. Surely, I thought, Solomon was right: "Pride goeth before destruction and a haughty spirit before a fall."—*Aunt Sarah, in Herald.*

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S S Walker
C H Leverton
E Fry
C M De Wolf
A Ringleka
L Scott
W McCulloch
E Obail
J Shaw
J Raymond
P T Martin
B H Hall
T Davidson
N N Thompson
H A Boynton

Books and Tracts Sent by Mail.

J M Beal
J Gorsuch
T I Nichell
W H Rea
W A Fraser
L P Langley
M A Wellman
A J Long
J Brown
A D Gladman
G W Green
J Eaton
S B Grant
Mrs S S Sharpe
A Armour 2
L Williams

H A Olmsted
W Cantlin
A Mann
G H. Whitford
D W Nash
S J Haslett
T Gale
A E Rathbun
P Hitchcock
E D Daniels
J W Rollins
H Willett
J Luttrell
C Dewrose
D Hall
J Thompson 2

E K Smith
J F Adair 6
A B Cushing
Mrs S M Reid
Mrs W Johnson
H M Wheeler
J K S Mourey
J Hunter
J H Paton
S Cain
M T Pitzer
Mrs M E Niles
P Fisher
D L Palegrove
P Holler

To Correspondents.

M. F. HOLMAN. The money was received, and the paper is sent to you regularly. C. M. GIFFORD The paper is sent to F. E. Gorsuch, Blackbrook, Polk county, Wisconsin, according to your directions in former letter. In your last [illegible] order it sent to Blackbrook, Polk county, Illinois! Which is right?

Post Office Address.

C. C. Marston, Elida, Ill.

LET all consider the importance of informing the Business Agent of their intention to attend the annual meeting, at Norwood Park, June 10.

New Editions

Of "The Penalty of Sin" and "Immaterialism" are now ready for delivery. The former contains 16 and the latter 32 pp. A new edition of Collins' Address" is in press and will be ready in a week.

Job Work.

We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

Obituary.

GILBERT.—Died May 7, 1873, Sister Rebecca Gilbert aged about 51 years.

Sister Rebecca set out to serve the Lord in the morning of life and united with the M. E. church. Was married to Brother A. A. Gilbert twelve years ago. Shortly after they came to this city and joined the Advent Christian church, then in its infancy. She was exemplary in her profession, being punctual in her attendance on the public means of grace, and ministering to the necessities of the saints, in whose house many of the traveling brethren have found a home. Her sickness was short but severe. Four weeks ago she attended church in this city for the last time. She leaves a husband and two children to mourn their loss.

Words of comfort were spoken by the writer from 1 Thess. 4. Is assisted by Elder Ramer.

Winona, Minn. T. E. ALLEN.

NICHOL.—Fell asleep in Jesus, in Charlotte, Mich., May 6, 1873, Br. N. [illegible] Aged 43 years.

Br. Nichol leaves a loving wife and four children to mourn his death; but they mourn not as those having no hope. P. HOLLER.

Notices.

Michigan State Campmeeting.

As the time is drawing near for our State Campmeeting, I would say in behalf of the Committee that due arrangments will be made in season and particulars published. Let all the friends of the cause prepare to turn out to the yearly meeting.

The meeting will probably be on the line of the Ft. Wayne, Jackson and Saginaw Railroad, north of Jonesville. If any church not more than thirty miles from Jackson, wants the meeting at their place, write me at once, at Algansee, Branch Co., Michigan, and we will consider your place in comparison with our present site. J. R. PRESTON, Sec'y.

Book Notices, Etc.

THE JUNE NUMBER of that time-honored monthly, THE PHRENOLOGICAL JOURNAL, maintains its character for excellence and progression. Its long table of contents discloses a freightage at once timely, interesting, and edifying witness The Baron of Schwartz-Senborn, and the Vienna Exhibition; Empress Elizabeth of Austria, Socialism in America, an account of the different Communities from the earliest; One Kind of Ghosts; Emily Faithfull and her Mission; Born to be Hanged, with life-like illustration; A Neighbor of Mine—a good story; Respiration, or How to Breathe; The late Justus Von Liebig; Giving While Living—good advice; The Science of Music—a necessary branch of education; The Lady and the Crossing-sweeper, an illustrated poem; Books for all Minds, etc. This valuable Journal will commence its fifty seventh volume with the July number. Subscription price $3 00 a year, or on trial $1 50 for six months. 30 cents single numbers. S. R. Wells, New York.

AMONG the striking features of SCRIBNER'S for June are N. P Langford's entertaining and splendidly-illustrated account of "The Ascent of Mount Hayden;" a new picture and biography of Bret Harte; illustrated papers on Cornell University and "Our Postal Car Service;" a curious and important paper by Gen. Walker, superintendent of the late Census, on the relative increase, by births, of the "American Irish and American Germans;" "A Seance with Foster the Spiritualist;" and an article by Prof. Wise, the well known aeronaut, in opposition to the received theory of the tides. An interesting account of a visit to the Pope is given, and there are two capital short stories, "Capt. Luce's Enemy," by James T. McKay; and "An Old-Fashioned Story," by Marion Stockton; besides the continuation of Dr. Holland's "Arthur Bonnicastle," in which the hero has a New Year's experience. Dr. Holland, in "Topics of the Times" discusses "The Atlantic Disaster and its Lessons;" and "Confidence and Courtesy in Criticism." In the "Old Cabinet" there are half a dozen sonnets; "Home and Society" and Etchings are more than usually full, and in "Culture and Progress" there are, besides the book-reviews, articles on "The William Morris Window" and other art matters.

The "Great South" series will be commenced in the July number of SCRIBNER'S.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

Hope S. H., Broughton, 11 a. m., and Center S H 3 p. m., July 28, and every two weeks. ALICE E. RATHBUN.

The "Union" Chapel, recently erected seven miles east of Anna Station, Union county, will be dedicated on the fourth Sunday in May, which will be the 24th. let the brethren from Southern Illinois rally once more, to partake of a rich feast of the Lord. Let the Equality church, especially, send a full delegation.

At that meeting it is proposed to revive our conference and work with a will for the cause of truth. Come, brethren and sisters, let us lay aside secular labor and attend to the Lord's work. F. A. CHILDS.

Boemerville, Sabbath, May 25.

New Rutland, LaSalle county, the first and third Sabbaths of each month. C. C. MARSTON, Pastor.

The Lord willing, the annual gathering of the Illinois Central Conference will convene at Clayton, on May 30, at 10 a. m.

We desire a general attendance of each member and delegates from each church. We hope also a general attendance of all brethren and sisters in the region around. Come, let us not "forsake the assembling of ourselves together, but exhort one another, and so much the more as we see the day approaching." Then let us not stay at home and bury our talent in the cornfield, but be up and doing, for the Master is approaching. A. S. CALKINS, Pres. O. D. GIBSON, Sec'y.

Lynnville, 10:30 a. m., first and second Sabbath's in each month

Rochelle, 3 p. m., and perhaps, evening.

Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.

New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.

Such are my arrangements until further notice. ALICE E. RATHBUN.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening. J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m. A. H. P. WILSON

Michigan State Campmeeting will probably be held on Br. Samuel Johnson's farm, three miles north of Jonesville, on the line of the Fort Wayne, Jackson, and Saginaw R. R., commencing about the 28th of June.

As there are no funds in the hands of the committee to purchase lumber and other material necessary for the convenience of the camp, any donation for that purpose will be thankfully received, and may be sent to A. E. Babcock, Jonesville, Michigan. Whatever can be given in this line should be sent immediately, so that the committee will know what to depend upon. For the Board, J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S H., Feb. 2, at 3 p. m. and every two weeks after.

Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice. GEO. WRIGHT, Pastor.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets. A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Pine River, eve. Feb. 2, and once in four weeks. ANSON BROWN.

Our State Campmeeting will be held at Merrimack, Sauk county, beginning Sunday, June 1, holding over two Sundays. Tents will be put up on the Saturday preceding. Let us have such a rally as Wisconsin has never witnessed before.

In addition to the big tent, which we have had on former occasions, Br. Hough will bring his large tent, in which special meetings can be held.

Merrimack is on the Northwestern R. R., (Madison division), and only ten miles from Sauk, where our meetings have been held for several years past.

Br. L. C. Collins will be with us, and it is probable that Br. Grant, on his return from California, will also be present to help us, besides several other preachers from other states have signified their intentions to come and enjoy the feast with us. We hope for a meeting that will be full of Gospel light and salvation. Let all come to work for God.

O S. Knapp, T. Barker, P. W. Hough, E. P. Graves, Wm. Sheldon, Committee.

The Annual Conference will hold a session in connection with the State Campmeeting, at Merrimack, Sauk county, which begins June 1. Let all the churches send delegates, or report by letter and let all ministers who cannot be present send letters to the secretary.

The first meeting will probably be held on Wednesday morning, June 4, so as to finish up business in time to give all a full chance to enjoy the campmeeting. WM. SHELDON, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

MINNESOTA.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Otsego, Sunday, April 13, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

Ridgeway, Feb. 8 and 9, and once in four weeks. P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

The second Q M. for the same district will be held at the village of Northfield Rice county, on the St. Paul and Milwaukee R. R., commencing Friday eve., May 30. Br. Thurber, of Minneapolis, will be present. Br. Lowring will secure a place for holding the meetings. G. W. MILLER, Evangelist.

PENN.

East Troy, " " " " 28.
South Creek, " " Sunday June 1.
JOHN T. ONGLEY.

The next Q. M. of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Little Marsh, Tioga county, commencing Thursday eve., June 5, 1873, to continue over the following Sabbath.

Let there be a general gathering of the friends of truth to this meeting. J. W. TAYLOR, Pres.

A. H. BRIGGS, Sec'y.

IOWA.

There will be, the Lord willing, a meeting of days held with the church at Boylan's Grove, Butler county, Iowa, commencing June 20, and holding over the Sabbath. The quarterly conference may hold its third session at this time. Elds. J. Ridley, S. S. Wilcox, H. H. and M. J. Janes, and others will be present to preach the Word.

We would have a general representation of the brethren and friends at this meeting. Come up then, brethren from Clear Lake, Charles City, Floyd, Clarkville, Parkersburgh, New Hartford, and indeed, from all that section. Come to labor for God and perishing souls. Time is short—it behooves us to work while the day lasts.

In behalf of the church, MARTHA J. JANES.

Warsaw, third Saturday in each month in the evening.

Chester, S. H. Sunday following, 11 a. m.

Corydon, 2 p. m. J. F. ADAIR.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

The annual meeting of the Iowa Christian Conference will be held in connection with the campmeeting at New Hartford, Butler county, commencing June 11, 1873. Our constitution requires that all ministers report either in person or by letter, and we hope to see a general attendance as there will be some important business to attend to in which we are all interested. ALONZO RAYMOND, Pres.

N. F. EGGLESTON, Sec'y.

The Iowa Christian Mission Campmeeting will be held at New Hartford, Butler county, to commence June 6 and continue over two Sabbaths. Come one and all in the spirit of Christ to labor for him and to save men. Bring your friends and children; leave your hobby horse at home as we have neither room nor food for such animals. If you come on R. R. take the train that arrives about noon from the east and west. There will be no teams waiting for night trains. Should any come at night they will go north from the depot till the bridge is passed then turn to the right hand.

The mission tent will be on the ground as usual, and a number of family tents, also a 50 foot tent for the accommodation of those who do not come provided.

Bring bedding, also sheets to be used as curtains. Tent poles, straw, and hay will be furnished. Free tent lots, occupied last year, will not be reserved longer than Wednesday morning so those who wish them must come in time or notify us. We look for a large attendance, and the Lord Jesus Christ to be with us to bless the preaching of the Word. M. A. NEWCOMB, Sec'y.

The Q. M. of the First District of S. W. Iowa is to be held at Greenfield, Adair Co., commencing Friday eve., May 30, and hold over the following Sunday, June 1. WM. MURPHY, Sec'y.

The second Q. M. of the A. C. C., of Iowa, Manchester District, will be holden with the church at Manchester, Delaware Co., Iowa, commencing Friday eve., June 6, continuing over the Sabbath.

Important business will come before this meeting. The tent season is upon us, and so is the Ministerial Conference, or meeting of the Association at Norwood Park. All these must be attended to. Brethren, in the name of the God of Israel, will you see to this meeting, and do it now? Let every man, woman, and child within the boundary of this conference prepare to come to this meeting. Especially let the ministers be there. Come, brethren with the spirit of Jesus to labor. God will bless us, if we do his will. MARTHA J. JANES, Sec'y.

Clinton, Clinton county, Thursday, May 29, 7:30 p. m., continuing over Sabbath, June 1. S. B. MABRY.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m. J. RIDLEY, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 257, St. Joseph St.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 313 Broadway, nearly opposite Town Hall. WM. A. & M. L. DURAND.

INDIANA.

A Q. M. of the Northern Indiana and Western Michigan Conferences will be held at Sumption Prairie, commencing June 13 and holding over Sabbath.

Friends coming to South Bend on the Thursday and Friday morning trains of the Niles and South Bend, Peninsular, and Southern Michigan railroads, will find conveyances to the Prairie. Preaching brethren returning on the Southern Michigan R. R. from the meeting at Norwood Park, will please arrange to stop over. JAS. FERRIS.

Volga, May 31, and over Sunday. G. W. GREEN.

The Conference for Southern Indiana will commence at Jeffersonville, Thursday, June 5, and will continue one week.

A general attendance of bishops and evangelists in the section named is desired. N. FIELD.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.

Sunday School at 9 a. m. Preaching by N. FIELD.

S. IOWA AND N. MISSOURI.

The next Q. M. of the Southern Iowa and North Missouri Conference will be held at Bethlehem, Wayne Co., Iowa, commencing June 7, and continue over Sabbath. All who can are invited to attend. We hope to have a good and profitable meeting. L. Z. LOTSPEICH.

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ELDS. JOHN COUCH, WILLIAM SHELDON, A. A. PHELPS.

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We take pleasure in commending THOMAS' INK to all our friends. It is manufactured by L. H. Thomas, M. D., of Reading, Mich. Our teacher at Norwood Park says it is the only ink he can use in the winter. It is undoubtedly the best ink in the market. For the benefit of those who do not live where they can order of Dr. Thomas, we add the following names of prominent stationers who keep said ink for sale:

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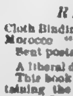

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 45. CHICAGO. JUNE 10, 1873. WHOLE NO. 476.

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Association.
85 West Lake Street, CHICAGO.

Chronology.

BY N. H. BARBOUR.

The chronology of Bishop Usher, as found in the margin of our Bibles, makes the human race 5,876 years old, with the end of the Jewish year corresponding with the year 1872, which ended on the 28th of last March, A. D. 1873. Hence, according to Usher, it will yet take 124 years to complete the six thousand.

Now, there is a discrepancy between Usher and the Bible, of just 124 years. One hundred during the time of the judges, eighteen at the captivity, and six during the reign of the kings; all of which I will point out.

Thus, from the sending of the spies B. C. 1490 (see his chronology of the event over Naem. 13:2), to the death of David, B. C. 1015 (see Chron. of 1st Chron. 29:27), is 475 years. Which leaves, as I will show by diagram, just 350 years for the anarchy, judges, etc., instead of 450. The spies were sent B. C. 1490, from which to the division of the land was forty-five years (see Joshua 14:7-10.) Then came the anarchy, judges, etc. Saul reigned 40 years. (Acts 13:21.) David reigned 40 years. (1st Chron. 29:27.) Total, x plus 125 years, from sending of the spies to the death of David. Take the 125 years from the 474 and it leaves, as you perceive, 350 years for X, or the time of the judges; which, according to the best evidence, should be 450 years.

A period of 475 years.

	45.
Time of the judges.	X.
S.	40.
D.	40.
	125

"He divided their land unto them by lot, and after that he gave unto them judges, about the space of 450 years, until Samuel the prophet." (Acts 13:20.)

Three hundred and fifty is not "about four hundred and fifty years." The 450 years is given in the Book of Judges in nineteen short periods. It is given by God, and given as chronology, and adds up for us 450 years, just as it did for St. Paul.

The reign of the thirteen judges was scattered over this "space of four hundred and fifty years," but did not cover it all, as there were six intervening periods, during which they had no judges, but were under their enemies. Hence, Paul might well say about 450 years under the judges, since they did not cover it all; but that the space of time was just 450 years we have the evidence of these nineteen periods of time which make that amount, backed as it is by Paul's testimony.

The next place I will notice where Usher differs from the Bible, is one of eighteen years at the captivity of Jerusalem. He begins the "seventy years captivity" in the fourth year of the reign of Jehoiakim, instead of the eleventh of Zedekiah. Jehoiakim reigns eleven years, and Zedekiah, their last king, reigns eleven years. (See 2 Chron. 36:5 and 11.) There were a number of times when the Babylonians came against Jerusalem and carried away captives. Once in Manassah's day (See Chron. 33:11); again in the fourth year of Jehoiakim; again on his successor, Jehoiachin, who reigns three months (2 Chron. 36:9), and again in the eleventh year of Zedekiah, when the city was taken and burned. (See ver. 19.)

Now, the question is, when did "the seventy years" captivity begin? If where Usher places it, in the fourth year of Jehoiakim, then it began eighteen years before the city was destroyed. Those who begin it there base the argument on Jer. 29:1-10.

By reading you will perceive that God is talking to those who were then in captivity, prior to Zedekiah's reign. And it certainly does seem plausible that the seventy years should commence with the captivity of those to whom he was then speaking. "For thus saith the Lord, that after seventy years he accomplished at Babylon, I will visit you and perform my good word towards you in causing you to return to this place." (See ver. 10.)

This construction looks plausible, I admit; and if there was nothing opposed to that view it would be a perpectly fair assumption that the seventy years' captivity, foretold by Jeremiah in chap. 25, began with this earlier captivity. But there is a positive declaration to the contrary, which must be accepted, and, before which, all mere assumption must give way.

If you will read the 1st, 2d and 3d verses of the first chapter of Jeremiah you will find a positive declaration that Jerusalem was carried captive, in the end of the eleventh year of Zedekiah's reign, in the fifth month. Read also in connection with it, the last chapter of Jeremiah. Here, it seems, that the Word of the Lord came to Jeremiah from the thirteenth year of Josah, "unto the end of the eleventh year of Zedekiah, unto the *carrying away of Jerusalem captive*, in the fifth month"

"No one can escape this conclusion by saying that it was the principal part of the people whose captivity that seventy years was to cover, and not Jerusalem; at least not if Daniel understood it right. "I, Daniel, understood by books the number of the years whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." (Dan. 9:2.)

The prophecy as recorded in Jer. 25, reads, "This whole land shall be a desolation." And in Jer. 44:2, where the work is accomplished, God gives his own meaning of "desolation," "Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah, and behold this day they are a desolation, and no man dwelleth therein."

So long as there were wicked kings reigning in Jerusalem it was not desolate. But when their last king, Zedekiah, was taken and the city burned, and the poor of the land who were left went down into Egypt, "even men, women and children, *every person*, whom Nebuzaradan, the captain of the guard, had left." (Jer. 43:6.) Then, and not until then, was the land desolate.

If the seventy years of desolation spoken of by Jeremiah, began in the fourth year of Jehoiakim's reign, why does God say (2 Chron. 36:20), at the end of Zedekiah's reign, "and them that had escaped from the sword carried he away to Babylon * * to fulfill the Word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for as long as she lay desolate she kept Sabbath to fulfil three-score and ten years." How came it that God had them carried away at the end of Zedekiah's reign, and the land made desolate without an inhabitant to fulfill the prophecy of Jeremiah, when that prophecy had already been fulfilled eighteen years before?

Brethren, the land was *not* desolate in Jehoiakim's reign, nor did the seventy years' captivity of Jerusalem begin there. "And Zedediah, king of Judah, and his princes will I give unto the hand of the king of Babylon's army, and I will make the cities of Judah a desolation without an inhabitant." (Jer. 34:21, 22.)

This is where the land became desolate, and where the seventy years began, "for as long as she lay desolate she kept Sabbath to fulfill three-score and ten years." (2 Chron. 36:21.)

Of course, it Usher is wrong in beginning the "seventy years" eighteen years too soon, Thurman and all others who accept his position are in the same fix. And if Jeremiah is right, that "he propheccied until the end of the eleventh year of Zedekiah, until Jerusalem was taken captive," it would seem, indeed, that they are eighteen years out in their calculation.

We will now show the other six years where Usher differs from God's Word.

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Again, Joash begins to reign B. C. 878, and reigns forty years. (Chap. 24:1.) Hence, his death should occur B. C. 838; but Usher puts it at 839. (See chap. 24:25-27.)

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Hezekiah begins to reign 726 and reigns twenty-nine years. (Chap. 29:1.) His death occurs 697, whereas Usher puts it at 698. (2 Chron. 32:33.)

Thus we find Usher is wrong just 100, plus 18, plus 6 years. Therefore the beginning of the so-called Christian era, instead of being placed at 4004, should be 4128, from which 1872, full years, bring us to the end of six thousand.

Of course, there are reasons for these mistakes, as there were for the preceding ones, and they come from trying to get a chronology out of the kings of Israel, where it does not exist, instead of the chronicles of the kings of Judah, where it is unbroken.

In the space I can occupy here I am not trying to support either side, but have simply shown where Usher differs from the Bible chronology. And these are the only places where there is a difference between him and the Bible chronology as given in the "Midnight Cry." If I have shown that he is one hundred and twenty-four years out in his reckoning, then it follows that we are just so much nearer the end of the six thousand than his chronolgy would imply.

There are writers who can bring up all the old stereotyped arguments used by Usher in support of each of these discrepancies, but in each case they are based on a more or less plausible assumption of the meaning of some Scripture, and opposed by positive declarations. I prefer the latter.

And here I will add my testimony. I believe there is abundant evidence that the prophetic periods of Daniel 12 expire this year. I believe the evidence is conclusive that the six thousand years from Adam are now ended, a few months in the past. That we are now "in the day of the Lord," which is a day of trouble. That this trouble will continue to grow worse and worse until every man's sword shall be against his brother. That the sign of the Son of Man may be expected at any moment.

The Greek New Testament.

BY C. W. WATERHOUSE.

The manuscript copies of the Greek New Testament, written before the art of printing was discovered in Europe, are known to differ among themselves in many small points; such as one or two letters in the spelling of a word, which frequently changes the meaning of the word. After the Testament was put in print, in the sixteenth century, different manuscripts were compared with the printed text, and the variations from it noted. The further this comparison, or collation of manuscripts, was carried, the greater was the number of variations discovered; and soon, alarm was excited for the safety and integrity of the text itself. The collation of manuscripts, however, still went on, until a mass of "various readings" was secured, numbering many thousands, and constituting in textual criticism what a body of observed facts does in physical science.

About one century ago, Dr. John J. Griesback began to apply those "various readings" to the actual correction of the text; doing it however in a cautious and sparing manner, yet going far enough to show, that the text might be both preserved, and purified and established by the proper application of scientific principles in the use of the observed facts. But the opinion continued to prevail that the genuine text was to be arrived at by the agreement of the *greatest number* of readings. As the *modern* manuscripts far outnumber the ancient ones, this was equivalent to settling the text on *their* authority; as though the further you go in time from the original autographs, the nearer you must thus become in fact to the very words and letters in which those autographs were penned! Considering the liability to error in copying, the truth is indubitably in the opposite direction. The nearer we can go to the first century of the Christian era, during which all those autographs were written, other things being equal the nearer we must get to the actual readings of the autographs themselves.

When our common English version was first put in print, in 1611, the oldest Greek manuscripts available to the translators were written as late as the tenth century. Since their day, manuscripts have been brought to light, and many of them printed, dating back to the middle of the fourth century, and from that point down to the tenth. Two eminent scholars, Dr. S. P. Tregelles of England, and Dr. C. Tischendorf of Germany, have also each devoted thirty years to the collection of readings from the ancient manuscripts, and the practical use of them in revising the text. In addition to the testimony of the ancient manuscripts thus secured, they have also developed other principles of criticism, and reduced them to practical rules, so definite in their application that, in most cases, the revised texts of these distinguished scholars entirely harmonize.

Thus through the medium of textual criticism, and by the patient and intelligent application of its principles during long years of toil, we now have the text of the Greek New Testament restored essentially to its original purity, and established on a firm and scientific basis.

Previous to the tenth century, the manuscripts were written in capital letters, and without a space between the words. The three most important and valuable of them are the Sinaitic, the Vatican, and the Alexandrian; many of whose various readings are given by Tischendorf in his Leipsic edition of the English New Testament. The Sinaitic manuscript, critically marked "X," written about the middle of the fourth century was discovered by Tischendorf, Feb. 4th 1859, in the convent of St. Catharine, on Mount Sinai, in Arabia, and published by him in facsimile in 1862, and in the common type in 1865. It contains the entire New Testament, and is deposited in the Imperial Library at St. Petersburg. The Vatican manuscript marked "B," also written about the middle of the fourth century has been published only since 1857. It is in the Vatican Library at Rome. The Alexandrian manuscript marked "A" written about the middle of the fifth century, was first published in 1786. It is in the British Museum, at London. The Ephraim or Royal Paris manuscript, marked "C," of the fifth century, and the Cambridge manuscript, marked "D," of the sixth century, are next in value.

As specimens of various readings: In Mat. 7:14, "X" and "B" have *oti*, "because strait is the gate," putting it on the same ground as the preceding motive for "entering in at the strait gate," *oti*, "because wide is the gate," etc. But later copyists dropped the "*o*," and made it read *ti*, "How strait is the gate." In Luke 13:24, "X" and "B" have *turas*, "door," corresponding with "the door," spoken of in verse 25. But later copyists changed it three letters and made it read *pulas*, "gate," as in Mat. 7:13, 14. The doxology to the Lord's prayer is not found in any of the oldest manuscripts in Mat. 6; 13; just as all omit it in Luke 11:4. But in later times, the prayer having come into general use in the church service, was closed with the doxology, and with that addition was copied into the later manuscripts of Matthew.

In 1862, and 1865, the American Bible Union, of New York city, published a first, and a second revision of the English New Testament, under the direction of Dr. T. J. Conant, following the revised Greek text, so far as it was then settled. That society is now preparing a third revision, from the completed text of Tregelles and Tischendorf, in the current English of the present day. The Canterbury diocese of England, is also employing revisers for a similar purpose; but they propose retaining the antiquated English of the common version, except where it cannot be readily understood.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 45. CHICAGO. JUNE 10, 1873. WHOLE NO. 476.

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Association.
85 West Lake Street, CHICAGO

Chronology.

BY N. H. BARBOUR.

The chronology of Bishop Usher, as found in the margin of our Bibles, makes the human race 5,876 years old, with the end of the Jewish year corresponding with the year 1872, which ended on the 28th of last March, A. D. 1873. Hence, according to Usher, it will yet take 124 years to complete the six thousand.

Now, there is a discrepancy between Usher and the Bible, of just 124 years. One hundred during the time of the judges, eighteen at the captivity, and six during the reign of the kings; all of which I will point out.

Thus, from the sending of the spies B. C. 1490 (see his chronology of the event over Naem. 13:2), to the death of David, B. C. 1015 (see Chron. of 1st Chron. 29:27), is 475 years. Which leaves, as I will show by diagram, just 350 years for the anarchy, judges, etc., instead of 450. The spies were sent B. C. 1490, from which to the division of the

land was forty-five years (see Joshua 14:7-10.)	A period of 475 years.		45
Then came the anarchy, judges, etc.		Time of the judges.	X.
Saul reigned 40 years. (Acts 13:21.)		S.	40.
David reigned 40 years. (1st Chron. 29:27.)		D.	40
Total, x plus			125

years, from sending of the spies to the death of David. Take the 125 years from the 474 and it leaves, as you perceive, 350 years for X, or the time of the judges; which, according to the best evidence, should be 450 years.

"He divided their land unto them by lot, and after that he gave unto them judges, about the space of 450 years, until Samuel the prophet." (Acts 13:20.)

Three hundred and fifty is not "about four hundred and fifty years." The 450 years is given in the Book of Judges in nineteen short periods. It is given by God, and given as chronology, and adds up for us 450 years, just as it did for St. Paul.

The reign of the thirteen judges was scattered over this "space of four hundred and fifty years," but did not cover it all, as there were six intervening periods, during which they had no judges, but were under their enemies. Hence, Paul might well say about 450 years under the judges, since they did not cover it all; but that the space of time was just 450 years we have the evidence of these nineteen periods of time which make that amount, backed as it is by Paul's testimony.

The next place I will notice where Usher differs from the Bible, is one of eighteen years at the captivity of Jerusalem. He begins the "seventy years captivity" in the fourth year of the reign of Jehoiakim, instead of the eleventh of Zedekiah. Jehoiakim reigns eleven years, and Zedekiah, their last king, reigns eleven years. (See 2 Chron. 36:5 and 11.) There were a number of times when the Babylonians came against Jerusalem and carried away captives. Once in Manassah's day (See Chron. 33:11); again in the fourth year of Jehoiakim; again on his successor, Jehoiachin, who reigns three months (2 Chron. 36:9), and again in the eleventh year of Zedekiah, when the city was taken and burned. (See ver. 19.)

Now, the question is, when did "the seventy years" captivity begin? If where Usher places it, in the fourth year of Jehoiakim, then it began eighteen years before the city was destroyed. Those who begin it there base the argument on Jer. 29:1-10.

By reading you will perceive that God is talking to those who were then in captivity, prior to Zedekiah's reign. And it certainly does seem plausible that the seventy years should commence with the captivity of those to whom he was then speaking. "For thus saith the Lord, that after seventy years he accomplished at Babylon, I will visit you and perform my good word towards you in causing you to return to this place." (See ver. 10.)

This construction looks plausible, I admit; and if there was nothing opposed to that view it would be a perpectly fair assumption that the seventy years' captivity, foretold by Jeremiah in chap. 25, began with this earlier captivity. But there is a positive declaration to the contrary, which must be accepted, and, before which, all mere assumption must give way.

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"He Shall Never See Death."

EDITOR TIMES:—As before remarked, a thorough investigation has convinced me that men *may* and *must* and *do* exist when dead. That they *may* exist is taught by reason in the study of man's nature; that they *do* exist appears from the decisive testimony of the Bible; that they *must* exist is plain from the demands of reason as applied to Bible doctrine.

A digression from the logical order may here be allowed to give first, a proof or two from Scripture that men do exist when dead, in order to meet an inquiring correspondent of yours in this very week's number, (May 20.) He discusses John 8:51, 52 and kindred passages with great fairness, and arriving at no certain conclusion, he closes by calling for light.

ONE EXPLANATION.

He begins by stating the view of a previous writer in THE TIMES, that Jude 11:26 is to be explained thus: "And whosoever liveth [at the second advent] and believeth in me, shall never die." This interpretation is referred to by Whitmore, (Doct. of Immort., p. 160), but is entirely untenable for the following reasons:

1. On this occasion of raising Lazarus, it is not to be supposed that Christ went into the particulars of the long future resurrection to which Martha referred, instead of bringing her mind back to his *present working*, as he evidently meant to do.

2. The distinct excepting of the last generation of the earth from death, is only on one occasion referred to in the New Testament, namely, by Paul; and Christ never alluded to such details.

3. For Christ to take pains to inform Martha that those who stay alive will not die, would be a mere truism, unworthy of him and of no consequence to her.

4. The expression of Christ is not full enough to describe any such future event. He does not say, "He that shall be living at my coming," but "he that liveth"—now.

5. To give it that interpretation requires the previous clause also to be understood in an unwarranted way, viz.: as speaking of one dead at the coming of Christ, when he evidently means one dead then, as Lazarus was dead.

6. Even if it could be so understood it would not help the view of no soul existent in death; for it still asserts that one though dead, (like Lazarus), yet "believeth," now believeth when dead; which makes the dead still to be actively exercising faith, not be extinct, as alleged.

7. But the greatest of all reasons for not accepting this very difficult and forced view of the passage is, that after all there remain still other passages of the kind equally explicit which cannot thus be got rid of. Your correspondent rightly says that this interpretation cannot be applied to John 8:51, 52. Here there is not, and cannot be, any allusion to the second coming, but Christ certainly says of every disciple, "He shall never see death"; by which Christ meant one thing, and the Jews evidently understood another thing, as your correspondent says.

ANOTHER ATTEMPT.

What did Christ mean to say? Plainly he used the word *die* in a sense different from the physical death understood by the Jews. But you, who believe that there is no other except physical death, feel obliged to find some other explanation of the Jews' misunderstanding of Christ. And as he could not refer to the second advent, that explanation being forbidden, Mr. Whitmore, (p. 160) adopts this as the only other resort, namely: that instead of "never" Christ meant "not forever"; i. e., a believer "shall not die forever," or "shall die but not forever" —he shall be raised again.

Your correspondent thinks of the same resort, and asks of those who understand Greek whether such a view is not admissible, suggesting that only in that case can he get along with the passage, as in harmony with this view of no existence for the dead. We reply the Greek will *not* allow this meaning.

The expression is, "not *eis-ton-aiona*," i. e., "not *to the world age*," or "not ever," or "never"—signifying *occurrence* as opposed to "ever." It occurs seven times in the New Testament; and in no case can it denote continuance or "not forever"—John 4:14, "He shall never thirst, but the water ....shall be in him," etc. (How absurd to say that with water in him he shall not thirst forever!) John 13:8: "Thou shalt never wash my feet.... if I wash thee not," etc.: (how absurd the proposal to wash his feet forever or not forever!) Mark 3:29, "Hath never forgiveness, but is in danger," etc.; (how absurd to say "hath forgiveness but not forever!) So it must be *never* in the four remaining cases before us: John 8: 51, 52. 10: 28; 11: 26. To denote "not forever," or continuance as opposed to "forever," the expression would be as in Mat. 26: 11, "the poor ye have always, but we not always," (*pantote* and *ou pantote*.)

Moreover, even if the expression "to the world-age" be here rendered "forever," yet its connection with the momentary verb "see" death, and the Greek order of the sentence, confine it to the meaning *ever*, thus: "death he shall not see [even] forever." Indeed, in some copies the last expression is left off, (see Griesback;) and this passage compares with chapter 6: 50, "a man may eat thereof and not die." This last verse is perfectly decisive, that Christ meant to say absolutely his disciples should *not die*, ever at all, in the sense he used the word death.

EVIDENT ENTITY.

But even without resorting to the Greek, your correspondent can easily see that the proposed change of the reading is both inadmissible and unavailing. For, he himself observes, "It is evident that the Jews understood Jesus to mean, that they who should keep his sayings, should never die in any sense, whether physical or otherwise." That is, they understood the expression used by Christ as meaning "never die," not as meaning "not die forever." And did not *he* mean the same?

Must not those Jews have understood what the expression of Christ meant grammatically and in the literal sense of the words? It is, and must be, conceded that the account here given of their understanding of his expression is accurately put, as "never die." And as they could think of no other meaning to give it, (or their difficulty would have been over,) must not that very same expression as Christ used it, have that same meaning "never die"? Or, to put the point in another form: Christ, in his remark, and the Jews, in their objection to it, both used the same expression, so that as they in using it meant "never die," and could mean nothing else, therefore he in using it could mean nothing else. If you suppose that he used the expression in an ungrammatical sense, so that they did not, and could not, understand it as he meant it, then you accuse him of an inaccuracy and ignorance of language, or of a purposed deception and play upon words, which is entirely unallowable.

Christ and the Jews then, must have understood the phrase alike. And this fact makes the proposed change, even if it were admissible, to be entirely unavailing for the purpose designed. For if they understood him as saying "he shall not die forever," but shall be raised again, then there is not only no way to account for their astonishment over their own doctrine of resurrection, but moreover, their whole language still remains inexplicable. They answered "Now we know that thou hast a devil; Abraham is dead, and the prophets, and thou sayest if a man keep my sayings, he shall" not die forever, but be raised, (according to this view;) "Art thou greater than our father Abraham who is dead? and the prophets are dead; whom m[illegible] thou thyself?" But what though they were dead; was not that the very way to their being raised, as Christ taught and they believed? How is it possible to explain any of their language or surprise on the supposition that they understood him as referring to resurrection or not dying forever? Your correspondent concedes that it is not possible, and all must concede it.

That Christ could not mean this is moreover evident from the fact that if the expression were "he shall not die forever," it would represent death as a continuous state, existing on the individual until the resurrection; whereas, Christ expressly says "he shall not see death" at all, (that death of which he speaks,) or as the Jews express it, "he shall not taste of death" in the least, which is the farthest possible from expressing an actual dying and long continuance in death, with only deliverance at the end.

Still further, this not seeing death is predicted only of the believer; whereas, the physical dying and remaining dead until raised again is true of all, believers and disbelievers; so that physical death could not be spoken of here. It must be only spiritual death that is thus denied of spiritual persons alone; otherwise, you make Christ teach that unbelievers will die forever, and never be raised! But, suppose it be asked Even if Christ is not speaking of the first death physical and the resurrection from it, still may he not be speaking of the "second death" physical, and denying that concerning the believer? Answer: If Christ had meant the "second death," he would have said so, as John does in Revelations; but his language which alludes to but one single death, (and being Aorist, not future, can have no remote reference—see Winer's N. T. Gram., p. 3, ch. 56, sec. 3:) is utterly incapable of such a meaning. Moreover, that sense given to it, would leave the same impossibility of explaining the answer of the Jews. If it were possible to understand Christ as referring to a second death, then the Jews, seeing that he had not denied a first death to any, would not have adduced the first death of Abraham and the prophets as having anything to do with the matter and would not have been astonished at him as having a devil.

THE TRUE SOLUTION.

Thus certain is it, from every view of the case, that Christ could not mean anything but as our version reads, "he shall never see death." And there could be no mistake of the expression "never" on the part of the Jews. How then, did they misunderstand Christ? The case is plain. The word *die* had, besides the physical sense, another meaning, which the Jews ought to have understood, and would have understood from their own Scriptures had they not been willfully blinded. Christ, with fairness, used that other meaning, referring (as he often did) to spiritual death or separation from him: although they, in their blindness, could think of nothing but bodily death, or separation from the body.

"Abraham is dead, and the prophets are dead," they said. But they forget what Moses had recorded: "I have set before you life and death; that thou mayest love the Lord thy God....for he is thy life." (Deut. 30: 18, 19, 20.) "The just shall live by his faith." (Hab. 2: 4.) "I am the God of Abraham, and the God of Isaac, and the God of Jacob." (Ex. 3:6, 15, 16.) That is to say, they "all live unto God" by faith. (Lk. 20: 38.) Though they are dead in body. "Your hearts shall live that seek God." [(Ps. 69: 32.) "He shall surely live, he shall not die." (Ezek. 18:21, 28.) That is to say, never shall the righteous die from their life in God. Of course then, they must exist even when dead from the body. This authorized Old Testament sense of *die* the Savior here uses, (as he and the apostles continually do), but the gross-minded Jews (like some others) took it only in a physical sense, and so were sadly perplexed. Even thus it was that Christ met the Sadducees in Luke 20 : 38, as I will show next time, if you please, referring to your editorial views of last week.

This view makes all plain, both here in John 8: 51, 52, "he shall never see death," and also in Jude 11: 26, "he shall never die," and in John 10:28, "they shall never perish," and in John 6:50, "a man may eat and not die." How does it do to read, "I give unto them eternal life, and they shall not perish forever," i. e., they shall perish but not forever, even after they are in possession of "eternal life," which he here says "I give unto them" now! How does that agree with what follows? "Neither shall any [one Gr.] pluck them out of my hand," i. e., even for a moment. And how does this doctrine of a temporary perishing of the godly agree with other Scripture, or with the all-satisfying hopes and promises of the blessed gospel? What a letting down is this of these grand glorious assurances of Christ! Is it indeed an improvement on the common view held in the church?

Jesus Christ teaches that belief in him secures in permanence the Old Testament promise, "he shall surely live, he shall not die," he shall not die from his life in God. I think it is impossible to escape this demonstration of existence to a saint when physically dead, were there no other passage in the Word of God. "He shall never see death." Blessed Word! By it we conquer.

Yours truly,
S. B. GOODENOW.

REMARKS.

We have very carefully considered all the criticism and argument pro and con touching different views taken of the above passage (John 11: 25); and no sooner does the dust and smoke of battle pass away than we feel more than ever convinced that the simple meaning of Christ is, that all believers who may have died shall, in the resurrection, be raised to an immortal life; and all living when he comes will enter upon it without dying. His raising Lazarus from the dead is a standing demonstration that he is indeed the resurrection and the life, and will at the last day fulfill all he hath promised.

Jesus plainly declares that "Lazarus is dead." Martha tells him "if thou hadst been here my brother had not died." Christ comforts her by saying "thy brother shall rise again." She replies I know he shall rise again in the resurrection at the last day." Jesus says to her "I am the resurrection and the life"—the very one who is to raise the dead—"He that believeth in me," he says, "though he were dead," —though he like Lazarus should die— "yet shall he live"—be raised up again from the dead. "And whosoever liveth and believeth in me"—but at what period? Evidently the one just spoken of, "the resurrection at the last day"— "shall never die." Just as Paul says of those "who are alive and remain." "We shall not all sleep," or die.

All is plain, natural, and literal; and the six points made by our brother to prove the words cannot mean this, are borne away like the dust thrown into the stream, leaving it clear as ever.

It is no objection that this interpretation cannot be applied to John 8:51, 52; it ought not to be. It is very certain that our savior here is speaking of a death beyond that of this present mortal body. A death from which faith in him saves us, securing to us the blessing of eternal life.

In John 0:40 our Savior says "this is the will of him that sent me that every one that seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." This everlasting life is to be inherited, entered upon, in the resurrection at the last day, not before. Four times over our Savior specifies this fact in connection with his promise of "everlasting life," "shall live forever," and "not die." This is to be fulfilled in the resurrection. But all are to be raised from the dead: some raised to everlasting life, never to taste death, and such are they who keep Christ's sayings; and others will be raised to condemnation, to receive the wages of sin which is death, the loss of life and being. To give this life, and save from this death, was Christ's great mission to earth. Such a life and death admit of no comparison. And for the Son of God, on such a mission, to say that he who shall keep my sayings shall never taste death, needs no qualification as to its meaning. As to the Jews not understanding him, was no uncommon thing.

To quote such Scriptures as, "I have set before you life and death," "For he is thy life," "The just shall live by his faith," "Your hearts shall live that seek God," "He shall surely live, he shall not die," etc., to prove that dead men are still alive, will be all lost on Advent readers; not so much because our readers are so "gross-minded," but as a people, more than most others, they search the Scriptures for themselves, comparing spiritual things with spiritual.

The use of a term to prove that a promise is now fulfilled, instead of yet future, is quite unreliable argument. The resurrection and judgment is the time clearly specified when the saints shall receive the gift of eternal life. And to argue that it is already bestowed because Christ says, "I give unto them eternal life," is as fallacious as to claim because Isaiah says "Unto us a child is born, unto us a son is given," that the first advent took place in his time; or because Christ with the Sadducees uses the language "but that the dead are raised," proves the resurrection passed already. God, who raiseth the dead, calleth things that are not as though they were.

As a criticism on the text (John 11: 20; 8:51,) we offer for consideration that of Prof. Ives, of Yale College, in his late work, "The Bible Doctrine of the Soul," p. 38: "It should be noticed that sometimes the ambiguity is not in the original text, but is caused by the translators' choice of words....For instance, in John 11: 26, Jesus says 'he that liveth and believeth on me shall never die.' But the believer does die; *he*, no more than any other, is exempt from the first death. It must mean then, you reason, the second death; but why did not Christ say which he referred to? He did! The Greek is, he shall not, not (two negatives in Greek more emphatic,) die, *eis ton aiona*, to the *aeon*, to eternity; i. e., literally, 'the believer shall not indeed die eternally.' So John 9:51, 'he shall never see death,' is, 'he shall not indeed see death to eternity,' he shall not see the eternal death."

A STORY is told of a great captain, who, after a battle, was talking over the events of the day with the officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," said he, "you are all mistaken. The best man in the field to-day was a soldier, who was just lifting his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking a blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day." And nothing pleases God so much as absolute and unhesitating obedience.

Old Age.

It is seldom, says the *Friend's Intelligencer*, we see as beautiful a tribute to he worth of "old age" as is contained in the following, which recently appeared in one of our city periodicals, and is now offered for republication in our columns:

Not long since a good-looking man n middle life came to our door asking or "the minister." When informed hat he was out of town he seemed lisappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother, and as his place used to be her home, and ny father lies here, we have come to ay her beside him."

Our hearts rose in sympathy, and we aid, "you have met with a great loss."

"Well, yes," replied the strong man vith hesitancy: "a mother is a great ss in general; but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown s weak as her body, so that she was no omfort to herself and a burden to verybody. There were seven of us, ons and daughters, and as we could not nd any body who was willing to board er, we agreed to keep her among us year about. But I've had more than y share of her, for she was too feeble be moved when my time was out, nd that was three months before her eath. But then she was a good nother in her day, and toiled very ard to bring us all up.

Without looking at the face of the eartless man, we directed him to the ouse of a neighboring pastor, and returned to our nursery. We gazed on e merry little faces which smiled or rew sad in imitation of ours—those ttle ones to whose ear no word in our nguage is half so sweet as "mother" —and we wondered if that day could er come when they could say of us, She has outlived her usefulness; she no comfort to herself, and a burden everybody!" and we hoped that before such a day would dawn we might be ken to our rest. God forbid that we ould outlive the love of our children! ather let us die while their hearts are part of our own, that our grave may watered with their tears, and our ve linked with hopes of heaven.

When the bell tolled for the mother's urial we went to the sanctuary to pay ur token of respect for the aged stranger, for we felt that we could give her emory a tear, even though her own ildren had none to shed.

"She was a good woman in her day, nd toiled hard to bring us all up; she as no comfort to herself, and a burden to everybody else."

These cruel, heartless words rang our ears as we saw the coffin borne p the isle. The bell tolled long and ud, until its iron tongue had chronicled the years of the toil-worn mother. ne—two—three—four—five. How early, and almost merrily, each stroke ld of her once peaceful slumber in er mother's bosom, and of her seat at ightfall on her weary father's knee. ix—seven—eight—nine—ten, rang out e tale of her sports upon the greenward in the meadow and by the brook. leven—twelve—thirteen—fourteen—fteen, spoke more gravely of school ays, and little household joys and ares. Sixteen—seventeen—eighteen, ounded out the enraptured visions of naidenhood and the dream of early ove. Nineteen brought us the appy bride. Twenty spoke of the young mother, whose heart was fu o bursting with the new-sprung love which God had awakened in her bosom. And then stroke after stroke old of her early womanhood—of the ove, and cares, and hopes, and fears, nd toils through which she passed during these long years, till fifty rang out harsh and loud. From then to sixty each stroke told of the warmhearted mother and grandmother, living over again her own joys and sorrows in those of her children and children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize; but hark! the bell tolls on! Seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no one place seems like home. She murmurs in a plaintive tone, and after all her toil and weariness it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four—ah! now she is a second child—now "she has outlived her usefulness, she has ceased to be a comfort to herself or anybody;" that is, she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lonely forest, and echoing back from the "hill of the dead," eighty-nine! There she now lies in the coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance, we fancied also an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's word's, "She was a good mother in her day.

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair was silvery white. He read several passages of scripture expressive of God's compassion to feeble men, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promise when heart and flesh should fail them. Then he said, "The eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk and gazing intently on the coffined form before him, he then said reverently, "From a little child I honored the aged, but never till gray hairs covered my own head did I know truly how much love and sympathy this class has a right to demand of their fellow creatures. Now I feel it. Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all her descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy bride; that she has passed most of her life toiling, as only mothers ever have strength to toil, until she had reared a large family of sons and daughters; that she left her home here, clad in the weeds of widowhood, to dwell among her children, and that, till health and vigor left her, she lived for you, her descendants.

You, who together have her love, and care, know how well you have requited her. God forbid that conscience should accuse and of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your words and your example before your own children, for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the 'evening of life,' that you may never say in the presence of your families nor of Heaven, 'Our mother has outlived her usefulness; she was a burden to us.' Never, never, never; a mother cannot live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosom, and call forth by her helplessness all the noble, generous feelings of their nature."—*Christian Era.*

Have Courage.

It conduces much to our content if we pass [illegible] those things which happen to our trouble, and consider what is pleasing and prosperous, that by the representation of the better or worse may be blotted out. If I be overthrown in my suit at law, my house is left me still and my land, or I have a virtuous wife, or hopeful children, or kind friends, or good hopes. If I have lost one child it may be I have two or three still left me. Enjoy the present, whatsoever it may be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward toward tomorrow's events you are in a restless condition; it is like refusing to quench the present thirst by fearing you shall want drink the next day. If tomorrow you should want, your sorrow would come time enough though you do not hasten it; let your trouble tarry till its own day comes. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly, for this day only is ours. We are dead to yesterday, and not born to the morrow.—*Jeremy Taylor.*

RALPH WELLS says he once asked a little child how she came to be a Christian, and was answered:

"Why, I just saw the door open, and I went in."

Who could give a better reason for entering the fold?

Our English Letter.

GREAT SECOND ADVENT CONFERENCE.

(Continued.)

Tuesday, the second day of the Conference, was not so interesting as the meeting held on the evening previous. Not being able to attend myself in the morning, I engaged a young brother to report the speeches; but, on looking over his notes, think it will scarcely compensate either your subscribers for reading, or your correspondent for copying them. I may, however, give you a few extracts of at least moderate, if not novel, interest. The principal speaker of the evening was Mr. C. Skrine. He opened his address with a loving and beautiful eulogy of the late Mr. Pennefather, lingering on his graces, and his ever-earnest and unflagging interest in the joyful hope of his Lord's return. And, Mr. Skrine remarked, the Lord's return was an event so delightful and glorious as to deserve to engross the attention not only of the deceased but of all men. Speaking of the judgment's coming on the world of the ungodly, he thought the deluge a type of them, and a key to their understanding. God gave three distinct warnings to the world in Noah's age. The first referred to the cessation of the Spirit's strivings: "My Spirit shall not always strive with man." The second was heard in the sawing of the planks, and the blows of the hammer, in the preparation of the ark; which was done in obedience to the command of God which said: "Make thee an ark of gopher wood." The third was the doom of all men, as well as their warning: "Come thou, and all thy house, into the ark." O, how solemn, how portentious this warning! It told of a world shut out of the ark, and left exposed to the fury of God's wrath. As soon as Noah was in the ark, dark clouds gathered in the horizon, sounds of thunder smote upon the silent air, and angry lightnings flashed. The fountains of the great deep were broken up; the flood-gates of heaven opened and torrents of water poured down for days without abatement, and destroyed man from the face of the earth; "all in whose nostrils was the breath of life of man and beast." This is a type of the end of our age. The taking away of the Church of God will mark the ending of the strivings of God's Spirit with men. Preparation for that event forewarns the world, even now, of its certainty. Noah is typical of the Church of God. Ere the wrath comes they, will be as he, shut into the Ark. The Church will be taken away before the day of trouble "the tribulation, the great one." [illegible] gured the church. He was t [illegible] om the midst of a *godless* world. So the church will escape from the world of sinners, and from the desolating blasts of the time of trouble yet in the future. Mr. Skrine continued his speech at some length on a personal anti-christ to come, and the Jews and their future history, winding up with a refutation of the prophetic year-day system of interpretation.

In the evening of Tuesday, long and somewhat tedious addresses were given, which were not, however, entirely void of interest.

W. Edwards was the first speaker. He professed to treat on the subject: "The Times of the Gentiles;" but I confess my disappointment with his elucidation of the theme. He was astray, evidently, in some of his remarks. [illegible] arguing for the return of the Jews [illegible] ment as a nation in and their re-establishment [illegible] "*the land* Canaan, it suited him to say that [illegible] promised to the seed of Abram had never been given them. But evidently he had not taken notice of, or had forgotten, the words of Joshua (ch. 21:43-45), where he distinctly says "The Lord gave unto Israel ALL THE *land* which he sware to give unto their fathers; and they possessed it, and dwelt therein" He mixed up the promises made respectively to Abram and Abraham—for the seed of his body and for those of "like precious faith" as he had! Yet he made some good remarks. God had given, said he, the world to four different persons, individually; Adam (Gen. 1); Noah (Gen. 1); Nebuchadnezzar (Dan. 2); and Jesus, in many passages. Respecting the latter the Devil anticipated God. It was proposed by Deity that Jesus should receive the kingdom, dominion, etc., as a reward for his sufferings; but Satan offered them him *without suffering*—for nothing but the obeisance of the Saviour, and his acknowledgement that the Devil was the giver. This was where the trial lay: would he have it for nothing from Satan? or, would he give his soul for it? He would have it only as God ordained, at the cost of his life, and Satan was thereby defeated. He believed that there would yet come up a trinity of evil ones on the earth. They would be the contrast of the trinity of holy ones. (He is evidently a Trinitarian.) This trinity of evil beings, whom he denominated "the trinity of hell," would consist of the dragon, the beast and the false prophet. The beast is to set up an image in Jerusalem, the literal city, and the false prophet is to command worship; but some will refuse to pay divine honor to the image, and fall on that account. Scriptures were referred to for the future of the Jews, picked at the will of the speaker, and made to dove-tail together. There are to be no *national* judgments after the resurrection, only individual. And the heavenly Jerusalem is to come down from God and be as a shining canopy over rebuilt earthly Jerusalem. There is to be a Millenium, and there will be judgment during the millenium. No dew is to fall on the wicked. The saved nations will be subject to temptations, but not from without; *i. e.*, from Satan; but only from the suggestions of their own depraved, unrenewed hearts.

Mr. Dalton followed this up with remarks on the first two verses of the 12th of Daniel. It was a rehearsal of the troubles coming on the Jews, when, as he said, they are restored to their own land, and their salvation by Michael and Christ.

S. A. Blackwood said it was not alone necessary that we should be instructed in the details of events happening at the second advent of Jesus, but our own hearts must be warmed, and our consciences enlightened by that solemn and grand event, that we might better occupy our positions as servants, so he should refrain from going into more details and speak of the influence it should have on our lives. It should send us home more prayerful and watchful of our actions. Prophecy is written as in cypher; and using various keys of interpretation, some differences existed among students in respect to conclusions. Within the last thirty or forty years the study of this interesting portion of revelation had greatly increased, and if we did not hear in this the cry, "Behold, the bridegroom cometh; go ye out to meet him," we heard at least the distant whisper of it. Signs of the glorious Epiphany are now manifold. It is not a sign here and another there; a single leaf falling now and again; a solitary swallow departing, but the signs were thick as the buds on a budding tree in the time of spring. Signs existed in masses, and they are thickening daily. And what attitude would the Lord have us assume in this day, marked by the many signs of His approach? It was answered in Luke 21, where Jesus says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares." O what need there is for this caution! When we are overcome only for a time, say a brief hour or even moment, with self indulgence, we are not and cannot be looking out for the Lord. But to return to the signs. They said "The Lord is at hand." There are signs chronological, political, social and religious. But in the midst of all, if the cares of life are allowed to gain the mastery over us they dim our eyes that we cannot see them. Noah was ready for salvation. Not so, Lot. He had got down into Sodom. If he did not himself fall into immorality, he lived in an immoral atmosphere. These are types of the people of God in the end of this age. Noah prefigured the ready part of the Church; Lot the unready. How many there are to day as Lot, down in the mists of Sodom. Of the people of God, now, in the time of the end, some will be just saved, while others will go into the kingdom with abundant entrance. Therefore the injunction: "Take heed to yourselves." The people of Noah's day were preached to; but they absolutely knew not. And many of this day are like them. They *hear* of coming judgments; but they are too busy to take notice or understand what they hear, so that our cotemporaries know not. "They know not *until the day*," and then [illegible] to be saved. How like the men [illegible] now! The world looks at the [illegible] of professing Christians, and seriously doubts if they believe in the sudden and speedy return of the Lord. They see their love of ease, dress, and sin, and they ask: "Do these people *believe* what they profess to?" What do *our* lives testify? Are *we*, like servants, ready? What effect is it daily having on us? How necessary the caution and injunction, "Take heed to yourselves." "And now, little children, abide in Him: that, when He shall appear we may have confidence, and no be ashamed before Him at his coming." (1 John 2:28.) The Lord says: Watch—Work—Pray—Abide. The four go sweetly together, and make a happy life; they make one ready to see Jesus any moment. And He will come back. He only waits for the *elders* of the people, and the *priests* to ask Him to return. (See 2 Sam. 19:11.) He only waits for His "brethren," His "flesh and His bones" to call for Him. (Ver. 12.) The speech of "all Israel" has come to the Great David; but now he waits the loud call of his "flesh and his bones." "O why, wherefore are ye the last to bring back the King?" Arouse thee! Church of the living God, and call for thy Lord, saying: "Come quickly." The creation is groaning; and are you not *the last* to bring Him back? O may your hearts be bowed as the hearts of the men of Judah (v. 14), and send ye up your welcome to Jesus, saying: "Return thou,' and all thy servants." So shall the King return. David waited for the desires of his people; and it seemed to the speaker that Jesus waited for the same. Then his prayer would be that their hearts might be directed to the coming of the Lord. "Send word to the King to return. He is ready for it. Send!"

Iowa Conference.

Pursuant to notice the third Quarterly Meeting of the Deep Creek District commenced in Thompson's Hall, Friday evening, May 23d. Preaching by Eld. J. Janes. Had a a good time. Conference called to order at 3 P. M. on the 27th. The President being absent Eld. M. Chandler was called to the chair.

Ministers present were C. W. Pitcher, M. Chandler, G. W. Woodard. Visiting brethren, Eld. J. Ridley, of Manchester, and Eld. J. Janes, of Strawberry Point. Sr. Janes was also present. Delegate of Iron Hill Church, A. Rabb.

The Secretary not having the minutes of the last meeting with him the reading of them was postponed.

Report of Ministers.—Br. C. W. Pitcher reported having done all he could under the circumstances to promote the cause. Had preached in various places, and reported a great interest in the people to hear the Word of Life in this part.

Br. M. Chandler reported having done what he could, considering poor health.

Br. Ridley reported that he had preached in Manchester once in every two weeks, also preached in other places. Had kept up prayer and covenant meetings, and the Lord had blessed his labors.

Br. Rabb reported the cause considerably run down with the church at Iron Hill. Had done what he could to keep up weekly prayer meetings.

Br. Woodard reported a good interest in Fairfield, and was determined to do what he could to prepare sinners for the judgment.

Br. and Sr. Janes reported having done what they could under the pecuniary circumstances they were [illegible]

Adjourned to 7 [illegible]

Conference called to order, Eld. P. S. Buck in the chair.

The following resolution came before the Conference:

WHEREAS, As there is business of vital importance to be transacted at the June meeting of the Advent Christian Publishing Association, to be held in Chicago, therefore,

Resolved, That Eld. M. Chandler be sent as a delegate to the aforesaid meeting, if sanctioned by the official board.

Adjourned to 9 A. M. on the morrow.

Conference called to order on Sunday forenoon, Br. P. S. Buck in the chair. During conference Br. C. W. Pitcher presented himself for ordination. After quite a discussion as to whether it was constitutional to ordain at Quarterly Meetings, it was decided that a committee of three be appointed to lay it before the official board of the annual Conference, and consider the case. The committee was as follows: Brs. J. Janes, M. C. Chandler and G. W. Woodard.

It was decided to hold our next Quarterly Meeting at Iron Hill, about the first of July.

Preaching Saturday evening by Eld. P. S. Buck. Sunday at 10 o'clock had a love feast. It was a glorious meeting. Preaching at 11 by Sr. Janes, at 3 by Br. Janes, and in the evening by Br. Ridley. A good interest was manifested throughout the meeting.

C. W. PITCHER.

Old Age.

It is seldom, says the ***Friend's Intelligencer***, we see as beautiful a tribute to he worth of "old age" as is contained in the following, which recently appeared in one of our city periodicals, and is now offered for republication in ur columns:

Not long since a good-looking man n middle life came to our door asking or "the minister." When informed hat he was out of town he seemed lisappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother, and as his place used to be her home, and ny father lies here, we have come to ay her beside him."

Our hearts rose in sympathy, and we said, "you have met with a great loss."

"Well, yes," replied the strong man with hesitancy: "a mother is a great ss in general; but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown s weak as her body, so that she was no comfort to herself and a burden to everybody. There were seven of us, ons and daughters, and as we could not nd any body who was willing to board er, we agreed to keep her among us year about. But I've had more than y share of her, for she was too feeble be moved when my time was out, nd that was three months before her eath. But then she was a good other in her day, and toiled very ard to bring us all up."

Without looking at the face of the eartless man, we directed him to the ouse of a neighboring pastor, and returned to our nursery. We gazed on e merry little faces which smiled or rew sad in imitation of ours—those ttle ones to whose ear no word in our nguage is half so sweet as "mother" -and we wondered if that day could er come when they could say of us, She has outlived her usefulness; she no comfort to herself, and a burden everybody!" and we hoped that bere such a day would dawn we might be ken to our rest. God forbid that we ould outlive the love of our children! ather let us die while their hearts are part of our own, that our grave may watered with their tears, and our ve linked with hopes of heaven.

When the bell tolled for the mother's urial we went to the sanctuary to pay ur token of respect for the aged stranger, for we felt that we could give her emory a tear, even though her own ildren had none to shed.

"She was a good woman in her day, d toiled hard to bring us all up: she as no comfort to herself, and a burden to everybody else."

These cruel, heartless words rang our ears as we saw the coffin borne p the isle. The bell tolled long and ud, until its iron tongue had chronicled the years of the toil-worn mother. ne—two—three—four—five. How early, and almost merrily, each stroke ld of her once peaceful slumber in er mother's bosom, and of her seat at ightfall on her weary father's knee. ix—seven—eight—nine—ten, rang out he tale of her sports upon the greenward in the meadow and by the brook. leven—twelve—thirteen—fourteen—fteen, spoke more gravely of school ays, and little household joys and ares. Sixteen—seventeen—eighteen, ounded out the enraptured visions of maidenhood and the dream of early ove. Nineteen brought us the appy bride. Twenty spoke of the young mother, whose heart was fu o bursting with the new-sprung love which God had awakened in her bosom. And then stroke after stroke old of her early womanhood—of the ove, and cares, and hopes, and fears, nd toils through which she passed during these long years, till fifty rang out harsh and loud. From then to sixty each stroke told of the warm-hearted mother and grandmother, living over again her own joys and sorrows in those of her children and children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize; but hark! the bell tolls on! Seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no one place seems like home. She murmurs in a plaintive tone, and after all her toil and weariness it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four—ah! now she is a second child—now "she has outlived her usefulness, she has ceased to be a comfort to herself or anybody;" that is, she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lonely forest, and echoing back from the "hill of the dead," eighty-nine! There she now lies in the coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance, we fancied also an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's word's, "She was a good mother in her day.

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair was silvery white. He read several passages of scripture expressive of God's compassion to feeble men, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promise when heart and flesh should fail them. Then he said, "The eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk and gazing intently on the coffined form before him, he then said reverently, "From a little child I honored the aged, but never till gray hairs covered my own head did I know truly how much love and sympathy this class has a right to demand of their fellow creatures. Now I feel it. Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all her descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy bride; that she has passed most of her life toiling, as only mothers ever have strength to toil, until she had reared a large family of sons and daughters; that she left her home here, clad in the weeds of widowhood, to dwell among her children, and that, till health and vigor left her, she lived for you, her descendants.

You, who together have her love, and care, know how well you have requited her. God forbid that conscience should accuse and of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your words and your example before your own children, for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the 'evening of life,' that you may never say in the presence of your families nor of Heaven, 'Our mother has outlived her usefulness; she was a burden to us.' Never, never, never; a mother cannot live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosom, and call forth by her helplessness all the noble, generous feelings of their nature."—*Christian Era.*

Have Courage.

It conduces much to our content if we pass [illegible] those things which happen to our trouble, and consider what is pleasing and prosperous, that by the representation of the better or worse may be blotted out. If I be overthrown in my suit at law, my house is left me still and my land, or I have a virtuous wife, or hopeful children, or kind friends, or good hopes. If I have lost one child it may be I have two or three still left me. Enjoy the present, whatsoever it may be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward toward tomorrow's events you are in a restless condition; it is like refusing to quench the present thirst by fearing you shall want drink the next day. If tomorrow you should want, your sorrow would come time enough though you do not hasten it; let your trouble tarry till its own day comes. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly, for this day only is ours. We are dead to yesterday, and not born to the morrow.—*Jeremy Taylor.*

Ralph Wells says he once asked a little child how she came to be a Christian, and was answered:

"Why, I just saw the door open, and I went in."

Who could give a better reason for entering the fold?

Our English Letter.

GREAT SECOND ADVENT CONFERENCE.

(Continued.)

Tuesday, the second day of the Conference, was not so interesting as the meeting held on the evening previous. Not being able to attend myself in the morning, I engaged a young brother to report the speeches; but, on looking over his notes, think it will scarcely compensate either your subscribers for reading, or your correspondent for copying them. I may, however, give you a few extracts of at least moderate, if not novel, interest. The principal speaker of the evening was Mr. C. Skrine. He opened his address with a loving and beautiful eulogy of the late Mr. Pennefather, lingering on his graces, and his ever-earnest and unflagging interest in the joyful hope of his Lord's return. And, Mr. Skrine remarked, the Lord's return was an event so delightful and glorious as to deserve to engross the attention not only of the deceased but of all men. Speaking of the judgment's coming on the world of the ungodly, he thought the deluge a type of them, and a key to their understanding. God gave three distinct warnings to the world in Noah's age. The first referred to the cessation of the Spirit's strivings: "My Spirit shall not always strive with man." The second was heard in the sawing of the planks, and the blows of the hammer, in the preparation of the ark; which was done in obedience to the command of God which said: "Make thee an ark of gopher wood." The third was the doom of all men, as well as their warning: "Come thou, and all thy house, into the ark." O, how solemn, how portentious this warning! It told of a world shut out of the ark, and left exposed to the fury of God's wrath. As soon as Noah was in the ark, dark clouds gathered in the horizon, sounds of thunder smote upon the silent air, and angry lightnings flashed. The fountains of the great deep were broken up; the flood-gates of heaven opened and torrents of water poured down for days without abatement, and destroyed man from the face of the earth: "all in whose nostrils was the breath of life of man and beast." This is a type of the end of our age. The taking away of the Church of God will mark the ending of the strivings of God's Spirit with men. Preparation for that event forewarns the world, even now, of its certainty. Noah is typical of the Church of God. Ere the wrath comes they, will be as he, shut into the Ark. The Church will be taken away before the day of trouble "the tribulation, the great one." [illegible] figured the church. He was [illegible] from the midst of a *godless* world. So the church will escape from the world of sinners, and from the desolating blasts of the time of trouble yet in the future. Mr. Skrine continued his speech at some length on a personal anti-christ to come, and the Jews and their future history, winding up with a refutation of the prophetic year-day system of interpretation.

In the evening of Tuesday, long and somewhat tedious addresses were given, which were not, however, entirely void of interest.

W. Edwards was the first speaker. He professed to treat on the subject: "The Times of the Gentiles;" but I confess my disappointment with his elucidation of the theme. He was astray, evidently, in some of his remarks. [illegible] ening for the return of the Jews [illegible] ment as a nation in and their re-establishment [illegible] "*the land* Canaan, it suited him to say that [illegible] promised to the seed of Abram had never been given them. But evidently he had not taken notice of, or had forgotten, the words of Joshua (ch. 21:43-45), where he distinctly says: "The Lord gave unto Israel ALL THE *land* which he sware to give unto their fathers; and they possessed it, and dwelt therein." He mixed up the promises made respectively to Abram and Abraham—for the seed of his body and for those of "like precious faith" as he had. Yet he made some good remarks. God had given, said he, the world to four different persons, individually; Adam (Gen. 1); Noah (Gen. 1); Nebuchadnezzar (Dan. 2); and Jesus, in many passages. Respecting the latter the Devil anticipated God. It was proposed by Deity that Jesus should receive the kingdom, dominion, etc., as a reward for his sufferings: but Satan offered them him *without suffering*—for nothing but the obeisance of the Saviour, and his acknowledgement that the Devil was the giver. This was where the trial lay: would he have it for nothing from Satan? or, would he give his soul for it? He would have it only as God ordained, at the cost of his life, and Satan was thereby defeated. He believed that there would yet come up a trinity of evil ones on the earth. They would be the contrast of the trinity of holy ones. (He is evidently a Trinitarian.) This trinity of evil beings, whom he denominated "the trinity of hell," would consist of the dragon, the beast and the false prophet. The beast is to set up an image in Jerusalem, the literal city, and the false prophet is to command worship; but some will refuse to pay divine honor to the image, and fall on that account. Scriptures were referred to for the future of the Jews, picked at the will of the speaker, and made to dove-tail together. There are to be no *national* judgments after the resurrection, only individual. And the heavenly Jerusalem is to come down from God and be as a shining canopy over rebuilt earthly Jerusalem. There is to be a Millenium, and there will be judgment during the millenium. No dew is to fall on the wicked. The saved nations will be subject to temptations, but not from without; *i. e.*, from Satan; but only from the suggestions of their own depraved, unrenewed hearts.

Mr. Dalton followed this up with remarks on the first two verses of the 12th of Daniel. It was a rehearsal of the troubles coming on the Jews, when, as he said, they are restored to their own land, and their salvation by Michael and Christ.

S. A. Blackwood said it was not alone necessary that we should be instructed in the details of events happening at the second advent of Jesus, but our own hearts must be warmed, and our consciences enlightened by that solemn and grand event, that we might better occupy our positions as servants, so he should refrain from going into more details and speak of the influence it should have on our lives. It should send us home more prayerful and watchful of our actions. Prophecy is written as in cypher; and using various keys of interpretation, some differences existed among students in respect to conclusions. Within the last thirty or forty years the study of this interesting portion of revelation had greatly increased, and if we did not hear in this the cry, "Behold, the bridegroom cometh; go ye out to meet him," we heard at least the distant whisper of it. Signs of the glorious Epiphany are now manifold. It is not a sign here and another there; a single leaf falling now and again; a solitary swallow departing, but the signs were thick as the buds on a budding tree in the time of spring. Signs existed in masses, and they are thickening daily. And what attitude would the Lord have us assume in this day, marked by the many signs of His approach? It was answered in Luke 21, where Jesus says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares." O what need there is for this caution! When we are overcome only for a time, say a brief hour or even moment, with self indulgence, we are not and cannot be looking out for the Lord. But to return to the signs. They said "The Lord is at hand." There are signs chronological, political, social and religious. But in the midst of all, if the cares of life are allowed to gain the mastery over us they dim our eyes that we cannot see them. Noah was ready for salvation. Not so, Lot. He had got down into Sodom. If he did not himself fall into immorrality, he lived in an immoral atmosphere. These are types of the people of God in the end of this age. Noah prefigured the ready part of the Church; Lot the unready. How many there are to day as Lot, down in the mists of Sodom. Of the people of God, now, in the time of the end, some will be just saved, while others will go into the kingdom with abundant entrance. Therefore the injunction: "Take heed to yourselves." The people of Noah's day were preached to; but they absolutely knew not. And many of this day are like them. They *hear* of coming judgments; but they are too busy to take notice or understand what they hear, so that our cotemporaries know not. "They know not *until the day*," and then fi[illegible] to be saved. How like the men now! The world looks at the masses of professing Christians, and seriously doubts if they believe in the sudden and speedy return of the Lord. They see their love of ease, dress, and sin, and they ask: "Do these people *believe* what they profess to?" What do *our* lives testify? Are *we*, like servants, *ready*? What effect is it daily having on us? How necessary the caution and injunction, "Take heed to yourselves." "And now, little children, abide in Him; that, when He shall appear we may have confidence, and no be ashamed before Him at his coming." (1 John 2:28.) The Lord says: Watch—Work—Pray—Abide. The four go sweetly together, and make a happy life; they make one ready to see Jesus any moment. And He will come back. He only waits for the *elders* of the people, and the *priests* to ask Him to return. (See 2 Sam. 19:11.) He only waits for His "brethren," His "flesh and His bones" to call for Him. (Ver. 12.) The speech of "all Israel" has come to the Great David; but now he waits the loud call of his "flesh and his bones." "O why, wherefore are ye the last to bring back the King?" Arouse thee! Church of the living God, and call for thy Lord, saying: "Come quickly." The creation is groaning; and are you not *the last* to bring Him back? O may your hearts be bowed as the hearts of the men of Judah (v. 14), and send ye up your welcome to Jesus, saying: "Return thou,' and all thy servants." So shall the King return. David waited for the desires of his people; and it seemed to the speaker that Jesus waited for the same. Then his prayer would be that their hearts might be directed to the coming of the Lord. "Send word to the King to return. He is ready for it. Send!"

Iowa Conference.

Pursuant to notice the third Quarterly Meeting of the Deep Creek District commenced in Thompson's Hall, Friday evening, May 23d. Preaching by Eld. J. Janes. Had a a good time. Conference called to order at 3 P. M. on the 27th. The President being absent Eld. M. Chandler was called to the chair.

Ministers present were C. W. Pitcher, M. Chandler, G. W. Woodard. Visiting brethren, Eld. J. Ridley, of Manchester, and Eld. J. Janes, of Strawberry Point. Sr. Janes was also present. Delegate of Iron Hill Church, A. Rabb.

The Secretary not having the minutes of the last meeting with him the reading of them was postponed.

Report of Ministers.—Br. C. W. Pitcher reported having done all he could under the circumstances to promote the cause. Had preached in various places, and reported a great interest in the people to hear the Word of Life in this part.

Br. M. Chandler reported having done what he could, considering poor health.

Br. Ridley reported that he had preached in Manchester once in every two weeks, also preached in other places. Had kept up prayer and covenant meetings, and the Lord had blessed his labors.

Br. Rabb reported the cause considerably run down with the church at Iron Hill. Had done what he could to keep up weekly prayer meetings.

Br. Woodard reported a good interest in Fairfield, and was determined to do what he could to prepare sinners for the judgment.

Br. and Sr. Janes reported having done what they could under the pecuniary circumstances they we[illegible]

Adjourned to 7 [illegible] M.

Conference called to order, Eld. P. S. Buck in the chair.

The following resolution came before the Conference:

Whereas, As there is business of vital importance to be transacted at the June meeting of the Advent Christian Publishing Association, to be held in Chicago, therefore,

Resolved, That Eld. M. Chandler be sent as a delegate to the aforesaid meeting, if sanctioned by the official board.

Adjourned to 9 A. M. on the morrow.

Conference called to order on Sunday forenoon, Br. P. S. Buck in the chair. During conference Br. C. W. Pitcher presented himself for ordination. After quite a discussion as to whether it was constitutional to ordain at Quarterly Meetings, it was decided that a committee of three be appointed to lay it before the official board of the annual Conference, and consider the case. The committee was as follows: Brs. J. Janes, M. C. Chandler and G. W. Woodard.

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Preaching Saturday evening by Eld. P. S. Buck. Sunday at 10 o'clock had a love feast. It was a glorious meeting. Preaching at 11 by Sr. Janes, at 3 by Br. Janes, and in the evening by Br. Ridley. A good interest was manifested throughout the meeting.

C. W. Pitcher.

Advent Christian Times.

L. C. COLLINS, EDITOR.
Wm. Sheldon, - - Associate Editor.

*.*Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, June 10, 1873.

ETERNITY.

Our twelve years old boy, now sleeping in the Brodhead Cemetery, after giving his heart to God last winter in our Brodhead protracted meeting, evinced his relish for religious themes by cutting out of newspapers, and preserving in his trunk, articles of interest to him, which were found carefully stored away after his death. As straws show which way the wind blows, so such selections show which way the mind was drifting. Among them the following poem was found, worthy the choice of a riper mind, and worthy of an insertion here, entitled:

ETERNITY.

Eternity! How long art thou!
To thee we wing our onward flight,
As flies the arrow from the bow,
As bounds the war-steed to the fight,
Fleet as the courser skims the ground,
Or winged vessel homeward bound.

Eternity! Even as a sphere
No end and no beginning shows,
No first, no last, in thee appear—
Thou hast no start, thou hast no close,
Thought's baffled pinions vainly try
To sweep thy range, Eternity.

Eternity! How long, how wide!
A ring whose ever widening round
Expanding still, as cycles glide,
Finds not, and ne'er shall find a bound.
Dread Ring! thy center's name is "Ever,"
While thy circumference is "Never."

Eternity! Thou endless day!
If once in every thousandth year
There came a bird, and bore away
A single grain from off this sphere,
Till all had vanished, hill and plain,
Eternity would still remain.

Eternity! How long thou art!
If from the eye, each thousand years,
One solitary drop should start,
Till ocean's cup o'erbrimmed with tears,
Till earth with all her hills were drowned,
Still art thou there, without a bound.

—*Wesleyan.*

Yes, long, *long* eternity, both to saint and sinner—an eternity of *gain* to the saint, but an eternity of *loss* to the sinner; the *loss* of eternal life, unfading glory, and the kingdom of God. The figures that can compute the gain of the saints, may be used to measure the eternal loss of sinners. O "*Eternity*!!!" Sinner, pause and pronounce the word, and think of its import.

THE Modoc war has come to a close by the surrender of Captain Jack and the remnant of his band. And now the question is what will be done with the prisoners.

It has been decided by the authorities at Washington that having surrendered they cannot be tried by the military, but must be turned over to the State of Oregon to be tried according to law. It is to be earnestly desired that these fiends will get their just deserts: and that they may be made to feel that murder is a crime for which Indians as well as white men are to be punished.

CAMPING.—The first day of the Wisconsin campmeeting (June 1st.) indicates a good meeting for the season. Tents, Ministers, and people are coming in from various directions. We hope for a blessed season. More anon.

A HIGHER STANDARD.—It is lamentably true that experimental religion is at a low ebb all over our land—low when compared with past centuries of religious experience, and low when compared with the gospel rule. There is a higher standard than professed Christians are living up to—a vitalizing, consecrating, experimental religion; and we as a people need to strike for a higher atmosphere of devotion. Our hearts must be so invigorated with the divine spirit, that carnality will loose its control. Let grace predominate, and the old man be crucified. Let the heart be baptized with sacred love, and the soul be fired with holy ambition. Then we can more easily infuse the truth into the hearts of those who love God, but lack instruction. Then we shall win sinners to Christ. Let us be more than theologians—like our Master, let our great mission be to save sinners, using the truth as a means to this important end.

Every Tree is Known by its Fruit

BY MARTHA TRASK.

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit, for every tree is known by its fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh.' If you plant a young thorn tree, trim off all the thorns, and crooked limbs, and take great care in pruning and training, you have a beautiful looking tree, but it begins to grow; after a time you look at your tree, and behold the thorns have grown again full size, and you have nothing but a thorn tree. But you cut that tree off and graft in a sweet apple tree, and it grows and brings forth fruit. Just so with the human heart, we may trim off all the out side appearances, and may grow well for a while but the thorns are in the heart, and they will show themselves, "For out of the abundance of the heart the mouth speaketh." But, if Christ be planted in the heart what will be your fruits? "ye have your fruit unto holiness," and then we have the spirit of Christ. What are the fruits of the spirit? "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." And they that are Christ's have crucified the flesh with the affections and lusts. Christ said in his parable to the Pharisees, "why beholdest thou the moat that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Thou hypocrite." And while we are looking at the moat that is in our brother's eye we will fall and be lost forever. If we examine our own hearts and see that they are right before God, and keep our eye on Jesus who is the giver of every good and perfect gift, we will have no time to look at others imperfections, or stumble at others faults.

While we are neglecting our own salvation by looking to see what our brother is doing, the Bridegroom will come and they that are ready will go into the marriage. How many we find now like Gideon's army, they are fearful and afraid to trust God to keep them from all sin. God has not promised to save us *in* our sin, but save us *from* our sins. If we are sinning and repenting every day of our lives, is not this way of doing, the thorns that we are trimming off, and they grow out again only to be trimmed again, why not have good fruit grafted in and go on unto perfection? God is trying the hearts of his people, and like Gideon's army, when they were tried there were only three hundred that lapped water like a dog, and out of the multitudes of professing Christians there will be but few that will bow humbly at Jesus feet to drink from the fountain that never dries. Paul practiced self denial: "If meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend." Surely we can picture a little self denial, so that others shall not stumble over us. Let us keep our eyes on Jesus, not anything around us. Instead of finding fault with others, let us work for the Lord; let us get the beam out of our own eye then we shall see clearly to get the moat out of our brother's eye. Oh, that God would "strip us for the race," and "harness us for the battle." Paul says: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, for consider him that endured such contradiction of sinners. Ye have not yet resisted unto blood striving against sin." He says, despise not the chastening of the Lord, nor faint when we are rebuked of him, for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen: for the things which are seen are temporal, but the things which are not seen are eternal. Let us then take our eyes from things around us and fix them on Christ our life giver. O, that the children of God had a greater longing for purity of heart; for many professors are famishing for the bread of life, when our Father's table is well supplied; why not strike out and have a glorious feast? Blessed be God he is able to feed all that come to him, without money and without price. Our measure is filled full, pressed down, shaken together and running over. Glory be to God for a full and free salvation. Ask and it shall be given. O! how good the Lord is. My heart is full of God's love, but in order to enjoy this great blessing our will must be swallowed up in the will of Christ. We must be grafted into Christ then we will bring forth fruits of righteousness unto God, for it is impossible to get good fruit from a thorn tree, though you may prune it all the days of your life the thorns will grow.

The Resurrection.

BY CHARLES E DARROW.

Jesus said to Martha, "I am the resurrection," (Jno. 11: 35.) which would imply that he is the vivifier, the restorer of life to the dead. He rebukes the grim spell of death, and life immediately flows through every part of the dead. He speaks, and his words are clothed with life. His very expression is clothed with such authority that even the dead revive at his command. There is sufficient proof that through Jesus Christ

GOD CAN RAISE THE DEAD,

and therefore it may be expected that he will "turn and overturn" the inhabitants of the whole earth until Christ the only begotten Son," shall have dominion from sea to sea, and from pole to pole. There are instances recorded in the Old Testament that prove the doctrine of the resurrection to every observing mind beyond the conception of a doubt; and though the intermediate state may be to some long and to others very short scarcely a moment perhaps, yet nevertheless a resurrection from the dead is most certain. The widow's son of Sarepta (1st. Kings 17: 22.) the Shunamite's son (2nd. Kings 4: 35·) and the man who was cast into the sepulchre of Elisha (2nd. Kings 13:21.) In these three instances we may notice the doctrines of the resurrection substantiated, and also observe the gradation of omnipotence. The first of these was restored to life when he had but just expired; the prophet Elijah who raised him being present at his decease: the second, after he had been dead sufficient time for his mother to go from Mount Carmel and return (A distance of sixteen miles) bringing with her the prophet Elisha who raised her son from the the dead; and the last not till they were about to inter him in the prophet's grave. And in the New Testament also we discover that in like manner Jairus' daughter (Mark 5: 41.) and Dorcas (Acts 9: 40.) were both restored to life soon after having died; the widow's son of Nain when they were carrying him out to his burial place; and Lazarus, after he had been dead four days. From the foregoing we may not only notice that God can raise the dead, but also that he has done it: and now let us proceed to notice.

THE CERTAINTY OF THE RESURRECTION.

"There shall be a resurrection of the dead." (Acts 24: 15.) It is vain and foolish for man to presume that God will not raise the dead, because he cannot comprehend the manner in which it is to be done. Neither is it wise in man to deny the certainty of the resurrection of the dead, because of their state of decomposition, or utter extinction of being, for Christ said, God is able of these stones to raise up chil. unto Abraham. (Matt. 3: 9. and Luke 3: 8.) And though men be burned into ashes, and the ashes scattered by the four winds of heaven, it is not impossible for God to restore them again: for there will be no particle of matter annihilated in God's universe. Or if the dust of a thousand generations be mingled together, he can as easily restore each particle to its proper place as to create man in the beginning. And though the wild beast destroy him, or the fishes of the sea devour him, so that a part of the human becomes a part of the beast: or, what is still more complicated, though the cannibal who himself must die and rise again, devour other human beings and other anthropophagite devour him again; and though as modern Sadducees did in the case of the woman who had been married to seven husbands successively, (Matt. 22: 28.) yet we may still answer as our blessed Savior did: "ye do err not knowing the scriptures nor the power of God." (Matt. 22: 29.) But if God can and will raise the dead, then let us proceed to notice the

NATURE OF THE RESURRECTION.

The post master distributes the mail, and every letter is deposited in its proper place; and when the most obscure or insignificant letter is called for he can produce it with as much ease as he would hand out the mail bag at the door. The apothecary, when called upon for a prescription, needs no time for reflection, but immediately selects the desired one from a thousand others. The jeweler takes up all the parts of the watch and joins them together each in its proper place though they may be so minute that the naked eye cannot discern them. Much more can he who knows all things to perfection, collect together the scattered fragments of man's organization, and reanimate them with spiritual life. The apostle tells us that it is "this mortal" that "must put on immortality." (1st Cor. 15: 53.) and also "to every seed is given his own body" (1st Cor. 15: 38.) I know it is said "there is a natural body and there is a spiritual body" (1st Cor. 15: 44.) nevertheless we are to understand that the latter is simply the former made spiritual, for "it is raised a spiritual body." (1st Cor. 15: 44.) "For this corruptible must put on incorruption" (1st Cor. 15: 53.] therefore it is this identical body that perishes, which is to be raised again. It is not agreeable to the plan of divine procedure that one body should suffer in this life and another receive the reward in that life which is to come. These same feet that now stand in the way of sinners, and carry men on in their ungodly courses, shall stand in the day of judgment, and these now covetous and lascivious eyes shall be punished "with everlasting destruction." (2nd Thes. 1: 9.)

EXTENT OF THE RESURRECTION.

"All that are in the graves" (Jno. 5, 29,) and "all that are in the sea" (Rev, 20: 13,) "I saw the dead small and great stand before God" (Rev. 20: 12,) Abraham, Isaac, and Jacob will be there, the best as well as the meanest of Adam's race will be there, yes, all will be there. The betrayer of Christ and the one who pierced him shall be there, yes, and all the "ungodly shall be there; and these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. 25: 45,) Surely Isaac's eyes shall not be dim then (Gen. 27: 1,) neither will Jacob halt upon his thigh. (Gen. 32: 31) Leah will not be tender-eyed (Gen. 29:27) Mephibosheth lame in his legs. (2nd Saml. 4: 4.) O happy day! when the saints, in the "new Jerusalem" shall greet each other and praise God forevermore.

A Burial at Sea.

A solemn summons! The ship's bell tolls solemnly. The courses are all hauled up: the main top-sail is braced aback, the frigate's way is deadened as much as may be, and then the silence is broken by the hollow beat of the waves, and the subdued, murmurous sound of men mustering by hundreds slowly and gravely though it be. The officers in glittering uniforms, are grouped on the lee side of the quarter-deck; the marines are drawn up opposite, in full dress; the crew in their snowy "line frocks," cluster about the "brooms" and gangways. The body of the poor sailor boy—how sad his fate— closely sewed up in his little hammock and placed upon a rude bier, is borne from below on the shoulders of his messmates—how neatly rigged these pall-bearers, and what softness in those weather-beaten faces —and is rested gently on the ship's side. The chaplain in his robes approaches; all uncover.

"I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead yet shall he live."

The words fall upon the ear and heart—in that presence, on the "pure and unsearchable sea," dark not from obscurity, but from vastness—like a revelation, newly heard. Over the boy are the stars of his country in pall—the stars of immortality in assurance! A light cloud passes; there is a soft sprinkle of rain. Those drops are the last touches of freshness in vital air, ere, at the words "We therefore commit his body to the deep," the spangled drapery is lifted, and the hammock is shot forward, to drop with a thrilling plash, and to sink ghastly glimmering into the salt depths. The marines fire three volleys—an honor accorded to the humblest of those who wear their country's livery—the ship and ship's life move gayly on, and the rest of griefs is for them who are far away.

"O mother, praying God will save
Thy sailor, while thy head is bowed,
His heavy-shotted hammock-shroud
Drops in his vast and wandering grave."
—*Harper's Magazine.*

Looking for Jesus.

Caroline Fry tells us of a Welsh peasant who, during a long period of his declining life, every morning, year after year, opened his casement window towards the east and looked out to see if Jesus Christ was coming. What loving anxiety was manifested by those simple and tender longings of the heart which led the waiting peasant to his window every morning! It was not the place to look for Christ's personal presence, and yet he failed not to see him in the radiant beams of the morning light. As the sun shed his glory over the world, he doubtless thought of the brighter Sun of Righteousness whose redemption glory lights up hopes of a dying world. His continuous out-look, morning after morning, must have been repaid by a spiritual sight of Jesus, else deferred hope would have sickened his heart. No one looks to Jesus with an anxious prayerful and believing look who does not see him. Jesus is everywhere—He is hid only to those who look not for him.

This man's earnest looking for Christ indicated his readiness to receive him, and enjoy communion with him. We do not look sincerely for the coming of one we love not, or are ready to welcome when he comes. Having fitted up our dwelling, and arranged to his taste the apartment we look for the approach of our friend. We look out in joyous anticipations of still greater joy in the hearty hand-pressure, or loving embrace to be realized when he comes. So, when the Christian looks for Jesus believingly, trustfully looks for his coming, his heart is ready to embrace him and to enjoy his presence.

The Pope's Illness.

The Pope has been repeatedly reported as alarmingly ill, and as being at times in a lethargic state. In all probability, however, the end of his long career cannot be far off. He has held on to life with a tenacity which has been wonderful. Nearly twenty years ago he was thought to be in his dotage, prematurely old, but he has displayed a vigor of body and of will which has surprised all who knew anything of his condition.

He was born on the 13th of May, 1793, and was consequently 80 years old in May last. He was elected Pope in 1846, and manifested decidedly liberal tendencies which made him very popular with the people of Rome. He entered at once upon a course of reforms, putting an end to numerous clerical abuses, and extending the right of self-government. The wave of revolution of 1848, which spread over nearly all Europe, reached Rome. The people yielded to it in a measure, but on the assassination of his minister, Count Rossi, in November, Pius IX became alarmed for his own safety and fled clandestinely into the territory of the king of Naples, where he was surrounded by reactionary ecclesiastics. After Rome had been besieged and taken by the French, he returned to Rome in 1850 and resumed a strictly ecclesiastical and despotic government, from the spirit of which he never departed. He was easily persuaded by his clerical advisers that his concessions had been abused, and that the people must be ruled by an iron rod. Since 1850 he has been exercising all his power to increase the authority and influence of the Papacy. Having resolved upon the declaration of the Immaculate Conception of Mary as an authoritative dogma of the church in 1854, he assembled a council at Rome by which it was decreed and formally announced to the people in December of that year. Having resolved on proclaiming the doctrine of the infallibilty of the Pope, he assembled another council in 1869, and, despite great opposition, the dogma was decreed and proclaimed. This was the height of his ambition, to be clothed with divine attributes. The declaration has been followed by what looks like formidable schism; and while the Pope thunders out his excommunication against all who doubt his infallibility, the paovidence of God has remarkably rebuked the impious claim. One country after another has been casting off papal authority and interference; and it was stated in Rome in January last, that seventy-five members of the Ecumenical Council that voted the Pope's infallibility had died up to that time. Among the seventy-five were eight cardinals. The saddest stroke of all was when the army of Victor Emanuel entered Rome and relieved him of his temporal power.

The cardinals now living are nearly all at Rome, and on the death of the Pope an election would probably take place speedily. Preparatory to, an election the cardinals are shut up in what is called "The Conclave," the most rigid means being taken to prevent all communication with the outer world. In order to an election two-thirds must vote for the same candidate. Twice each day during the conclave the cardinals assemble, and each deposits in a chali[illegible] altar the name of his candidate. If the requisite majority is not obtained the ballots are burned. This is called the "Scrutiny." It votes be added to those given to a candidate by those who voted for others, it is called "Access." If the cardinals of two parties unite on one man, this is called "Compromise." If there be a general movement and acclamation for any particular candidate, he is elected by what is called "Inspiration," but the inspiration comes from some human source. Pius IX. was elected by "inspiration."—*Baptist Weekly.*

Power of Memory.

Dr. Johnson, it is said, never forgot anything he had seen, heard, or read. Burke, Clarendon, Gibbon, Locke and Tilotson, were all distinguished for strength of memory. When alluding to this subject, Sir William Hamilton observes: For intellectual power of the highest order, none were distinguished above Grotius and Pascal; and Grotius and Pascal forgot nothing they had ever read or thought. Teibnetz and Euler were not less celebrated for their intelligence than for their memory; and both could repeat the whole of the "Æneid." Donellus knew the "Corpus Juris" by heart; and yet he was one of the profoundest and most original speculators in jurisprudence. Ben Johnson tells us that he could repeat all that he had ever written, and whole books that he had read. Themistocles could call by their names the twenty thousand citizens of Athens. Cyrus is reported to have known the name of every soldier in his army. Hortensus (after Cicero, the greatest orator of Rome,) after setting a whole day at a public sale, correctly ennunciated from memory all the things sold, their prices, and the names of their purchasers. Neibuhr, the historian, was distinguished for his memory than his acuteness. In his youth he was employed in one of the public offices of Denmark.. Part of a book of accounts having been destroyed, he restored it by an effort of memory.—*Methodist Recorder.*

Good News.

Behold I bring good tidings of great joy, for unto you is born this day in the city of David, a Savior which is Christ the Lord. (Luke 2: 10-11.) The good news was of a savior—news that man, helpless and lost, had longed for; and, as thousands caught the gladdening echoes of the angels theme, they sent a strain reverberant up to heaven:—

"'A Savior!' let creation sing!
'A Savior!' let all heavens ring!
He's God with us; we feel him ours;
Our souls and all their joyful powers
And earth shall echo with our song,
And angel-harps its notes prolong."

Brethren, readers, have the tidings been joyful ones to you? Have you felt your need of a Savior? Have your hearts throbbed responsive to the prophet's warning cry, "Flee from the wrath to come?" Have you yearned with irrepressible longing after a God that you felt to be absent, after a holiness that you feared was unattainable? Then should the tidings be joyful ones indeed, that "unto you was born in the city of David a Savior, which is Christ the Lord." To *you*, to *you*, for the message is to all people. Write not bitter things against yourselves, ye downcast and desponding ones; stagger not at the promises, O ye of little faith, but embrace the pardon signed and sealed. The message is to you, for God was in Christ reconciling the world unto Himself, and not imputing their trespasses unto them. And he hath committed unto us the word of reconciliation, and now we are embassadors for Christ, as though God did beseech you by us; and we pray you in Christ's stead, "Be ye reconciled to God." For he hath made him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in him.

Great Mistakes.

The following mistakes so commonly made are worthy of note. It is a great mistake to set up our standard of right and wrong and judge other people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to make allowances for the infirmities of others; to consider everything impossible we can not perform; to believe only what our finite minds can grasp; to be able to understand everything. The greatest mistakes are, to live for time, when any moment may launch us into eternity.

THE INSPIRED WRITERS.—The writers of the Bible were brought up in very different stations. Some were princes or priests, others were shepherds or fishermen; they lived in various places, and wrote at various times, through a period of one thousand years. They treated on different subjects—laws, history, psalms, proverbs, prophecies, biography, and letters on doctrine and practice. Yet, how remarkable is their argument! how powerfully they support and illustrate each other; all testifying to the same truth, whether relating to God or man, or the means of salvation in type or substance. Truth is characteristic of their writings; they are faithful in declaring and in denouncing judgment to those they addressed.

"A YOUNG lady teaching her class in Sunday-school found the lesson for a certain day embracing the Savior's declaration, 'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' A little girl inquired, 'Is that true, is it surely true?' 'O yes,' replied the teacher, 'it is surely true, for Christ says so, and whatever he says is true.' 'It must be very nice,' said the child, 'to have everlasting life and to know that, whatever comes, you are saved, and saved even now.' 'Yes,' answered the teacher, 'it is a great blessing, indeed.' Then you are saved, are you not?' asked the interesting scholar. 'I hope so,' was the reply. 'Hope so! exclaimed the child; 'why, I thought you told me just now it was sure enough?'"

WE are always complaining that our days are few, but acting as though we thought there would be no end to them.

SAID a very old man, "Some folks are always complaining about the weather, but I am very thankful when I wake up in the morning to find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to a calm and peaceable life. It is better and wiser to cultivate that spirit than to be continually complaining of things as they are. Be thankful for such mercies as you have, and if God sees it will be for your good and his glory, he will give you many more. At least, do not make yourself and others unhappy by ingratitude and complaint.

HAVE you not often wondered at the human utterances of the Divine word? It thunders like God, and yet weeps like a man. It seems impossible that anything should be too little for the word of God to notice, or too bitter, or even too sinful for that book to overlook. It touches humanity at all points. Everywhere it is a personal, familiar acquaintance, and seems to say to itself, "Shall I hide this thing from Abraham my friend?"—*Spurgeon.*

THERE was a wonderful truth taught in the goblet which the genius of a heathen fashioned. Having made a model of a serpent he fixed it in the bottom of the cup. Coiling for the spring, a pair of gleaming eyes in its head, and in its open mouth fangs raised to strike, it lay beneath the ruby wine. He who raised the cup to his lips to quench his thirst and quaff the wine, could not see what lay beneath, till, as he reached the dregs, that dreadful head rose up and glistened before his eyes. So when life's cup is nearly emptied, and sin's last pleasure quaffed, and the bitter dregs are being drained, shall rise the ghastly terrors of remorse, and death, and judgment upon the despairing soul. Be assured, a serpent lurks at the bottom of guilt's sweetest pleasure.

A RECENT traveler says: "What always impresses me more than anything else, in Egypt and Palestine, has been the entire absence of cheerful and exhilarating music, especially from children. You never hear them singing in the huts. I never heard a song that deserves the name in the streets or houses of Jerusalem. One heavy burden of voiceless sadness rests upon that forsaken land. The daughters of music have been brought low. The mirth of the tabret ceaseth, the noise of them that rejoice endeth; the joy of the harp ceaseth!"

NEWS OF THE WEEK.

AT HOME.

—Chicago's great Jubilee has passed off, and was a grand success, both in respect to attendance and music. The attendance from abroad was immense.

—A Memphis dispatch announces that the cholera has actually broken out in that city and in other Mississippi river towns below that point. This most terrible of all diseases has made an early appearance warning all to guard in every possible way against the spread of the disease.

—Our dispatches give a fearful number of destructive fires. A loss of $15,000 at El Paso, Ill.; $60,000 at Springfield, Ill.; $50,000, at Princeville, Peoria county, Ill.; $87 000 at Johnston, R. I.; $130,000 at Philadelphia; $60,000 at Rochester, N. Y.; heavy fires at River Point, R. I. and in the woods of Maine and Nova Scotia, and some minor burnings.

—Two counties in Mich have been visited by a disastrous tornado. The tract was about a mile wide. There was a steady roaring and booming as if a great sea wave was sweeping along across the country. Barns were unroofed in a flash. Orchards ruined, forests and fences demolished. The damage to houses was fortunately light, none standing in the direct path of the hurricane.

—Some persons who are described as leading Irishmen of New York, Philadelphia, and other cities, announces that a convention will be held next month in Cleaveland to form a National Irish League for the political aggrandizement of Irishmen. Irishmen, they declare, have not had their fair share of the offices, and this for the reason that they have wasted their strength in quarreling among themselves. The Cleaveland Convention will restore a permanent harmony among the Celtic citizens of the country, and will pledge all its members to vote for any Irishman who may be a candidate for office, no matter what may be his religion or his politics.

—We hardly know what to think of the remarkable dispatch which describes a covenant said to have been entered into by Henry Ward Beecher, Henry C. Bowen, and Theodore Tilton. The effect of the publication of the document must be to bring what is known as the "Beecher scandal" to a crisis. It is not improbable that there is a huge hoax in the dispatch, and that no such covenant was ever made. If the facts alleged are true then Mr. Beecher has acted very unwisely in keeping silent under the charges brought against his personal chastity. When innocent men are accused in that way, their impulse is not to keep silence. Such a course is apt to lead to a suspicion that they are afraid to speak lest they might say too much for their own good. A really innocent man is seldom afraid to denounce his accusers and dare them to bring on their proof, or else hold their peace.

—The most destructive tornado ever witnessed in the western country, passed a few miles North of Bushnell, McDonough Co., Ill. About five o'clock a small cloud was seen rising in the southwest. There was a little lightning now and then visible, but no one would have dreamed that the small cloud could have spread such destruction broadcast over the face of the country, and in so very short a time. The cloud seemed to travel nearly due north, and presently a pretty strong breeze sprung up from the east and a similar cloud was seen making its way towards Youngstown (northwest) whither the first mentioned seemed also drifting. The two were evidently making for the same point, and in the course of half an hour the junction was complete, when, instead of two small clouds, one very large, dark, terrible one was seen brooding over the country in the vicinity of Youngstown. The cloud now assumed a funnel shape, with the small end down, and it was also observed the same was lowering to the earth rapidly. About this time a terrible rumbling noise was heard, and the country seemed enveloped in one continuous sheet of lightning. Now the work of destruction had commenced in earnest. Buildings were torn to pieces, trees taken by the roots, horses and cattle raised and carried a short distance, and then dashed to the earth with a force that crushed them, fences blown to pieces, and etc. Our space will not permit us to give the full particulars of the damage caused by this greatest of tornadoes. We have heard positively of but one death, but many personal injuries. It is reported that near 200 head of stock has been killed, and the damage to property will not fall far short of $80,000.

—The South part of Warren Co., Ill. was visited by one of those destructive whirlwind tornadoes which leaves naught but ruin and desolation in its track. The loss in the county, occasioned by the visitation of this terrible tornado, cannot be fully estimated, and a complete description of the ruin it has wrought is almost impossible for language to express. The course of the tornado was a little south of east through Swan and Greenbush. The whirlwind came down west of William Huston's, about three miles south of Roseville, and the west side of the railroad track. Here it unroofed his barn, sheds, and tore down fences, passing on with a terrible roaring, uprooting and breaking down trees, until it came to an unoccupied log house belonging to J. Worden, which it unroofed and demolished. The width here appeared to be nearly a mile' and gradually drawing in as it reached the creek bottom, into which it came with irresistible force, sweeping almost everything before it. Onward went the dark cloud of wind whirling and roaring up the hillside until it came to the log house of Wm. Jared, unroofing it in an instant. Mrs. Coon, a widow, (daughter of Mr. Jared,) and her child took refuge under a bed in one corner of the room. A stick of timber was thrown across that part and held it fast, and thus saved their lives. The furniture and clothing were scattered around promiscously by the wind. A few rods beyond, the wind went into the timber, and twisted off, tore up, or bent down the toughest trees, laying the tops in almost every direction. On the top of the hill, trees which had withstood the storms of centuries, were either leveled with the earth, or their enormous branches broken, and the bark peeled off from the smallest saplings, which the wind had twisted like withes. The course of the wind was down the creek bottom where it seemed to have concentrated and settled down to its work of destruction. At this place the plank-house of Thomas Warmoth stood, and which the wind scattered in fragments in every direction. Mrs. Warmoth was taken up with a babe in her arms, and carried several rods and left in the top of a fallen tree. The chair in which she was sitting when carried off has a tree on it, showing how narrow was her escape with life. She was bruised somewhat, but not seriously, while the babe still in her arms escaped injury.

ABROAD.

— It is reported that the Bank of France will advance the funds necessary to complete the payment of the war idemnity, and the evacuation of French territory by German troops will follow immediately.

—The massacre of thirty thousand prisoners of war, in Southwestern China, by the Imperial army, indicates not only the large scale on which hostilities are being conducted there, but also the merciless instincts of the combatants. As a rule, the Chinese are as cruel and bloodthirsty as savages.

— The Asiatic cholera has appeared in two Prussian villages contiguous to Russian Poland. There is some reason for believing that this will be a good cholera year, not only on the other side of the Atlantic but also on this side. Clean up your yards and alleys.

The Christian Life.

The King in His Beauty.

BY F. D.

Jesus is the King. He is not like an earthly monarch. Yet when he comes to rule he will reign in glory and and majesty. The hosts of heaven will parade before him, and angels and seraphs will bow in his presence. The glory of his person will excel the brightness of the sun, and the lightning of his power will shake the earth.

But he is not like earthly monarchs. They build their empires by intrigue, and dispense favors to the rich and learned. Jesus will judge in righteousness, and grant favors to the meek and lowly ones who have honored his name. He will gather to himself those who have been despised on earth because of his name.

Earthly monarchs are corrupt. The "King in his beauty" will be pure and holy. And into his presence none but holy ones can enter. All around must be pure, and *pure from the heart.* No bribery or corruption can enter his presence. No folly or deceit can abide there.

The King in his beauty is unchangeable. Earthly monarchs change their policy, but Jesus never will. He is the "same yesterday, to-day, and forever." His character is fixed, and his character will be in accordance with it. Hence, we need to be complete in righteousness to stand in his presence. His righteousness must be our righteousness, and his beauty our beauty.

And when the King in his glory and beauty shall visit the earth, what a glad time it will be for the poor way-worn pilgrims, who have toiled on, striving against sin and Satan, and who, amid the sneers and scoffs of those around, have still held fast to the sure Word of God. "Purified, made white, and tried," they now can rest from earthly toil and strife, and forever enjoy the glories of God's kingdom. The King will gladly welcome them to his presence, and give them a home in the city of God, and the earth arrayed in beauty and clothed in glory, where the tempter and the curse can never come.

A Minister's Wife.

One of the members of that dignified and perplexed sisterhood thus discusses the situation in the *Interior.*

I have never been able to understand why it is that so much more is expected of a minister's wife than of any other Christian lady in the church. Certainly she does not have any more time to spare from her household duties, for in these she must be a model of neatness and economy. Nor has she any more money to spend for charitable purposes than any other people have; and yet there is a terrible hubbub in Israel if she shows an unwillingness to give to every one that comes and for every object; and very often she must contend with poor health, the result of overwork. Every church should have a sewing circle; so we have too in our little church. I find that each member is willing that the circle should work for the poor, but only one woman, as yet, besides myself, has ever taken any material to work on. It so happens that I know how to do nearly all kinds of work; from furnishing material to sewing on the last button, and they are quite willing that I should do it all. I have to work with all my strength to get them to work at all, and then I come home with a nervous headache, and get no sleep till midnight, or even later. Whether it be the circle for the elder or younger ladies, it's always the same. If it is a church fair or festival or Christmas tree, the burden of the planning and the work is laid on my shoulders, because, forsooth, I am the "minister's wife." I do think we might be suffered to have a little peace when we go out to make our calls. But so it is not with me. It is a pattern to cut or fit, or to start some crotchet work, and to lend my needles or hook, and they scarcely ever remember to come home. Some of our people have no machine, and would be so glad if I would do a little stitching for them, and by the time I get home, I am greeted after this, "Mrs. X. ma wants to know if you won't hem this ruffling for her; she says your machine hems so much better than hers, and she sent this sauce for tea." Is it any wonder if I feel saucy enough by that time? If I make anything nice I am really afraid to show it, for I am sure to hear "Oh! how nice that is. It would be so nice for our baby, or for grandma; I guess I'll get some stuff and have you make me one." I do not understand why it is the minister's wife is expected to make the first call on strange ladies, the first to welcome new members into the church; to lead the women's prayer meeting; in fact be the first at everything and in everything. Is it possible that people think when they employ a minister, his wife is thrown in "to boot"? If this is what they do think, it is high time they were taught better things. Many a good and true pastoress has been dragged down to an untimely grave by this persistent and Christian oppression.

The Scoffer Silenced.

In the backwoods of Canada there resided a good minister, who one evening went out to meditate, as Isaac did, in the fields. He soon found himself on the borders of a forest, which he entered, and walked along a track which had been trodden before, musing, musing still, until at last the shadows of twilight gathered around him, and he began to think how he should spend a night in the forest. He trembled at the idea of remaining there, with the poor shelter of a tree into which he would be compelled to climb.

On a sudden he saw a light in the distance among the trees; and imagining it might be from the window of some cottage, where he would find a hospitable retreat, he hastened to it, and to his surprise found a space cleared, and trees laid down to make a platform, and upon it a speaker addressing a multitude. He thought to himself, "I have stumbled on a company of people who, in this dark forest, have assembled to worship God, and some minister is preaching to them at this late hour in the evening concerning the kingdom of God and his righteousness." But, to his surprise and horror, when he came nearer, he found a man declaiming against God; daring the Almighty to do his worst upon him; speaking terrible things in his wrath against the justice of the Most High, and venturing most bold and awful assertions concerning his own disbelief in a future state. It was altogether a singular scene. The spot was lighted up by pine knots, which cast a glare here and there, while the thick darkness in other places still reigned. The people were intent on listening to the orator; and when he sat down thunders of applause were given to him, each one seeming to emulate the other in his praise.

Thought the minister, "I must not let this pass; I must rise and speak. The honor of my God and his cause demand it." He feared to speak, for he knew not what to say, having come there suddenly; but he would have ventured had not something else occured. A man of middle age, hale and strong, rose, and leaning on his staff he said:

"My friends, I have something to say to you to-night. I am not about to refute any of the arguments of the orator. I shall not criticise his style. I shall say nothing concerning what I believe to be the blasphemies he has uttered; but I shall simply relate to you a fact, and, after I have done that you shall draw your own conclusions. Yesterday I walked by the side of yonder river. I saw on its floods a young man in a boat; the boat was unmanageable; it was going fast towards the rapids. He could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in agony. By and by he gave up the attempt to save his life, kneeled down and cried with desperate earnestness 'O God, spare my soul! If my body cannot be saved, save my soul'! I heard him confess that he had been a blasphemer. I heard him vow that if his life were spared he would never be such again. I heard him implore the mercies of heaven for Jesus Christ's sake, and earnestly plead that he might be washed in his blood. These arms saved that young man from the flood. I plunged in, brought the boat to shore, and saved his life. That same young man has just now addressed you, and cursed his Maker! What say you to this, sirs?"

The speaker sat down. You may guess what a shudder ran through the young man himself, and how the audience in a moment changed their notes, and saw that, after all, while it was a fine thing to brag and act the bravado against Almighty God on dry land, and when danger was distant, it was not quite so grand to think ill of him when near the verge of the grave. We believe there is enough conscience in every man to convince him that God must punish him for his sin, and that in every heart the words of Scripture will find an echo—"If he turn not he will whet his sword."

Correspondence.

From Wesley Royce, Toledo, O.

I continue to talk of the soon-coming of Jesus and all the kindred subjects to us so dear, and how the truth, firmly and kindly spoken, will arouse the minds of the sleeping virgins and draw the attention of even the wicked. How sweet the news to the heart full of love to God. I have seen the countenance light up with a healthful glow; sweet blushes and love shine out unmistakably pure when we mention the nearness of His coming. No heart that is in possession of the Spirit of Christ but loves to hear these tidings; none but those warped all out of shape by modern orthodoxy and prejudice. O how I pity them who cannot and will not believe this grand event just ahead. How terrible their fate who continue to reject the light and truth that shines so brightly on this all-important subject. How glad I am that—as I was once blind—now I see. This blessed hope is my joy and my song; 'tis the first thought that breaks on my mind every morning, and this thought, Jesus come, O, come quickly, seems to be sweetest and last as I close my eyes to rest. I am waiting patiently, still a stranger and pilgrim, weary at times, casting a wishful look toward our "city" and with joy I welcome every harbinger of his coming. I try and note every indication of the fulfillment of prophecy. Let us all be ready when the Master comes.

From W. C. Hicks, Port Sanilac, Mich.

Feeling some of you would like to hear from me, and also wishing to contribute my share to the interest of the whole, I write these lines. Port Sanilac, my home at present, is a pleasant village on Lake Huron shore, has about four hundred inhabitants, boasts of three chapels, Congregationalist, Methodist and Adventist, several good stores and only two places where whisky is sold. The people seem to be kind to each other; quite a few of them obtain a living by fishing, which they engage in both summer and winter; the ice being lodged along the shore several weeks this spring makes it dull for them, and in fact every one else; there is also quite a lot of wood and hemlock bark shipped from this place. In religious matters, tradition prevails to a large extent, consequently the mass are in the arms of "peace and safety," going to Him instead of Him coming to us, asking: "Where is the promise of His coming? All things continue as they were, etc." A few are endeavoring to keep their lamps trimmed and burning, having the oil of God's truth. Prayer meetings are held once a week. Eld. George Wright is the pastor of this church; meetings are well attended. I have been permitted to labor some in the Master's vineyard since I came here, of which I will give you some items in my next. The Lord has been very gracious to me. I have more reason than ever to be grateful to Him. Praise His dear name. Only a little while and He will be here. Be faithful dear brethren, the coming of the Lord draweth nigh; let your light shine; be humble; we will soon get home, sweet home. Come, Lord Jesus, come quickly. Peace be with you all. Brethren, pray for me.

From E. B. Scott, Amboy, Ill.

Our meeting at Ashland, Newaygo county, Mich., was a good one. It was well attended and the best of feeling prevailed. The Lord was with us by His Spirit. On Sunday afternoon Br. Wilson, of Ashland, was buried in the likeness of Christ's death. In the evening a goodly number sat around the Lord's table. It was good to be there. At the close we sang that beautiful hymn,

"Shall we know each other there?"

And then took the parting hand of many loved ones in Christ. I shall never forget them, and the memory of the blessed associations with them will be sweet. I hope to meet them soon in the everlasting kingdom.

At present I am in Amboy. Shall be with the church here over Sunday, the 18th inst., and, if the Lord will, with the church in Oneida, Sunday the 25th inst. I want to labor in the vineyard as the Lord may direct.

From Geo. Thomson, Arena, Wis

Supposing that the dear friends would like to hear from me I thought I would indite a few lines for the paper for the purpose of letting all know how I am getting along. Since I last wrote I have been much worse. I have been brought down to the very gates of hades. But the Lord has delivered my soul from the grave. Praised be his name! I am now about the same as when I last wrote, yet still confined to my bed and helpless. Although much better than I was a few weeks ago, I sometimes think that through the prayers of my brethren and sisters I may be restored to comparatively good health again; but my times are in his hands—he doeth all things well. My circumstances and surroundings have been somewhat changed since I last wrote. I have been compelled to give up housekeeping and break up my little family circle. My little ones are scattered, and some have found homes among kind friends. I have found a home with the kind family of Br. E. R. Bennett, who, with his companion, have done, and are still doing, all in their power to make me comfortable. This dear brother has a large heart. He has involved himself in debt for the express purpose of adding sufficient room to his house that he might afford me a home. Besides myself two of my children are quartered upon this kind family. They are poor in this world's goods but rich in faith. I believe other kind friends will help them bear the burden, if not, I am sure the Lord will. May God bless them for their self-sacrificing spirit and labor of love. I feel like again thanking the many friends who so generously and promptly aided me last winter. I have been comfortably provided for through the winter by your generosity. May God abundantly and richly bless you all is my prayer.

And now, in conclusion, let me again solicit a special interest in the prayers of my dear brethren and sisters that I may be restored again to health. I do want to stand again on the watch-tower to sound the trumpet of salvation to judgment-bound men and women. Jesus is soon coming. Let all work while they can. Remember me.

From D. S. Morris, Meadland, Tay. Co., W. Va.

Your invaluable religious paper, THE ADVENT CHRISTIAN TIMES, has produced wonderful changes in my mind. I have wholly abandoned all those doctrines found—and only found—in orthodox theology, relating to Christ's second coming, the intermediate state of the dead, the immortality of the soul, the future punishment of the wicked, and I now believe them only as taught by Advent or Pauline Theology; and I also most heartily endorse the doctrine that Christ will reign on the throne of his father David, in the earth renewed over the glorified saints, who are made immortal by virtue of their relation to Christ.

The religion of our Lord Jesus Christ was never so precious to me, nor the Bible so much loved by me, while believing many God dishonoring doctrines, as they are now that I have by grace been brought out of my former ignorance, and also enabled to throw off a vast amount of bitter prejudice. Glory to God. I most heartily thank Him through our Lord Jesus Christ for his goodness to me. I have much religious peace, much rejoicing in Christ, much precious faith, and often very precious love in my heart, with strong consolation and assurance that my blessed Master will, when he comes to gather up his jewels, acknowledge me, sinful and unfaithful as I have been, as one of that number. Hallelujah! My soul praises Him even now as I write, for the blessed hope of eternal life in Christ Jesus. Though I have never seen an Adventist, excepting my son, who paid me a very short visit since he embraced the blessed faith, yet I love them, and I often try to pray for them. God bless them and cause them to rejoice daily in His truth. Amen.

I am teacher of the first Bible class in our Sunday School. My class is very large. Two weeks ago we read the first chapter of Luke; that was on the first day of school for this summer. After reading the chapter, I called the attention of the class to verses 32-33. The class then requested my views. I felt truly thankful that I then for the first time in my life, excepting in an occasional exhortation at prayer meeting, had an opportunity of publicly advocating Adventists' views. I am over sixty years old. Some of my class are still older, though the great majority are young men. My views were modestly opposed by the older members of the class, while the young men listened with deep and earnest attention. After discussing the question for some time, it was proposed by an elderly gentleman to resume the discussion on the following Sabbath. It therefore came up last Sunday, and the pastor being then present, took part in the discussion; but, as the hour for adjournment arrived before the question was disposed of, it was proposed by the pastor (whom I much love), that the same subject should receive a fuller examination on the second Sunday in June, at which time he would be present. Their chief argument was based on Dan. 2:44. Of course, they misconstrued that passage

My son sent me, three years ago, a number of tracts, pamphlets, etc., among them "Adventism," by Sheldon. But I have given every one of them away; also, I have given away many of my ADVENT TIMES.

I greatly need some Advent documents just now, but I am too poor to buy them. Can you, dear brother, do anything to help me in this discussion? If I had the money I would gladly send it; but I am like Peter, silver and gold I have none: still I am rich in the blessed hope of the gospel. My age, and my crippled condition, forbid that I even *promise* you money hereafter. Help me in God's name, my dear brother, to meet the opposers of His Word in this discussion. I stand *alone* in this place to defend God's truth; and yet, I am not alone—for I feel assured that God will sustain me. O, how much honor is brought to his name by Advent doctrine! and how much *dishonor* by orthodox theology. May my God in mercy purge His church from error. Amen.

From O. M. Sower, Eagle Lake, Minn.

It does my heart good to read the letters from the brethren and sisters, and to know that so many are rejoicing in the hope of eternal life at the appearing of our Redeemer. I feel to praise God that this hope is mine, and that he ever led me into the truth. We have no preacher here of our faith, but the weekly visits of THE TIMES is a source of great comfort and encouragement. Through it we learn that the truth is spreading, and that sinners are brought to see their need of Christ. O, that the truth may spread and and that more may be saved in that day when he comes to make up his jewels. There is a small band of us here that are looking for the Lord soon to come and fulfill his promise that the meek shall inherit the earth.

From E. Mandlin.

Br. Dugger preaches for us this year once a month. The congregations are very large, and the interest good. Last Thursday night he preached to a very full house from the text "Fear God and keep his commandments." Four orthodox ministers were present. Also there were persons present from ten to twenty miles around, which speaks well for the interest to hear in this place. At our Quarterly Conference June 26, 28, 29, it is thought there will be the largest gathering that has ever been in this place. Cannot Brn. Miller, Denslow, Baldwin, Adair, McClure, Marsh and others come to be with us? Place of meeting is ten miles Northeast of Grant City, ten miles South of Mr. Ayer, in Mandlin's Grove.

We want a representative from all the churches in the district. Come brethren, and come prepared to work.

From R. P. Johnson, Sparinaw, Benton Co., Ark.

Permit me to inform you and your numerous readers, of my condition spiritually at this time, and give you a short sketch of my life in the past, thinking it may benefit some who may chance to read this hasty sketch.

About twenty years ago I imbibed the platonic philosophy of the immortality of the soul, and of the soul's conscious existence between death and the resurrection, and that the good went to a sky kingdom, and the souls of the wicked went to a burning hell and there were tormented forever. In fact I believed anything but God's truth, though perfectly honest in my intentions. But now I see I was deceived and instead of believing God's word I was believing the traditions of men, and thus making void the commandments of Christ. I must tell you how I got out of this net of Satans. I belonged to that branch of the orthodox church styled the

Missionary Baptists, and while a member of this church, I was attacked by a sabbatarian which set me to reading my Bible to refute, or rather to see if the Jewish Sabbath was binding on us now. In so doing I found that that doctrine was wrong and also that the doctrine of man's natural immortality was wrong. [illegible] almost all that I believed was [illegible] God's holy Word. I now thank [illegible] only Father that by his word I was [illegible] to see the errors that I honestly [illegible] which I renounced and am now [illegible] glory, honor, and immortality to be rewarded with eternal life at the second advent of Christ, which I am constrained to believe is not far in the future. This is now my faith and hope. About one year ago, myself and wife and several others were baptized in faith and hope of the coming kingdom and of immortality by a resurrection from the dead in this kingdom which will be established by Christ, not in the sky but on this earth when the curse is removed by our Lord Jesus Christ.

I am now a member of the Advent Christian church, in Benton Co., Ark. We have a lively little band of noble soldiers of the cross. They seem determined to over ride the waves of opposition and all obstacles in this vale of tears in order to gain a better life. We met today at our house of worship for the purpose of prayers and breaking bread. [illegible] Core and Eld. May preached the [illegible] one noble soul, a young mat[illegible] from the Campbellite faith, came forward and gave her hand in token of her intention to serve the Lord. We meet next Lord's day, when she will be immersed. I think her husband will soon follow her good example.

Our Young Folks.

Daisy's Puzzles.

Little Daisy is five years old,
Has a tangle of red gold,
Eyes like violets wet with dew,
Lips where pretty pearls peep through.

When the [illegible] began to say,
"This is Washington's birthday,"
"Yes," said Daisy very wise,
"He's the man who made the pies."

When the Spring began to grow,
Daisy thought her flowers were slow;
Because when they showed no shoots,
She pulled them all up by the roots.

"Why," she asks, "is one flower red?
Why has another a yellow head?
Why isn't poppy sweet like the rose,
Who carries a thorn wherever she goes?

"Why is a needle so hard to thread?
Why must children go early to bed?
Do potatoes have eyes to see how to grow?
Does the corn have ears to hear the winds blow?"

Only five summers has Daisy seen
The blossoms burst and the earth grow green;
And a curious puzzle it is to her
Why sweet things like chestnuts are hid in a burr.

—*The Nursery.*

Power of a Child's Prayer.

A physician who for many years had practiced his profession in the State of California, was once called to see the child of Mr. Doak, of Calaveras Co. living on the road between San Andreas and Stockton, and not far from the mining town of Campo Seco—or Dry Camp. He says: The patient was a little girl about ten years of age, bright and intelligent, and one of twins, the other being a little boy, equally as bright and well disposed. The primary symptoms had indicated inflamation of the stomach, which the attending physician had hopelessly combated with, and finally, when by metastasis it attacked the brain, with other unfavorable symptoms, had induced him to abandon the case in despair. It was at this juncture I was called in. The symptoms were exceedingly unfavorable, and my own opinion coincided with my professional brother's. However we decided to go to work. A day and night of incessant watching, and the state of the patient, caused us both to feel that the case was hopeless, and we only continued our attendance at the earnest solicitation of the child's mother. The anxious, careworn, and restless sorrow of the little brother, his deep grief as he saw his sister given over to the power of the king of terrors, had attracted our attention. He would creep up to the bedside of his little sister, silently, with pale tearful face, controlling his emotion with great effort, and then steal away again and weep bitterly. With a vague, indefinite idea of comforting the little fellow, I took him on my knee and was about to utter some platitude, when the liltle fellow, looking me in the face, his own the very picture of grief, burst out with—

"O, Doctor must sister die?"

"Yes," I replied, "but—"

Before I could go farther, he again interrupted me.

"O, Doctor, is there nothing, nothing that will save her? Can nobody, nobody save my sister?"

For an instant the teachings of a pious and tender mother flashed over my mind. They had been long neglected and almost forgotten. California, in those days, was not well calculated to fasten more deeply on the mind home teachings. There were a few whose religious training survived the ordeal, and for a long time I had hardly thought of prayer. But the question brought out with the vividness of a flash of light, and as suddenly, all that had been obscured by my course of life; and, hardly knowing what I did I spoke to him of the power that might reside in prayer. I said God had promised to answer prayer. I dared not allow the skeptical doubt that came my to own mind, to meet the ear of the innocent boy, and told him, more as my mother had often told me than with any thought of impressing a serious subject on his mind, "that the prayers of little boys even, God would hear." I left that night with some simple directions, that were given more to satisfy the mother than from having the slightest hope of eventual recovery, promising to return next morning.

In the morning, as I rode to the door, the little boy was playing around with a bright and cheerful countenance, and looked so happy that involuntarily I asked:

"Is your sister better?"

"O no, Doctor," he replied, "but she is going to get well."

"How do you know?" I asked.

"Because I prayed to God," said he, "and he told me she would."

"How did he tell you?"

The little fellow looked at me for an instant, and reverently placing his hand in the region of his heart, said:

"He told me in my heart."

Going to the room where my patient was lying, I found no change whatever; but, in spite of my own convictions, there had sprung a hope within me. The medical gentleman with whom I was in consultation came to the room, and as he did, a thought of a very simple remedy I had seen used by an old negro woman in a very dissimilar case, occurred to my mind. It became so persistently present that I mentioned it to my brother practitioner. He looked surprised, but merely remarked, "It can do no harm." I applied it. In two hours we both felt the case was out of danger.

The second day after that, as we rode from the house, my friend asked me how I came to think of so simple a remedy.

"I think that it was that boy's prayer," I replied.

"Why, Doctor, you are not so superstitious as to connect that boy's prayer with his sister's recovery," said he.

"Yes, I do," I replied; "for the life of me I can not help thinking his prayers were more powerful than our remedies."

"Then why not just let him pray, and leave our remedies alone? It was a simple coincidence."

"I thought of that myself," I replied, "but then this thought suggested itself: God could give us grain, or even bread to feed us, but he has ordained the labor of the agriculturalist as the means by which it is secured; and I have no doubt that he works in all nature through some sort of sacramental agency."

Years have past since then, and when discouragements of any kind have arisen in my path, I have thought of that child's prayer, and has done me good. —*B. R., in Our Church Work.*

The Crowns of Gold.

"Children, if to each of you were given a crown, what would you do with it?" asked the superintendent of a Sunday school.

I would sell mine and buy me a soldier's coat, and a tall fur hat like father's, when he marches with his regiment," was Johnny's quick response.

"I would buy a big balloon," said Willie.

Robert said he would put his crown on his head and walk through the streets, that people might know how rich he was.

I would rather have a box of carpenter's tools," said Claude.

Henry who had just been reading about the poor Indian, thought he would like to purchase Bibles and comfortable clothes and carry to them.

"Now, I would like to know what the little girls would do," said the superintendent.

"I would keep my crown, and wear it when I have my next birthday party," replied Dora smoothing back her long brown curls.

"I think I'd rather have a big wax doll, and a doll's house full of all sorts of nice furniture," eagerly spoke up little Bessie.

"I would give mine to Mrs Gray to get some medicine for sick little Jennie," timidly replied Katy Brown. They are so poor; yes, a great deal poorer than we are."

Mary had tried to speak, but there was something in her throat that almost checked her.

Presently the superintendent noticed her, and his kind "come, Mary, it is your turn now," encouraged her to reply.

"O, sir," said she, "I would lay my crown at Jesus' feet!"

Dear little readers of our paper, what would you do had you a crown of gold?

A Child's Faith.

How straight and simple is the way a child comes to Jesus! No doubt, no hesitation, only simple faith and perfect love. A little girl of my acquaintance was once looking at a picture, with which most of you may be familiar, which represents a rock in the midst of a stormy sea, bearing upon its summit a cross, to which a female figure, just recovered from the angry from the angry waves clings, faint and exhausted, while at her feet a hand grasping a part of a wreck is just disappearing in the black water.

"What does that mean?" asked the child.

"It is called 'The Rock of Ages,'" was the answer.

"That means Jesus, to whom we cling for salvation."

"You know the hymn says, 'Other refuge have I none.'"

"O yes!" said the child, after a moment's hesitation, "but that rock isn't my Jesus; when I cling to him he reaches down and clings too."

Teach the little ones of this Jesus "who reaches down and clings too," to whom we hold not so much from fear of falling, since underneath us are his everlasting arms; but because, like the trusting child whom its father safely carries, we love to cling that we may draw him closer.—*National Sunday School Teacher.*

Knowing and No-ing.

Henry Ward Beecher, when a schoolboy, had no fondness for study, but owing to the judicious severity of his teacher he became the subject of a distinct intellectual "conversion." He tells the story thus:

I first went to the blackboard uncertain, soft, full of whimpering. "That lesson must be learned," he said in a very quiet tone, but with a terrible intensity, and with the certainty of fate. All explanations and excuses he trod under foot with utter scornfulness. "I want that problem. I don't want any reason why I don't get it."

"I did study it two hours."

"That's nothing to me; I want that lesson. You need not study it at all, or you may it ten hours—just to suit yourself. I want the lesson. Underwood, go to the blackboard!"

"O yes, but Underwood got somebody to show him his lesson."

"What do I care how you get it? That's your business. But you must have it."

In the midst of a lesson his cold and calm voice would fall upon me in the midst of a demonstration—"*No!*" I hesitated, stopped, and then went back to the beginning; and on reaching the same spot again—"*No!*" uttered with the tone of perfect conviction, barred my progress. "The next!" and I sat down in red confusion. He too was stopped with "No!" but went right on; finished, and, as he sat down, was awarded with, "Very well."

"Well," whimpered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say *Yes*, and stick to it? It is not enough to know your lesson. You must *know* that you know it! You have learned nothing till you are *sure*. If all the world says *No*, your business is to say *Yes*, and to *prove it!*"—*Exchange.*

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IS PUBLISHED BY THE

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Business Office: 25 West Lake St., Chicago.

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TERMS: { Two Dollars a Year. One Dollar for Six Months

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APPOINTMENTS, NOTICES, etc., [illegible] by Thursday night to be in time for the next issue. Please remember this.

CHICAGO, TUESDAY, June 10, 1873.

Business Department.

Association Meeting.

WHEREAS, at a meeting of the Board of Trustees of the W. A. C. P. Association held in Chicago, Ill., March 12, 1873, it was voted that an Association meeting be called to devise a plan for a change of basis of the Association, notice is hereby given that a special meeting of the Association for the above purpose will be held at Norwood Park, Cook county, Ill., June 10, 1873, commencing at 10 o'clock a. m.

D. R. MANSFIELD, } Committee
FRANK BURR, } of
S. C. RAYMOND, } Appointment.

Notice is also hereby given that a General Conference will be held in connection with the above meeting at the same place. All conferences acting in harmony with the Association are requested to appoint delegates to this meeting. It is suggested that each conference be entitled to three delegates.

D. R. MANSFIELD, } Committee
FRANK BURR, } of
S. C. RAYMOND, } Appointment.

THE first edition of "Modern Spiritism," by C. C. Marston, is exhausted, and the second edition is printed and ready for delivery. The better class of work and consequent increase of cost in its preparation has necessitated a slight increase of price—from 12 to 15 cents post paid.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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H Amidon
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To Correspondents.

C. M. GIFFORD—In your letter dated February 6th, you ordered the paper sent to M. E. Gorsuch, at Blackbrook, Polk Co., Wis., and in your next letter dated May 10th, you inquired if the paper was being sent to the above named person at Blackbrook, Polk Co., Ill. That was the reason of our inquiring which was right.... MRS. M. E. MILES—The paper is sent regularly to Wm. McAllen. But since receiving your last letter, have added the number of his P. O. box. Hope he will get it regularly hereafter.... ISAAC LEONARD—Please give your P. O. address and we will forward books.... A. N. CORBETT—We are out of "Personality of God and the Devil."

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Notices.

Notice.

There will be a meeting of the Board of the Northern Illinois Advent Christian Conference, at Norwood Park, June 10th, to determine the time and place of the Annual Conference and Camp meeting also to transact other important business. A full attendance is requested. N. W. SPENCER, President

Notice Postponed.

To avoid interference with other meetings, the Conference at Jeffersonville, will be postponed until Thursday the 3d of July, at which we hope to have a good attendance. N. FIELD.

Obituary.

MACOMBER—Died at Almor, May 13, 1873, Robert C. Macomber. Aged 18 days.

"We shall sleep but not forever."

E. H. DURAND.

SMITH—Died in Cato, Mich., Seth S. Smith. Aged 21 years.

The circumstances of his death were sad indeed. He was working in a mill and by accident had his right limb sawed from the knee to the ankle, making it necessary to amputate. He lived but a week after the operation, but died with a hope of a better world [illegible] Jesus Christ, where there is no pain, sorrow or death. Funeral services from the text, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." RAYMER E. SMITH.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURLINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Travelling brethren are invited to attend.

Hope S. H., Broughton, 11 a. m., and Center S. H. 3 p. m., July 26, and every two weeks.
ALICE E. RATHBUN.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.

Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.

New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.

Such are my arrangements until further notice.
ALICE E. RATHBUN.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Michigan State Campmeeting will probably be held on Br. Samuel Johnson's farm, three miles north of Jonesville, on the line of the Fort Wayne, Jackson, and Saginaw R. R., commencing about the 25th of June.

As there are no funds in the hands of the committee to purchase lumber and other material necessary for the convenience of the camp, any donation for that purpose will be thankfully received, and may be sent to A. E. Babcock, Jonesville, Michigan. Whatever can be given in this line should be sent immediately, so that the committee will know what to depend upon.
For the Board, J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Celaburgh, eve. Feb. 1, and once in four weeks.

Norris S. H., 11 a. m., Feb. 2, and once in four weeks.

Pine River, eve. Feb. 2, and once in four weeks.
ANSON BROWN.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

There will be a tent meeting in the grove near Newton, Vernon county, commencing June 17, and holding over the following Sunday.

Friends will come prepared to provide for themselves by bringing provisions and bedding. Those who cannot bring tents will find sleeping room in the big tent. And above all bring the spirit of the Master with you to work for his glory.

Elders Hough and, we hope, Sheldon, will be with us. JOB BROWN.

There will be a two day's meeting held at Sparta, Munroe county, commencing June 14, at 2 p. m. and continue over Sunday.

The brethren and sisters are invited to meet with us. Br. Bursell, of Minnesota, will be with us. P. W. HOUGH.

MINNESOTA.

The second Q. C. for the Winona District will be held at Canton, Fillmore county, at the Brick S. H., near Peter Brode's, commencing Friday eve., June 20.

We shall hope to see all the friends living in that vicinity at the meeting, as business of importance will be considered.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The second Q. C. for the Ottawa District will be held in connection with the tent meeting, at Madelia, Watonwan county, commencing Friday eve., June 13, and holding over Sunday.

We hope the friends living within fifty miles will make this meeting a speciality by attending.
GEO. W. MILLER, Evangelist.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

GEO. W. MILLER

The second Q. C. for the Hutchinson District will be held with the Swan Lake church, near Darwin Station, on the St. Paul and Pacific R. R., commencing Friday evening, June 27, and continue over Sunday. B. Edgar Toms will meet us at the Darwin Station on the arrival of the train from the east. GEO. W. MILLER.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Otsego, Sunday, April 13, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

Tent meetings at Montivedio, Chippewa county. We expect to pitch the State tent at the above place so as to commence meetings on the evening of July 4, and continue as long as the interest demands. This is a new field, and we want the aid and the prayers of all who love the truth. GEO. W. MILLER.

IOWA.

There will be, the Lord willing, a meeting of days held with the church at Bovian's Grove, Butler county, Iowa, commencing June 20, and holding over the Sabbath. The quarterly conference may hold its third session at this time. Elds. J. Ridley, S. S. Wilcox, H. H. and M. J. Janes, and others will be present to preach the Word.

We would have a general representation of the brethren and friends at this meeting. Come up then, brethren from Clear Lake, Charles City, Floyd, Clarkville, Parkersburgh, New Hartford, and indeed, from all that section. Come to labor for God and perishing souls. Time is short—it behooves us to work while the day lasts.

In behalf of the church,
MARTHA J. JANES.

Warsaw, third Saturday in each month in the evening.

Chester, S. H. Sunday following, 11 a. m.

Corydon, 2 p. m. J. F. ADAIR.

The fourth Q. M. will be held (D.V.) with the church at Iron Hill, commencing July 11 and holding over the following Sunday. There will be business of ESPECIAL interest transacted at this meeting, and very important to every member; therefore let each church be represented.

Come, brethren and sisters, come and work for the salvation of perishing souls, and also deepen the work of grace in your own hearts. Do not look over this notice with idle interest. Come all that can; let us have a general rally.
W. R. CHANDLER, Sec'y.

Owatonna, Fitzsimmons' S. H., Sunday, June 15. MRS. H. M. DURBY.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Dubie S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

The annual meeting of the Iowa Christian Conference will be held in connection with the campmeeting at New Hartford, Butler county, commencing June 11, 1873. Our constitution requires that all ministers report either in person or by letter, and we hope to see a general attendance as there will be some important business to attend to in which we are all interested.
ALONZO RAYMOND, Pres.
N. F. EGGLESTON, Sec'y.

The Iowa Christian Mission Campmeeting will be held at New Hartford, Butler county, to commence June 6 and continue over two Sabbaths. Come one and all in the spirit of Christ to labor for him and to save men. Bring your friends and children; leave your hobby horse at home as we have neither room nor food for such animals. If you come on R. R. take the train that arrives about noon from the east and west. There will be no teams waiting for night trains. Should any come at night they will go north from the depot till the bridge is passed then turn to the right hand.

The mission tent will be on the ground as usual, and a number of family tents, also a 50 foot tent for the accommodation of those who do not come provided.

Bring bedding, also sheets to be used as curtains. Tent poles, straw, and hay will be furnished. Free tent lots, occupied last year, will not be reserved longer than Wednesday morning so those who wish them must come in time or notify us. We look for a large attendance, and the Lord Jesus Christ to be with us to bless the preaching of the Word.
M. A. NEWCOMB, Sec'y.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

Clinton, Sunday June 15.
S. B. MANEY.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 218 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.

Sunday School at 9 a. m. Preaching by
N. FIELD.

A Q. M. of the Northern Indiana and Western Michigan Conferences will be held at Sumption Prairie, commencing June 13 and holding over Sabbath.

Friends coming to South Bend on the Thursday and Friday morning trains of the Niles and South Bend, Peninsular, and Southern Michigan railroads, will find conveyance to the Prairie. Preaching brethren returning on the Southern Michigan R. R. from the meeting at Norwood Park, will please arrange to stop over.
JAS. FERRIS.

The Conference for Southern Indiana will commence at Jeffersonville, Thursday, July 3, and will continue one week.

A general attendance of bishops and evangelists in the section named is desired. N. FIELD.

Stingley S. H., June 8, at 10:30 a. m.

Linden Christian chapel, 4 p. m.

Davis S. H., June 15, 11 a. m., (funeral discourse.)

Colfax, June 21, and over Sunday. (Tent meeting.)

Spring Creek, White county, June 29, 10:30 a. m., and 4 p. m.

Judson, Park county, July 6. 10:30 a. m., and 4 p. m.

Jamestown, July 13, 10:30 a. m., and 4 p. m.

Colfax, July 20. E. C. ANDRUS.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

S. IOWA AND N. MISSOURI.

The first Q. M. of the West Mo. A. C. Conference will be held with the Ringgold church, in Ringgold county, ten miles south of Mt. Air, to commence on the 20th day of June, and hold over Sunday.

Visiting brethren will call on Brn. J. Stewart, J. Modling, and C. Humphrey. We look for a large representation. Come up to the help of the Lord, to the help of the Lord against the mighty. H. BELLMIRE, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 396, St. Joseph St.

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THE FOUNDATION OF THE SYSTEM IS FALSE.

It is shown that Satan's great falsehood, first propagated in Eden, is the main pillar upon which the system rests. The spirit and fruits of Spiritism are shown to be Anti Christ and Anti-Christian by copious extracts. In short, suffice it to say, without giving an extended analysis of the work, that it brings out in its true colors the prominent feature of modern Spiritism.

It will be read with interest and profit by all who desire an intelligent understanding of this subject.

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BY S. EBERSOLE.

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To deny the resurrection of the human body is infidelity of the deepest hue; for says Paul, "If the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15–16) So to deny the resurrection of the dead is to strike a death-blow at the ground work of justification, for the resurrection of Christ is the very act which justifies, as it is written: "He was delivered for our offences, and was raised again for our justification." (Rom. 4:25.)

It is painful to see the professed Christian church so fast drifting into infidelity by yielding this doctrine of the resurrection. A certain writer has truthfully said that "it is very seldom a sermon is preached on the resurrection." And Dr. Adam Clarke, the well known commentator, observes: "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The apostles were continually insi[illegible] it, and exciting the followers [illegible] to diligence, obedience and che[illegible]ess through it, and their successors in the present day seldom mention it!"

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Oh, that men could see the beauty of being Christ's by an humble, obedient faith! If we are His, all things are ours; "for in him dwelleth the the fullness of the Godhead bodily, and ye are complete in him."

In the words of another we can heartily say: "The first Adam broke creation into fragments; the second Adam will restore creation in all its parts. Good and evil will part forever; good and good are brought into perfect oneness, a oneness so complete as will more than recompense for the separatian. Soul and body will come together and constitute one glorified man, the thousands of members one church, the scattered stones one temple, the bride and bridegroom meet. Now there is one Lord, one faith, one baptism; then there will be one bride, one vine, one temple, one family, one city, one kingdom." Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." The subjects of that realm will not die as men do here, but they "which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."

"This doctrine affords great consolation to the children of God, as they see one after another of their number fall victims to Death. With Paul they can say: "We sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Mourning souls you who are Christ's cling closer to him.

Unconverted souls be admonished; it will be dark and terrible going through the valley of Death alone. Then hasten to Jesus, that with the Psalmist you may be able to say: "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—*Advent Herald.*

"What I Have Heard," Also.

BY O. D. GIBSON.

The above caption of Bro. Hough's makes me desirous of saying a little. We ought to be well posted in Bible truth and its own phraseology, for we have an artful enemy to meet who often quote what they call Scriptures. Sometimes it is in part, and sometimes it is not one word in the Bible. I heard a minister discourse not long ago, about the "battle of Armageddon," and I hear some of our brethren speak of the same. Now, it should be our business to post one another. Then, let me say, there is no such battle spoken of in the Bible. The only passage on this is Rev. 16:13–16. First, in verse 13: "Uncleans spirits, like frogs, come out of the dragon beast and false prophet. They go to the kings and whole world to gather them to the battle of the great day of God Almighty." Here is the only battle spoken of, and those who are to it are gathered there by "unclean spirits." Now, at the 15th verse, we encounter another gatherer and another class to be gathered: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments," etc. "And he (that cometh as a thief) gathered them (that watch and keepeth his garment) together into a place called in the Hebrew tongue Armageddon." Here, then, are *two* gatherers and classes gathered, and *two* places to be gathered to. One by unclean, frog-like spirits, to the battle of the great day of God Almighty. The other by Christ, to Armageddon, a place of delights, which is the sea of glass or the street of the New Jerusalem. I desire to be one of the latter, hence I must watch and keep my garments; must expect and love His appearing. To such He will appear without sin unto salvation.

Again, the same minister told us about the "little" stone spoken of by Daniel, that was to "roll until it filled the whole earth." I wish to say there is not one word about a "little" stone, nor one word about "rolling;" but "a stone" smote the image and became a great mountain (or government), and filled the whole earth—no rolling, but a smiting, a consuming of earthly governments, and it—the kingdom or government of Christ—shall fill the whole earth, or the space "under the whole heavens." Even so, come Lord Jesus, and come quickly.

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In the words of another we can heartily say: "The first Adam broke creation into fragments; the second Adam will restore creation in all its parts. Good and evil will part forever; good and good are brought into perfect oneness, a oneness so complete as will more than recompense for the separation. Soul and body will come together and constitute one glorified man, the thousands of members one church, the scattered stones one temple, the bride and bridegroom meet. Now there is one Lord, one faith, one baptism; then there will be one bride, one vine, one temple, one family, one city, one kingdom." Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." The subjects of that realm will not die as men do here, but they "which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."

"This doctrine affords great consolation to the children of God, as they see one after another of their number fall victims to Death. With Paul they can say: "We sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Mourning souls you who are Christ's cling closer to him.

Unconverted souls be admonished; it will be dark and terrible going through the valley of Death alone. Then hasten to Jesus, that with the Psalmist you may be able to say: "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—*Advent Herald.*

"What I Have Heard," Also.

BY O. D. GIBSON.

The above caption of Bro. Hough's makes me desirous of saying a little. We ought to be well posted in Bible truth and its own phraseology, for we have an artful enemy to meet who often quote what they call Scriptures. Sometimes it is in part, and sometimes it is not one word in the Bible. I heard a minister discourse not long ago, about the "battle of Armageddon," and I hear some of our brethren speak of the same. Now, it should be our business to post one another. Then, let me say, there is no such battle spoken of in the Bible. The only passage on this is Rev. 16:13–16. First, in verse 13: "Uncleans spirits, like frogs, come out of the dragon beast and false prophet. They go to the kings and whole world to gather them to the battle of the great day of God Almighty." Here is the only battle spoken of, and those who are to it are gathered there by "unclean spirits." Now, at the 15th verse, we encounter another gatherer and another class to be gathered: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments," etc. "And he (that cometh as a thief) gathered them (that watch and keepeth his garment) together into a place called in the Hebrew tongue Armageddon." Here, then, are *two* gatherers and classes gathered, and *two* places to be gathered to. One by unclean, frog-like spirits, to the battle of the great day of God Almighty. The other by Christ, to Armageddon, a place of delights, which is the sea of glass or the street of the New Jerusalem. I desire to be one of the latter, hence I must watch and keep my garments; must expect and love His appearing. To such He will appear without sin unto salvation.

Again, the same minister told us about the "little" stone spoken of by Daniel, that was to "roll until it filled the whole earth." I wish to say there is not one word about a "little" stone, nor one word about "rolling;" but "a stone" smote the image and became a great mountain (or government), and filled the whole earth—no rolling, but a smiting, a consuming of earthly governments, and it—the kingdom or government of Christ—shall fill the whole earth, or the space "under the whole heavens." Even so, come Lord Jesus, and come quickly.

A Minister's Trials and Rewards.

BY MRS. H. V. REED.

Do we consider how much our ministers have to bear? Do we realize that any burdens fall upon their shoulders? Suppose we picture to ourselves a young man just entering upon the vast arena of earth's broad fields, with a quick, vivid imagination, glowing talents, and ambition enough to rule a realm.

Already have the honors of the bar caught his attention, and his heart throbs over his vivid dreams of future greatness; his eye is fixed upon legislative halls where great minds are enchained by the power of his own; he can almost hear his own voice pealing through the lofty arches of an American forum; he can almost see a thronged senate bowing before his eloquence. Oh! surely his path must be strewn with flowers, for it is as bright as a dream of Eden!

But another subject has been presented to his view—the music of the kingdom has struck his ravished ear—he hears the burden of Calvary's sad notes, and the rich tones of triumph are rolling down to him from the chariot wheels of the coming One. The sound of revelry arises from a dying world that is sporting on the brink of ruin; while faith points with her radiant finger to the star of Bethlehem. Shall he go on in the path he has chosen, and twine his brow with the laurels of fame, or shall he turn and devote all his energies to the task of teaching others to win the diadem of immortality. Oh! who can tell of the struggle that follows? Who can testify to those hours of midnight anguish which are only witnessed by that Eye before which the angels bow?

Suddenly across the cloud gleams the bow of promise, and from that aching heart arises the cry, "though he slay me yet will I trust in him." The laurel wreath is thrown aside, left to wither in the scorching sun of prosperity. A brighter crown is placed before him—a starry diadem awaits his feverish brow.

No matter if the pathway to it lies lower than the other, it goes through the green valleys of faith, and among the fountains of peace. Perhaps the chaplets of fame conceal thorns beneath the flowers, but can there be trials here? The path is so lowly, so far from the disgusting blaze of revelry, surely the storms of earth must blow *over* this quiet vale. And yet there is labor here, and in the solemn midnight he communes with the mighty dead, and with torch in hand lighted at the fires of genius, he scales the dizzy hights of eloquence, and fathoms the deep recesses of logic; he wanders through the archive of biblical lore, admiring at every step the impress of its great Author. He toils long and well, it almost seems sometimes, as if his blood had turned to liquid fire, as it boiled over his excited brain. Those cherished friends that he has so long and so fondly loved turn away from him, now that he clings so closely to the cross; and where shall he turn for the sympathy his warm heart craves? Among the members of his church are those who consider themselves model Christians—a self-appointed committee to watch his words and criticise his movements. They would not smile—no, not for the world; they walk this bright earth with their heads bowed like a bulrush, and their minds clothed in sackcloth, they consider this acceptable to the God who painted the rainbow, expanded the lily, and tinted the rose. The same God who has woven over our heads the gold and purple robe of sunset, and formed thousands of little feathered throats which are rare music boxes, tuned and wound by the same fingers that keyed the music of the spheres to its sublime harmonies.

They cannot see the glories of earth, no mercy falls from the lips of their imaginary Savior — no compassion breathes in his voice, no love beams in his eye—the sword of justice is never sheathed by the hand of mercy. Oh! there is no balm for a weary heart in their marble bosoms.

There are others within the same holy band who love religion just as long as it does not trouble their coffers: the most sensitive chord in their whole beings run directly through the purse: they go to meetings, and take an active part there, for the interest counts up as fast as if they were at home. They love their *dear* minister. Oh, how they do love him! He is so eloquent, so learned, and can defend their faith so well! But is he destitute? "*Oh! the times are so hard*"—and they turn away to count that roll of bills again, to see if the gold is in its place, and to make out another account, or close a mortgage on the lost property of some unfortunate brother. They have money for railroad stocks, for copper mines, and for twenty-five per cent. compound interest, but none for their minister!

And there are others who mean well enough, but they do not think, they do not consider that their ministers need pecuniary aid, because they do not ask for it! *Give them their dues*, it is all they ask; they might have won gold in another sphere, but they turned away from its glitter to labor for you and yours. Their hearts are aching for other's woes, but can they relieve the needy?

Your minister is your best earthly friend; then see to it well that his wants are supplied. Oh! do you not love to hear the words of holy cheer falling from his heaven-missioned lips, and folding themselves like snow-white wings above the weary heart of despair? It is pleasant to hear him preach day after day, and night after night, until his physical frame is well nigh exhausted, but do you take care of him then? Oh! think of him oftener, and of yourselves more seldom; let him know that you appreciate his talents and his arduous labors. Surely, these slender shoulders have enough to bear, if you yield him all the aid you can.

Think you it requires no sacrifice for him to lay aside the distinctions of that intellect he prizes so highly, and sit meekly at the feet of an ignorant disciple, because he *is* a disciple? He has counted all things naught for dear Gethsemane's sake, and is treading up and down the rocky paths of earth to say to its children "Behold the Lamb of God." And yet his trials stop not here; we do not know how often a cloud floats across his mental vision, and his heart aches with its heavy burden of responsibility, as he murmurs "who is sufficient for these things?"

We do not know how much he suffers from a deep feeling of his own unworthiness or inability to proclaim the precious tidings of a Savior's love. We do not see him prostrated before the throne pleading for more strentgh. Oh! is he not sometimes weary of the struggle—weary of constant toil, of unappreciated labors? Is he not sometime heartsick and almost fainting with fatigue? And yet, O servant of the Most High, surely there is a rich reward! "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Where is there a post of honor higher than that of God's own chosen ambassador commissioned to preach the vast plan of redemption to a lost world—to bear the golden ark of truth, and point by the light of faith through the rich lines of promise to the Prince of the house of David?

The laurel may never weave its fading chaplets around thy brow, the lightning of fame may never seer thy forehead, yet will thy clarion voice be heard afar off, and while those pause to catch its notes who have never listened to household words, it will echo through the dim vista of the future. Thy thoughts will find a response in hearts that know thee not, and thy memory will live embalmed in gratitude when thou hast laid down like a weary child to sleep the dreamless sleep of death. Trial is everywhere; the air is tainted, the soil barren, the ocean tempest-tossed. Whether we are in the fields or forest, on Persian plains, or Alpine summits, in torrid heat or amid the polar solitudes, beneath Italian skies, or surrounded by Russian snows, everywhere we find the impress of the curse. But in thy journeying across the sands of worldly care, thou art guided as were the Israelites of old. When the day star beams on high and life seems like a fairy dream, all around is so bright and fair, thine eye may only see the pillar of clouds, but when all earthly light has fled, when the roses are faded and only the thorns are visible, then indeed do the promises gleam like stars on eternity's ocean.

It is thy privilege to guard the sacred shield of truth on whose safety depends the welfare of thy fellow-beings. Thou art chosen to watch over thy charge, to interpret the voice of prophecy, and utter the oracles of love and wisdom. No selfish dream must darken the bright tablet of thy zeal; no cool form of human ambition must cool thy love, or throw its shadow across the pure stream of thought that flows through thy brain. To be pure in worldly goods, despised by the worldly wise, half hated by the worldly ambitious and only half loved by those on whom thy best affections have been lavished—such is thine earthly fate thou messenger of good tidings! Thou wilt give out thy thoughts like music on the wind—like incense on the tempest, and yet rejoice in thy destiny: the incense may be borne afar, but it will yet breathe sweetness upon some weary brow. The music may be wasted upon the blast, but some faint notes will reach and cheer a brother's aching heart.

Surely thy position is a glorious one; some of the fruits offered to thy thirsting lips may be bitter as the waters of Marah, but they are plucked from the tree which is "for the healing of the nations." And thy weary bark shall soon find rest in a peaceful haven, for there is one who has borne the burden of life, and knows its sorrows and temptations, its thorns and briers, its wormwood and its gall. He bare the crown of thorns that thou mightest wear the roses of victory. He drained the dregs of human anguish that thou mightest drink the wine of immortality. Is not this love worth the sacrificing of human joys? Then go on faithful watchman, and win stars for thy diadem. Toil on in thy chosen path of noble strivings, and look for thy reward when thou shalt hear the welcome plaudit, "Well done, thou good and faithful servant."

"Wheresoever duty calls thee,
Where the truth demands thy aid,
Go thou to the mighty battle,
Firmly, boldly, undismayed."

And may the God of Israel bless and strengthen your noble hearts, wherever ye are toiling and hoping, is the earnest prayer of the writer.

The Price Paid.

BY S. K. GIBSON.

The defenders of the immortal soul theory, set up the claim that the price paid for the redemption of many, is more than adequate to the demand, "if man is not invested with eternal consciousness." For God to make man a material being, "a terrestrial animal," and then to give his only Son to die, to pour out his soul unto death in all the agony of the cross, staggers the faith of the creed bound theoryist, and he "cannot see it." He thinks it would have been better to let man slumber on to all eternity, than to have given him a being again by and through the death of Christ and his resurrection. And again, that as a terrestrial animal he has shown more diversified diabolism than any other terrestrial animal; and how God as a good being could pay such a price for such a wicked terrestrial creature as man, cannot be comprehended unless, "God had pleasure in the unrighteousness and depravity of his creatures." Says one "despoil man of his essential eternal consciousness, and what other adequate reason can be given for God's effort in man's redemption?" Then, this kind of theology would much sooner believe that God is implicated in the sin of man, and that he looks with pleasure upon his unrighteousness; than to admit that God as a good being, could pay such a price as he did to save a *mortal* creature so full of malignity as man?

Then the character of God is involved in this question of man's immortality! Astonishing!! The question in the mind of this theology, stands thus, man is either in possession of eternal life, or God is implicated in his malignity and sinfulness, that is, according to the price paid. Now in what light does the Bible reflect the character of God? "God is love." Here is an attribute of God's. Then he must act upon the principle of love, with all his creatures whether they be good or bad. "He so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life. "Not willing that any should perish, but that all should come to repentance." "Christ came not to call the righteous, but sinners to repentance." That God's goodness and love does save sinful and malignant men, *when they believe and repent;* and *because* they do believe and repent, and *not* because they possess eternal consciousness, or that God loves evil.

God created man a little lower than the angels, and not equal with them: and if man shows more diversified and intense diabolism than any other terrestrial animal, may it not be because of his superior organism and intelligence? And may not this diversity be just that which marks the essential qualities, inviting God's special favor in his behalf? And is it really degrading for God, and beneath his dignity and character as a God of love to reach down to intellectual man made in the image of himself, though mortal, and save him from mortality and death: It is not because God loves sin that he saves sinful men, for he proposes to save man *from* his sins and not in his sins. And does it not comport with the character of a good and loving God to change bad men and make them good men?

Again, are malignant men without immortal souls any worse than the same with? and does it require any less a sacrifice to save a mortal man than an immortal one? And which would be the most like Diabolus, a terrestrial creature, mortal and pertal and perishing, or one immortal and possessing the power of eternal consciousness?

Now it seems to me it would be better to wipe out that theology that would thus involve the character of our loving Creator and Father. Shall we doubt the character of God? Who can and claim any faith in the Word of God: Better doubt the theories and speculations of men. "Hath not God made foolish the wisdom of this world?"

The Seven Churches.

LAODICEA.

"And unto the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him; and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:14–22.)

We come now to the most unpleasant part of our subject. We have reviewed ages of persecution and martyrdom, but the fact that there were martyrs evinces the power of truth. We have recorded the sad history of apostacy, but in the midst of it all there was a goodly number of faithful ones, and redeeming features worthy of notice. Here, however, is a period of church history that presents a dark picture indeed. Much warning and counsel is given to the Laodiceans, but no word of commendation. The power of truth and love, manifest in the Philadelphian period, in the presentation of a virtuous church, seems to have been nearly if not quite destroyed, and we have an age of corruption which threatens to ruin all. There is a spark of spiritual life in some which Christ endeavors to fan to a flame, but it is so faint that it is rather implied than expressed. It is a period of lukewarmness, deception, wretchedness, misery, blindness, and nakedness, and yet it is the *last* period, the *last* phase of professed Christendom—the one that closes with the dispensation and the appearing of the Son of man in judgment.

Man has ever sought evidence of his upward tendency, but has ever failed to find it in a truthful record, except by distortion or perversion. The history of the past, though it tells of man's increasing wisdom, tells also of his increasing wickedness. Civilization may have thrown the cloak of refinement over the ugly form of Sin, but beneath it the monster has worked on with more subtlety and increasing strength. The outside of the sepulcher may be beautifully "whited," but within are "dead men's bones," and "all uncleanness."

This deterioration was revealed in advance in the symbolic imagery of the prophets. Gold, silver, brass, iron and miry clay, was the order of the vision, and it revealed the comparative relation of earth's kingdoms from Babylon to the present. (See Dan. 2.) Nor has history reversed the order. The descending gradations were long ago written in God's Book, and history has been only turning its leaves and proving its inspiration. But this downward tendency was not predicted alone of nations. These seven epistles reveal the same of the church. From the comparative simplicity and purity of the apostolic age we have descended to a richly adorned and worldly church, who, while she is the loudest of any in her pretensions to goodness, is nauseating to him whose name she bears. This is a sad comment on the theory of a spiritual millenuium as the last phase of church history on earth! The analogies of the past forbid that this dispensation shall close with a period of peace and blessedness, for its divinely drawn parallels are the "days before the flood" and those of "Sodom and Gomorrah."

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Laodicea," as already noted, is a pound of *laos*, "people, the people large, the mass," and *dikee*, "judg- nt"—"the judgment of the people." e idea presented is that of a demo- tic church—a church ruled by pub opinion or conformed to the views the masses. It may also be taken indicating the approaching "judg- nt of the people" at Christ's ap ring. Either view is in harmony h the facts.

The Philadelphian era of zeal and e, produced and characterized by power of the message of the edy advent, closed with the disap- ntment which came with the pass- of the time. The faith of thous- ls waned, and, with their faith their e. Failing to take heed to the ad- nition to "hold fast" and "keep the rd" or doctrine of Christ's "pa- nce," they were not prepared for e hour of temptation," which now unexpectedly came upon them. The roach which they met they were able, because unwilling, to bear, d they fled at the voice of public inion back to the popularity of their mer positions. Nominal Christian- , frightened by the shadow of ap- aching judgment, returned to her nities and pleasures as soon as that adow seemed removed. Worldlings, a great extent awed by the same ead anticipation, became bold in the of the scoffer's question—"Where the promise of his coming?" The ndard of religion was lowered, form ok the place of power, and Laodice- lukewarmness and apostasy set in, ile the true church entered the tar- ing time as indicated in the parable. ee Mat. 25:5.)

In the church, as such, of to-day we ve the duplicate of the picture pre- nted to the Revelator—a church rgely swayed by public opinion. The udgment of the people" is as final in e church as in the state. There are w public teachers who dare proclaim e unvarnished truth. The abound- g iniquity of the age is winked at, attributed to the weakness of human ature and excused. Science and hilosophy, with their inseparable ompanion, Skepticism, have entered e church, and rule instead of Divine evelation. True, it is an age of hurch-going; and were we to judge f the spiritual condition of the mem- ership by the number of edifices rected, and the amount of money ex- ended, we might allow that the pro- ession made represented the facts; but his is not the true criterion. Judged y the standard of spirituality, seen in he light of the teachings of Christ nd his apostles, we must admit the icture of the church of to-day, pre- ented in the epistle to the Laodiceans o less true than sad.

The complaint of Christ represents ust such a church. It is that she is "neither cold nor hot," neither fully dentified with the right or the wrong She is in the intermediate state of indecision, halting between two opinions, partly influenced by good and partly by evil, vainly striving to serve God and mammon. Half her force is arrayed against the other half, and thus is she rendered incapable of contending with her outward foes by the conflict within. This is the most obnoxious position possible to occupy. Cold or hot water is gratifying, or, at least, endurable, but lukewarm is nauseating. "I would thou wert cold or hot" expresses both the true desire of Christ and his disciples, as they look at the mass of the professed religionists of our time. An infidel does less harm to the cause of Christ than the lukewarm professor, an open foe than an insidious adversary. What wonder then, that Christ declares that he is to 'spue' this church out of his mouth?

We understand the "hour of temptation," predicted in the epistle to the Philadelphians, to be identical with the Laodicean period, and answering to Paul's "perilous times" of "the last days." He predicts that men shall be "lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." (2 Tim. 3:2–4.) Nor is the apostle here writing of avowed worldlings; for he immediately adds, verse 5: "Having a *form of godliness*, but *denying the power thereof*; from such turn away." This answers to the description given in the epistle: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Here is a strong contrast between the supposition and the real fact. Such deception could not exist with respect to natural wealth, but with respect to the spiritual it is possible. The form is mistaken for the power, and hence many are supposing that the world is fast growing better, while it really is "waxing worse and worse." Here is the difference between God's religion and that of man. The latter cuts off a few of the gnarled branches; the former lays the axe at the root of the tree. One makes an external application, vainly hoping that thereby the deep-seated trouble will be removed; the other places the remedy in immediate contact with the great vital centers—the only true method of cure. One treats the symptoms, the other, the disease. Man's religion, however, will not save. No amount of externals will make up for the loss of the internal, the vital. An automaton is not a living man; neither is a man necessarily a member of Christ's spiritual body because he moves at the bidding of some professedly Christian church. The incense of ritualism is not the prayer of saints. Morality is not saving of itself, for it may be found in the most confirmed infidel. The standard of Christ is not morality, but spirituality. The former may be found without the latter; the reverse, however, is not true. Said Christ: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye workers of iniquity." (Mat. 6:22, 23.)

Although the material wealth of the church of the last days is not directly referred to in the epistle, we have seen how easy it is to judge of the spiritual by the natural. Thus does the church of to-day, and thus is she deceived. Her church property is valued at hundreds of millions of dollars. Upon this she looks as so much evidence of real prosperity, while, to a great extent, it is evidence of worldly conformity; for if the outlet to her treasury had been properly proportioned to the inlet, it had never accumulated. An adherence to the requirements of the gospel does not permit the laying up of vast stores of earthly goods. The true steward of the Lord may have entrusted to him large sums, but as he has freely received, so freely he gives. He feels that the silver and gold belong unto the Lord and that he is but a steward, and almoner of the Lord's bounty. As with the individual, so with the church. She is the treasury of the Lord, from which goes forth the earthly means of preaching his gospel. If she performs this duty faithfully, she will never need to pull down her barns and build greater to contain her superabundant goods. The church of to-day has followed the example of the foolish man (see Luke 13:16–20), and, like ancient Israel, her table has become a snare unto her. She thinks herself rich, but she is poor. "Ichabod" is "written upon her wall." "The glory is departed."—*Herald of Life.*

Apostles Weeping.

When we are told that "the babe wept" (Exod. 2:6) we are not surprised, but a great man weeping is not such a common sight. The Son of God in tears must have astonished angles, and an apostle weeping may well arrest the attention of men.

Peter wept at the remembrance of his sin in denying his Lord (Mark 14:72). In the words of the pious and practical Matthew Henry, we observe: "His sorrow was serious, '*he wept bitterly.*' Sorrow for sin must not be slight, but great and deep, like that for an only son. Those that have sinned sweetly, must weep bitterly; for, sooner or later, sin will be bitterness. This deep sorrow is requisite, not to satisfy divine justice (a sea of tears would not do that), but to evidence that there is a real change of mind, which is the essence of repentance, to make the pardon the more welcome and sin for the future the more loathsome. Peter, who wept so bitterly for denying Christ, never denied him again, but confessed him often and openly, and in the mouth of danger; so far from ever saying, 'I know not the man,' that he made 'all the house of Israel know assuredly that this same Jesus was Lord and Christ.' True repentance for any sin will be best evidenced by our abounding in the contrary grace and duty: that is a sign of our weeping, not only bitterly, but sincerely. Some of the ancients say, that as long as Peter lived, he never heard a cock crow but it set him to weeping. Those that have truly sorrowed for sin, will sorrow upon every remembrance of it; yet not so as to hinder, but rather to increase, their joy in God, and in his mercy and grace." A good lesson from Peter's tears.

Paul wept when he thought and wrote of those who were "the enemies of the cross of Christ" (Phil. 3:18). If Jeremiah was a weeping prophet, Paul was a weeping preacher. He did not weep because he was weak-minded and fainthearted—for a more courageous man than he it would be hard to find,—but because the spirit of the Master was in him, moving him to love and tenderness. How apt we are to speak of the failings and inconsistencies of professors with a censorious or exultant spirit! Not so Paul: he was bold to reprove when necessary, and fearlessly defended the truth before peasant and potentate alike, but when in some quiet retreat he dictated to an amanuensis his epistles, the tears rolled down his cheeks as the words and deeds of false professors came to his mind. "Paul weeps when others laugh and are wanton," says Chrysostom, "so full of sympathy is he—so does he bear all men in his heart." Noble example!

John wept much when he found there was no created being in the universe worthy to take the sealed book from the hand of the Enthroned One and reveal its contents (Rev. 5:3–5), on which Wesley pertinently remarks: "The Revelation was not written without tears it will be understood. How far are they from the temper of St. John who inquire after anything rather than the contents of this book! yea, who applaud their own clemency if they excuse those that do inquire into them!" "In nothing," says Barnes, "do we feel that we are more absolutely in need of divine help than in our attempts to unveil the future, and were it not for revelation man might weep in despair." True, but the revelation is made: "the Lion of the tribe of Judah" opens the book; the hand of Him who wept over Jerusalem and at the grave of Lazarus dries the weeper's tears—John is comforted.

If, with Peter we have wept over our own sins, with Paul over the sins of others, and with John for deeper insight into the things of God, we may take to our heart the gracious words of our Redeemer: "Blessed are ye that weep now, for ye shall laugh" (Luke 6:

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cally called) an *immortal soul* in the *first man* at his *creation?*

5. Adam was made of the dust; is it not said, that this man of dust became a living soul? and not an immortal soul!

6. If the soul is an *immortal* or *spiritual* thing, must it not die a *spiritual death?* seeing that the Scriptures say: "The *soul that sinneth* it shall die." See Ezk. xiv. 4.

7. As nothing can die except what is *mortal*, if the *soul dies* a *spiritual death*, must it not be *spiritually mortal?*

8. If the soul is a *spiritual* thing, and *immortal*, it must have spiritual *immortality*. How then can it die a *spiritual* death?

9. If literal death destroys a literal thing, must not a spiritual death, destroy a spiritual thing?

10. How could David say: "God will redeem my soul from the power of the grave," if the grave has no dominion over the soul?

11. If the soul is the conscious and responsible part, how is it, that by repentance, it escapes to Paradise at death, and leaves the innocent part, (the body) to suffer the penalty?

12. If the righteous go to glory at death, did not the serpent speak the truth in Gen. iii. 4?

13. But if God spake the truth, does not that which man calls the soul, *surely die?*

14. If so, how can the clergy say, that modern spiritualism is of the devil? do they pretend to say the devil is proving the immortality of the soul, which they have long tried to do, but always failed?

O consistency, thou art indeed a jewel. When will man become wise unto salvation, and drop the traditions of men, and cling to the Word of the living God, which is sure and steadfast and immutable.

When will they cease to "heap unto themselves teachers, having itching ears?" We fear not until the "*Just one*" comes and puts away the traditions and commandments of men.—*J. S., in Freeport Bulletin.*

Admonitions.

"Our best friends are those who tell us of our faults and teach us how to correct them."

We occasionally get a gentle reprimand for mistakes we make in presenting matter before the public which it is thought would be better withheld. While we entertain the best of feelings toward those who have the goodness thus to give us their opinions, we hope they will make due allowance for us under the circumstances in which we are often placed. We, just like other people, are often deceived in the motives of our writers. Not being informed on both sides of the question we sometimes admit articles that we afterwards regret it as deeply as do our readers. The position of an editor of a religious paper is a peculiar one and none can fully understand it but those who have learned it by experience. Our first and leading object is to ease God and labor for the promo- on of his cause or the salvation of s people, and secondly, so far as is ssible, meet the wishes and expecta- ons of our patrons. To fully meet e desires of all is impossible, as in tempting to please one by granting special request we may displease ndreds of others, so that when our dgment anticipates such results we ways think it prudent to disappoint e few rather than offend the many; d we hope all of our readers will stify us in this position even if it hould cause some of their productions meet their destiny in the waste sket. There is one thing we wish stinctly understood; the basis upon hich we accept and reject is erit and demerit, with as little favor- s as possible. We are fully aware the responsibilities under which we e placed and therefore wish to dis- arge our duty in such a way as to meet the approbation of God rather than of man, therefore we always accept kindly, the ideas and suggestions of our brethren and sisters relative to our labor and duties, and endeavor to be profited by them.—*The Weekly Pilgrim.*

"Soul" as a By-word.

BY D. L. WEAVER.

We find in God's Book the word *soul* applied in such a variety of ways that it is very hard indeed to try to make it all immortal. We would not for a moment accuse the prophets of using by-words; yet there is a connecting link. We find in Gen. 8:7, soul as a personage; next, Gen. 34:8, we find it used in connection with the mind; 35:18, as the (spirit of) life; 1 Sam. 18:1, we find two souls bound together; again we find it as the heart, etc.

We want to believe all our orthodox brethren when we hear them telling about immortal souls and spirits. Never-dying, endless good bad and indifferent souls, but we have to bend God's Word most too far; and, if the soul is immortal, we cannot help thinking that the prophets and apostles must have used it more as a *by-word* than from real necessity, and, in that case unbelievers are not so much to blame for not embracing the gospel.

A Thrilling Incident.

In the accounts that have been published of the great disaster on the Atlantic, mention is made of an incident that touched the hearts of all who witnessed it, and should move the hearts of all who read it. It was concerning a little boy, the only child, out of a large number, that was saved on that dreadful night. While hundreds of men, women and children were clinging to the rigging of the ship and struggling for life, one little boy by extraordinary efforts, succeeded in climbing upon the back of a man. To

[redacted]

Advent Christian Times.

L. C. COLLINS, EDITOR.

Wm. Sheldon, - - *Associate Editor.*

*⁎*Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, June 17, 1873.

WHAT PART OF MAN BECOOMES UNCONSCIOUS IN DEATH?

Every reader of the Bible must admit that death reduces *some part* of man to a state of unconsciousnes, for such statements as these are not meaningless, "In *death* there is no *remembrance* of thee;" "In that very day his *thoughts perish*;" "The *dead* know not anything." Now, as it is an impossibility to reduce anything to a state of unconsciousness unless it had previously been in possession of consciousness, the *conscious* part of man must be affected by the stroke of death. If it is true that the body is void of consciousness in life, the soul being the only conscious part of man, and if it is true that this conscious part of man escapes unharmed by the stroke of death, still retaining its consciousness, what part of man is reduced to unconsciousness by the stroke of death? Not the body, if that never was the conscious part of man; not the soul, if that has made its escape unharmed, retaining its consciousness: so with this view death does not make either the soul or the body unconscious. Then what becomes of these Scripture declarations, "The dead *know not anything*....their love, their hatred, and their envy is now *perished?*" If these are passions of the soul, how can they *perish* under the stroke of death, if the soul escapes its power?

We repeat, if the body never possessed consciousness, it can never become unconscious; yet the Bible often represents some part of man as unconscious in death. If death produces unconsciousness in any part of man, it must be that part which previously possessed consciousness. If we kill an unconscious body, and the conscious soul escapes without injury, still retaining its consciousness, nothing is rendered unconscious by the act of death.

But when we learn that man is a conscious being *himself*, instead of being a mere tenement for another conscious being to dwell in, we can see how death produces unconsciousness, *by killing a conscious being.* That the *material* man is the accountable being, and consequently the *conscious man* in life, is evident from the fact that God is to "judge" the very man that falls under the power of "death," (Rev. 20: 13,) instead of judging a deathless soul. Man *himself* is the responsible being, and death conquers and holds him till the resurrection brings him up to judgment.

WISCONSIN CAMP MEETING.

This meeting proved one of interest to the cause, giving a new impetus to the membership and ministry at large throughout the State. Eld. L. C. Collins, from THE TIMES office, and Eld. S. C. Wellcome, from Minnesota, were present to help. Five were baptized by Eld. Howard, some gave their hearts to God, and others were refreshed. The attendance was good.

Christian Liberality.

BY VIRGIL HUNT.

How many there are who profess to be free from all sectarianism; who claim to stand on liberal and Bible Christianity: but, alas! if we dare to present anything contrary to the doctrine educated into them, how deep then do we find this boasted liberality to be? Generally just deep enough to make the cry "heresy," "dangerous doctrine," away with it!

Now, dear reader, whatever you may be, Adventist, Methodist, or what not, can you call this true, Christian liberality? If you can, you can do more than the writer. To me it is the most unchristian sectarianism that can be. Do you ask me what Christian liberality is? I will tell you what I conceive it to be.

First, it is not to believe every wind of doctrine that comes to our ears. No; it is not to say amen to what every preacher says—not at all. Neither is it to cry him down, calling him an avowed heretic, skeptic, or infidel. But it is to hear all with a kind Christian spirit. It is to say, Brother, I do not, as yet, believe with you, but am willing to investigate the subject. You seem to present your views with Christian fervor, and as I lay no claims to infallibility, perhaps you are right and I wrong. The brother should reply: All I ask of you is to examine it, test it by the good Book; and if you should not then come to believe with me, we will not fall out. Mayhap we are both a little in the wrong; and, as two wrongs never make one right, let us carefully and prayerfully, as becomes two Christian brothers, examine our differences together. Oh! how many have imagined themselves *just right*, got the whole truth, no more nor less. "I don't want anything different—it is good enough for me," etc.

Suppose the Adventists, when they came off from the other churches, and cried mightily "Behold, the Lord cometh," had stopped there and said this great truth is enough for us, we are all right now: yes, got the whole truth now, what would have become of other kindred truths, man's nature and destiny, etc. Dear brethren, let us live to learn, let us treat others who may differ from us in little matters of faith with true Christian liberality, remembering we see now as through a glass darkly.

In Camp.

At this date, June 8th, 1873, the second day of the meeting, we are greatly encouraged. There are two large tents and six small, family-tents, also a large grocery stand now on the ground. Brethren from different parts are coming distances; one brother from Nebraska, 250 miles west, and others from the east. It is raining this morning, but the camp is preparing for an interesting day. Brethren pray for us. Let there be a united people looking for the Lord.

E. A. MARSH.

New Hartford, June 8.

Vain Philosophy--No. 1.

BY H. V. REED.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, and after the rudiments of the world and not after Christ."—Col. 2: 8.

The Apostle in the above text, sets forth three systems of error, the tendency of which was to lead men from the simplicity that is in Christ. The church at Colosse was surrounded by errors of almost every kind, and it became necessary for the Apostle to give them an earnest warning and prepare them to withstand the devices of men, and to be steadfast in Christ. These errors may be stated summarily as follows:

1. *Philosophy.*
2. *Tradition.*
3. *Rudiments of the world.*

In discussing these propositions, it is not our intention to present a lengthy essay, but to invite the reader to a few items of interest which may prove instructive to those who are seeking truth from the Holy Oracles, and to enter our protest against some of the current notions, the belief of which is deemed essential to salvation; and the denial of which is considered treason against the government of God. We shall investigate the subject as presented in the arrangement above, which brings us to discuss

1. *Philosophy.*

This word is transferred from the Greek, and strictly means love of wisdom; but in the text at the head of this article it is used to denote that system of learning so popular among the Greeks and Romans in the days of Jesus and his apostles, and styled by Paul "*The wisdom of the world.*" The principles of this system may be stated as follows:

1. *Polytheism.* This notion obtained in all parts of the world, and men who had become heroes were deified after death and worshiped as Gods. Their notions were in oppositson to the teachings of Jesus and his associates, which presented but "*one God the Father.*"

2. *They believed in the immortality of the soul.* This theory was entertained by all classes, with but few exceptions and in the days of Paul, was entertained as one of the leading tenents of Grecian philosophy. Says Dr. Dick, "It is well known that Plato, Socrates, and other Greek philosophers held the doctrine *of the soul's immortality.*" And we need only remark that these philosophers were endorsed as exponents of the mysteries of nature and religion in the days of Jesus and his apostles. Hence another principle of that philosophy which taught the deathless nature of the soul contradicts the plainest truths of Revelation; which teaches that the soul dies. In proof of this assertion the reader is requested to read Ezek. 18: 4; Psa. 78: 50; Job 7: 15; James 5: 20; Josh. 10: 31, 35, 37; Josh. 11: 11.

3. *They rejected the resurrection of the dead.* And why should they not if this theory were true; that man became a god at death, and passed into *divine society.* Why humble him in some future day, and clothe an immortal god with gross materiality?

When Paul appeared before the philosophers at Mars' Hill, and preached to them *Jesus* and the *resurrection*, they called it "new doctrine," and thought him a babbler, bringing strange things to their ears, and a setter forth of strange gods. (Acts.17:) And when the apostle presented the resurrection, "*some mocked,*" and others would hear him again; their theory was such that the resurrection seemed unnecessary. As man never dies, it is needless to assert his resurrection.

The apostle well understood the tendencies of this philosophy, and therefore warned the disciples against it.

Now let us compare that system of wisdom in former times, with what is now termed *Christian Philosophy.*

1. Anciently they taught a society of gods in one. We have the same now taught in what is called the *Trinity.* Three gods in one, and yet but one God. Now if that system anciently could with propriety be called *polytheism,* because of a belief in a society of gods, are we not justified in the same opinion when applied to the *three gods*-in-one theory?

2. The ancient philosophy suspended its hope of a future state upon the nature of the soul. So does what is termed the Christian philosophy of our day. Hence there is a perfect analogy between the two. One however is called *heathen* and the other *christian* philosophy; whereas the truth is, it is *heathenism Christianized.* This may be considered rash, but truth many times when spoken in love, becomes rash because of the enormity of the thing uttered.

3. The resurrection was entirely overlooked by ancient philosophy. So it is now, by those who believe in the soul's immortality. It is deemed as non essentail so far as man's future state is concerned, whereas in apostolic times the resurrection was presented as the only way for man to live again. Paul says, "If the dead rise not then they which have *fallen asleep* in Christ *are perished.*" 1. Cor. 15: 18. Again, what advantageth it me if the *dead rise not?* Let us eat and drink, for tomorrow we *die.* Death would be an eternal sleep, and herein would the philosophy of France become true. But the resurrection is now denied upon what are called phylosophical principles; the first object is; "That it is *impossible* for God to raise the *dead man.* And yet these *Christian philosophers* admit that God made man in the first place. It would only be just to ask, has God lost his power? The power that first formed, can *re-form,* if yet in existence. But in reply to the main point of the objection. The resurrection is based upon: 1. The *promise* that the dead shall be raised, and, 2nd, upon the *ability* to *execute* the promise. If the objector can show that either of the above positions is not true, he can frame an argument against the resurrection; but until this is done, the theory stands as firm as the pillars of the throne of him who made the *promise.*

2. *Philosophy* has made another discovery, which is, that the human body changes once in seven years. How they can be so definite is certainly a query which they alone can answer. It is argued from this supposed change that the resurrection of the dead is untrue. But allow us to remark, that the above position involves itself into several absurdities.

1. No body would ever become more that seven years of age; and the world would present a system of *eternal boyhood.*

2. Any scar inflicted on the body would become extinct at the end of seven years.

3. Any disease that is contagious would be experienced every seven years as the body entirely changes during that time.

Hence we should not expect to see old men leaning on their staffs, but eternal youth blooming on their brows. But even allowing the theory to be true, it can form no objection to the resurrection of the dead; for though the body may change, the body thus changed can be raised if the power is adequate to the promise made. Other objections might be noticed, but time forbids at present. It is a *divine maxim*, that "the world by wisdom knew not God," and that "the wisdom of the world is foolishness with God." 1 Cor. 1: And if ever this was exemplified in all its truthful bearings, it is in our own times when men are doing their utmost to avoid the plain truths of Revelation.

Philosophy has in all ages been a lasting stain on the divine truths of God, and in regard to it, Mosheim well remarks:

"It must, however, be acknowledged that the principles laid down by many of them, (the philosophers) went wholly to extinguish every sense of God and of religion, and completely to do away with all distinction between good and evil." Mosh. Vol. 1, p. 28. And history will justify us in saying further, that philosophy has done more to shut out the light of eternal truth, then all the decrees of kings, and persecutions of the world. It is the wisdom of the world which cometh to naught and is not from above, but is earthly, sensual devilish. James 3:—But the wisdom which is from above is "first pure then peaceable, gentle and easy to be entreated, full of mercy and good fruits." James 3: And finally Jesus is made unto us, "*wisdom* and *righteousness sanctification* and *redemption.*" 1 Cor. 1: 30 And in these we behold the philosophy of heaven, pure as the light which circles around the throne of the Eternal. It is *wisdom* in that it has a consistent plan of developement; it is righteousness because it presents a law of truth for man to obey. It is *sanctification* because it sets man apart from the world to work in harmony with the things of God. It is *redemption* because it will redeem earth and the saints from the bondage of corruption into the glorious liberty of the sons of God. Rom. 8: Let us, then, have this heavenly wisdom, and by it adorn our lives, that we may live to adore the author of all true wisdom forever. But in conclusion we exhort the reader in the language of Paul and Timothy, "Avoiding profane and vain babblings, and oppositions of science falsely so called."—1 Tim. 6: 20.

The Pure in Heart.

BY MARTHA TRASK.

Blessed are the pure in heart, for they shall see God. (Mat. 5: 8.) The question is, who are the pure in heart? David asked the question, "Lord, who shall abide in thy tabernacle; who shall dwell in Thy holy hill?" We understand from the Bible that hill, or mountain, represents government or kingdom; who shall dwell in Thy holy hill? (or dwell in thy kingdom.) And if we dwell in the kingdom we will see God there. The answer is, "He that *walketh* uprightly and worketh righteousness, and speaketh the truth in his heart; he that *backbiteth* not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own heart and changeth not; he that putteth not out his money to usury. He that doth these things shall never be moved." Here we have a class of people that will dwell in the holy hill, or that will see God. It is essential to our future life that we work righteousness in everything we do. The eyes of the ungodly are upon us; they are watching us to see if we live up to our profession, and we never will accomplish our mission in this life until we are cleansed from all sin. "Let all bitterness, and wrath, and clamor, and evil speaking be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. But if ye have bitter envying and strife in your hearts, this wisdom cometh not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Paul says: "Follow peace with *all* men and holiness, without which *no* man shall see the Lord." Why are there so many opposing purity of heart, when the Word declares that without it *no man* shall see the Lord? One good old sister was heard to say, not long since, she did not believe that any one could live without sinning; it was impossible, she thought. Just so it is impossible to keep the weeds out of your garden; if you cut them off they spring up again and you are never rid of them; but root up every weed, pick out all the roots that are in the ground (heart), think you the weeds will be as large the next morning? I think not. If we say we *cannot* live without sin, then we make God a liar. "Know ye not that to whom ye yield youselves servants to obey, *His* servants *ye* are to whom ye obey, whether of sin *unto death*, or of obedience unto righteousness." "He that hath clean hands and a pure heart." Are we clean? Is there no "spot nor wrinkle" upon us? Are we ready to suffer reproach without a murmur? Is our will completely given up to the will of Christ? When we say *all* is on the altar we say a good deal. If *all* is on the altar what a sweet rest we have in God; by faith we can look up and see Him, and he smiles on us and gives us peace and joy that no tongue can describe. *All* our sorrows, affections and, above all, our stubborn will, is completely swallowed up in love to God and love to our neighbors. Glory to God for power that will change these sinful hearts and give us peace with God and good will to men. I love this power that keeps us from trials and temptations. I can look back and see the time that with all the power I could bring to bear I would be overtaken in a temptation and commit sin, but glory be to God, his grace is sufficient for me now, and I can look temptation in the face and feel that Jesus is my Savior from all sin. Not a doubt doth now arise to hide my Saviour from my eyes. God has called us to be pure in heart. On what principle am *I justified in neglecting this calling?* God is displeased with the carnal nature that still lurks within our hearts. His holiness loathes it. He calls us to the fountain of Christ's blood, where we may be made clean. Shall we obey, or disobey? God has not called us unto uncleanness, but unto holiness. "This is the will of God, even your sanctification." May God help each one of us to take this free-will offering while we have the opportunity, for none but the pure in heart shall see God.

Believers to be found in all Churches.

Nay, I believe that even in the church of Rome there are very many of God's own people. Who can doubt that John Huss, who lived and died like a priest, was a Christian? Who can doubt that Fenelon and Pascal and Massillion were also Christains? Who can doubt even this was the case? Take one instance, related by Merle D'Aubigne, whose history of the Reformation I would recommend you to read. He says that in an old convent that was destroyed not many years ago there was found an iron chest, about a foot in length and a half foot in depth. This chest was built into the solid wall, and in it was found a parchment document signed by one of the monks belonging to the monastery, and written on it was this—"Thou knowest, blessed Jesus, that I look to thee as my only Savior, and to thy name as the only name; and I look for happiness from thy blood alone; but thou knowest that I dare not say so in this convent. And therefore I write my testimony, inclosing it here, hoping that it may witness for me in that day." Now, who can doubt but that he was a true Christian? I believe there are most thorough Roman Catholic priests who are officiating in the church of England—in it, but not of it. When you see a flower in the desert in the midst of a burning sand, it is not the creation of the place where it grows, but of the sweet sunshine and the dewdrops that fall from the skies cause it to grow. I have seen amid the Alps beautiful flowers growing under the shadow of the avalanche—not the creation of the frost and snow, but a creation in spite of the frost and the snow. So I believe that in the church of Rome there are now Christians, living stones, who think they are resting upon Peter, and will discover at the judgment morning that in spite of their mistakes they were resting on the Rock of Ages, and we are thankful for it.—*Dr. Cumming.*

Managing Men.

During the Revolutionary war both Gen. Schuyler and Gen. Montgomery, who were just then in charge of the important project of the invasion of Canada, became exceedingly annoyed at the hindrances and perplexities involving them. They were in all sorts of difficulties—matters did not run straight; troops were insubordinate; provisions failed to come to hand; arms and ammunition were lacking; jealousies were breaking out among the officers; everything seemed to be in as bad a case as a man's trout line tangled in the bushes, at which he jerks and fusses, while the trout go swimming gayly on uncaught. They determined to resign. That is the quickest and easiest way out. News reaches Washington. He addresses to General Schuyler this calm and noble letter:

"I am sorry," he says, "that you and Gen. Montgomery incline to quit the service. Let me ask you, sirs, when is the time for brave men to exert themselves in the cause of liberty and their country, if this is not? Should any difficulties that they may have to encounter at this important crisis deter them? God knows, there is not a difficulty that you both very justly complain of, that I have not in an eminent degree experienced, that I am not every day experiencing; but we must bear up against them, and *make the best of mankind as it is, since we cannot have men to our wish.*" We have thought much, since we read them, of these last words. They have been to us a kind of talisman of success. There is not any man in any walk of life who does not find himself confronted with the necessity of managing those around him. And the difficulty is that you must all the time be working with crooked sticks. No man is a perfectly straight stick. Every man has his twists of prejudice, and kinks of habit, and gnarled knots of obstinacy. You lay your plans. Your plans lie perfectly straight in your head, but when you come to actualize your plan in men, then the *men* never will lie straight. Somebody wants this, some other body that: this man will perhaps, that man won't anyhow; and you are quite apt to find yourself in as bad a plight as was Schuyler and Montgomery.

Now, there are two ways of managing. One way, the easiest and the shortest, is their proposed way. Allow yourself to be annoyed, get mad, throw the whole thing up, resign. But no purpose can ever be accomplished so. Such a way may let you out of the difficulty, but it is the death of your plan surely. The other way—the longest way, the hardest way, but the only successful way—is to remember and to act upon that goldent sentence of Washington: "Make the best of mankind as it is, since we cannot have men as we wish." Be content to do the utmost you can with crooked sticks, since you never can get straight ones. It was thus that Washington succeeded. Not by angrily resigning when difficulties arose, as these generals testily threatened to; but by a calm, grand, wise, patient persistence, which was contented with the half loaf when it could not get the whole: which with unrelaxing diligence made the best it could out of what was best in men, and at the same time silently endured the worst in them.

We think that of all men in the world pastors most need to learn and use this lesson—most need to enter into the skill of managing wrapped up in these words: "Make the best of mankind as it is, since we cannot have men as we wish." It was thus Paul wrought with men. Here is an instance: "As touching our brother Apollos, I greatly desired him to come unto you with the brethren: *but his will was not at all to come at this time;* but he will come when he shall have convenient time." There it is, you see. Paul had a plan for Apollos. Apollos would not carry it out. Well, we will wait for brother Apollos, then, says Paul; his convenient time will come at last; meanwhile he is *brother* Apollos, loved, honored, a little contrary, but sure to come out right in the end. Patient apostle, hopeful apostle, and so successful apostle.—*Journal and Messenger.*

Ho for Camp!

Let Michigan brethren wake up and prepare for camp. The 28th of June will soon be here, and a splendid ground will be fitted for your reception. There are arrangements made for boarding on the ground at reasonable rates. There will be a special train from Jackson every day except Sunday. Trains from the north will pass the ground at 8 A. M. 6.25 P. M. Trains from the south will pass the grounds at 2.35 and 7.25 P. M. Come, brothers, from every part of the State; bring your tents and families; leave hindrances and grievances at home; come resolved to make our yearly feast one of rich dainties for the Church of Christ. The day of our trials will soon be over, and we shall rest in our eternal home.

J. R. PRESTON.

Religious Activity.

There are many who have clear conceptions of truth and strong feelings, but from a lack of executive energy they do not carry out as they should the principles they profess. "Hell," as one writer observer, "is paved with good intentions." We can see from this why more good is not accomplished in the world. Man is naturally indolent. He must needs arouse himself to strike for truth and right.

There are some who act as if religious activity were not necessary to the salvation of the soul. But we read in the word of God that "faith without works is *dead*,"—that without works believers cannot be justified before men,—that only those who work will receive a reward at the coming of Christ; and the apostle in exerting his brethren says, "Wherefore let us not sleep as do others, but let us watch and be sober." Surely we ought now to arouse ourselves, and devote the remainder of our days to God's service. There is no time to be lost. Improve each golden moment.—*Advent Herald.*

For Us.

It is a blessed thought that the Bible was written for us. That the Spirit of God looked along the ages and saw that in such an event or circumstance of life, we should need just such counsel and help. And then he inspired men to write it down. Not for our good only, but for thousands who have gone before and who will come after. No promise is there but has been proved thousands of times, no warning, but many have taken it home.

It is like a good chart, which has everything on it, that a mariner in every sea may need. Its truths never wear out. Says one who has been a deep student of it, "The Bible will bear a thousand readings, and the man who has gone over it the most frequently and [illegible]refully, is the surest to find new w[illegible]s there."—*Weekly Pilgim.*

WHEN, where, and how to pray! Always, "without ceasing. Where? In all places; especially that place which, being sanctified to this use, is therefore called the house of prayer. How? From the heart, "lifting up pure and clean hands." That is to say, in faith and in love. Our prayer, feathered with these two wings, flieth straight into heaven.—*Archbishop Sundy.*

BIBLE REVISION.—The Old Testament Revision Company having gone the first time through the pentateuch, have now arrived at the Book of Numbers. Many members of the company are favorable to an immediate publication of the Pentateuch.

NEWS OF THE WEEK.

AT HOME.

—As an indication of the strength of the farmers' associations in Iowa, it may be noted that at the Grange picnic, at Mound Pleasant Iowa, yesterday, there were 10,000 patrons in attendance from Henry and the adjoining counties.

—The cholera is better at Nashville, but worse at Memphis. Twenty-four victims of the disease were buried in the latter city yesterday, against eighteen the day before. It is hoped that the heavy rains which have succeeded the hot and sultry weather of the last week will tend to check its ravages.

—The Secretary of the Interior has decided that, under the sixth section of the act of Congress granting lands to aid the construction of the Northern Pacific Railroad, the filing of the map of the general route protects the Company from pre-emptive settlements within the granted limits, which in the States are twenty miles on each side of line.

The Polaris survivors have been secretly examined by Secretary Robeson, as to the cause of Capt. Hall's death, and the failure of the expedition. Nothing is officially disclosed of the results of the investigation, but it has "leaked" out that it shows Capt. Buddington, who was placed in so unfavorable a light by Esquimaux Joe's story, to be guilty at the least, of having deliberately deserted the Tyson party. He is said, while intoxicated, to have driven them at the peril of their lives off the ship to the ice-floe, where he left them with a scanty supply of provisions to take their chances of rescue or death.

—Under the clear and well written opinion of Attorney-General Williams, there is no doubt that the Modoc murderers of Gen. Canby and Mr. Thomas will be brought to a speedy trial before a military commission and sentenced to be hanged. Gen. Davis has already indicated his conviction of the necessity of proceeding in this way in order to impress upon the hostile Indians everywhere that they may not with impunity break faith and commit murder; and now that the legal department of the government has clearly demonstrated his right to try Captain Jack and his murderous companions without further formality, the Indian sentimentalists will scarcely be able to defeat his policy.

—Seventeen of the sixty-three Cottonwood Modocs, who surrendered a few days ago near Fairchild's ranch, were on their way to Gen. Davis' camp under the escort of one of the Fairchilds, and were intercepted by some Oregon volunteers, who deliberately shot every male of the party. Nothing but the unexbected arrival of a detachment of troops seems to have prevented the murder of the twelve women and children. None of the Indians were armed, and the affair was simply a butchery no less atrocious than the assassination of Gen. Canby. Among the victims were Shacknasty Jim and Bogus Charley, and it is said that none of them were under an indictment for murder, and that they had not participated in any of the treacheries of the band.

—Washington officials are now eager for the absorption of Gautemala into the Union, and no less than two Gautemalans have waited upon the President, to assure him of the yearning of their fellow countrymen to be annexed. Another annexation project is proposed, as a preventive for any trouble between this country and Mexico over such transgressions of the boundary line as Mackenzie's recent Indian raid. What are known as the Mexican frontier States, are to be transferred to our dominion. In this way the boundary line would be shortened, the debatable land where the Indian marauders take refuge would be wholly under our sovereignty, and with the consideration which Mexico would receive for the cession of the territory she would be able to pay her debts.

—Of the many ideas advanced as to what shall be done with the Modocs who are not to be tried by the military commission, there is one view which meets with much favor among army officers, and that is to send the whole gang to Alaska. The Seminoles were a constant source of trouble in Florida, but since they were transported to Arkansas, fifteen or twenty years ago, they have been quiet. The transportation of the Modocs to Alaska would have a beneficial effect, it is agreed, upon hostile tribes, and serve to keep down any troublesome spirit among them. It is demanded that some very severe measures must be adopted to punish the unruly Indians, which, at the same time, will have its effect as a warning to other tribes. The Sioux, for instance, a powerful nation, embracing many tribes, having probably 18,000 or 20,000 warriors, now run over some nine hundred miles of territory, from the Republican River, in Kansas, to the British possessions, and should they get on the war-path, it would require thousands of troops and millions of money to subdue them.

—Capt. Jack spoke as follows, when he had his first interview with Gen. Davis. He tries to implicate Allen David, the Klamath chief, and denies being present when Gen. Canby was killed. He also said: "I don't know how to open the subject about Allen David. I received a message last winter in the lava beds by old Sconchin, a subject of his, from Allen David, as follows: 'I don't want you to lower your gun and fight like a squaw, but you must fight like a man.' At first I thought this message was a lie, but it came so often that I believed. I was about to lay down my arms when I got the message. Allen David told Sconchin to tell me to fight, that he thought the whites were going to fight him, and he would soon let Jack know what he was going to do. Allen said, 'Hold on to your guns. I am getting ammunition; will join you in a few days, and am selling property to buy powder.' Allen further said, 'Don't act like a woman; be a man. I will join you soon; have lots of people; want to get guns first: whatever offers the commissioners may make don't believe what they say; they are trying to fool you.' I was going to give up and surrender when I got this message. I expected when I killed the commissioners that Allen David would be with me the next day or very soon, and I had already given up my arms. I ate the food of the government, and did not want to do any fighting after eating their food. When I got this message it made me act as though I acted for Allen David, and expected him to join me. Soon Allen David caused me to leave the reservation. I had bad feelings towards the Klamaths. So many such messages came that I believed them. I thought he meant it, so I acted. He and I were more good friends but he urged me to do this last winter. I was going wherever they wanted me, and wanted some quiet place not on the rocks. Allen David was always pushing me up. The Klamath chiefs said the same. They talked as if Allen David was a big chief. He said we must not think the Klamaths w[illegible] women. They were not going to lay down their arms to the whites. I had all the trouble, and did all the fighting. He did the looking on, and though they tried to get me into a scrape, I want you to know why I commenced this war last winter on Lost River. Applegate and Brown came and said the big chief was coming to talk, and we must go to the reservation. The soldiers came and surrounded us before day. They held no council. I did not expect that. I was asleep. I told them not to shoot when my boys got their guns. The soldiers fired the first gun. I did not think they wanted to talk. After the soldiers began to fire on my people, some of my boys fired back. I did not. I took my things and ran as fast as I could go away to old Sconchin's reservation, who said he had nothing to say for himself. He only brought message from Allen David." As to Gen. Canby's things he had on, he said, "I can't say anything about it. I went away. The boys who killed Gen. Canby got the things. I was there but went off as soon as I found I could not stop them. Jack, on being questioned, said that Bogus Charley and Shacknasty Jim killed Gen. Canby. Allen David advised us to kill Canby, so he did it. I am telling the truth. I did not kill him. I had it done, but did not do it." He added in conclusion: "I don't lie. Bring them in that saw. I want to face them. If I had my chains off I would tell on all the men who did these things." Sconchin says he did shoot at Meacham, but all the Modocs knew he was a poor shot, and could not hit anything. Jack's answers are of course a tissue of lies, but many agree that old Sconchin from the reservation, was the messenger, and took the money given him by Capt. Jack to charge Allen David, Klamath Chief, with urging them to make war and kill Canby.

The Christian Life.

Saved.

By F. B

Yes, saved! Fully [illegible] m sin! Saved *now?* [illegible] iptures read: "Unto us [illegible] saved." (1 Cor. 1:18.) "Ye [illegible] aved." (1 Cor. 15:2) "In them th[illegible] are saved." (5 Cor. 2:15.) "He saved us." (Titus 3:5.) This is present salvation.

To be saved is to be delivered from some danger or evil. The evil now present is sin. It dwells in the world as the work of Satan. It dwells in the human being, and is a part and parcel of his very nature in a moral sense. It is not confined to his thoughts or desires merely. It is a corruption of evil working in the very members of his body.

Its *roots* are there. It crops out in wicked actions. But there would never be any wickedness if there were no roots to produce it. The seeds of sin were sown in Eden, and it became rooted in humanity, and thus all mankind are sinful. Sinning may increase and strengthen sinfulness, but it is not the primary cause of it. Men try to stop sinning without getting rid of a sinful nature, and they find it hard work. They fail. They leave off wickedness in its grosser forms, but their beings are corrupt through sinful lust. It breaks out in spite of them. Man's nature is sinful. He is "carnal, sold under sin."

To be saved from sin is to be delivered from all this. It is to have the nature changed. Sin must be rooted out, and kept from being sown in again. Human hatred, envy, malice, and the like must be taken entirely. They must be killed out. Then God's Holy Spirit must dwell within so as to keep out the seeds, which Satan sows, from taking root again. Thus the man becomes a "new creature" in Christ Jesus. Where is the old nature? Gone. "Old things are passed away: behold, all things are become new." Carnal feelings are gone. Sin is gone out of the man. Satan finds no counterpart of himself in the man. He is filled with Christ and with God. "He dwells in God and God in him."

Such an one is *saved*. He is *clean*. He is "white as snow." Jesus made him so. Jesus delivered him. Jesus keeps him thus. To Jesus be all the praise.

How to Fill a Church.

The New York *Herald* speaks very sensibly on this subject as follows:

There is one recipe given in the Bible for filling churches and for destroying worldliness which we would commend to those ministers who have so often to preach to empty pews and worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of his recipes, it is simple and easily remembered: 'And I, if I be lifted up, will draw all men unto me.' There is no promise anywhere in the Word that philosophical essays, scientific lectures or disquisitions, or sensational sermons will do this. But lifting up Christ spiritually before the people will do it, and multitudes will flock to listen to his words as they did in the days of his flesh when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceeded out of his mouth. He is as certainly, though not as visibly, present with his church and people now as he was then, and the lifting up of his cross and its atonement to-day or in the future will draw all men unto him and fill the churches that are now empty.

A FRIEND of mine has some diamonds. He tells me that if he sets these diamonds out in the strong sunlight for a time and then removes them into a dark room, they will shine brilliantly even amidst the darkness. But after a little while this brilliancy becomes dim, and finally goes out altogether. The precious stones must be taken into the sunshine again if they are to be seen in the gloom. And is not this a parable of the life of Christians? God calls them his "jewels;" and if their divine lustre is to be seen amidst the darkness of the world, they must often seek to look upon the face of the Sun of Righteousness. If they are careless about this, their brightness will soon grow dim; but if they are faithful, that brightness shall be constantly renewed.

"How do you know," a Bedouin was asked, "that there is a God?" "In the same way," he replied, "that I know, on looking at the sand, when a man or beast has crossed the desert—by his footprints in the world around me."—*Liddon.*

Correspondence.

Our English Letter.

GREAT SECOND ADVENT CONFERENCE.

(Continued.)

The meetings of this Conference, which flagged a little in interest on Tuesday, revived their tone and spirit on Wednesday. The evening of that day Lord Shaftesbury took the chair. He briefly introduced as the first speaker,

The Rev. CANON TREVOR, who said he had been a student of prophecy for the last forty years. With him it was a study, still, and he held it as a settled assurance that God is pleased to give light on prophetic Scripture to all those who seek for it simply, child-like, and prayerfully. All present were agreed on the pre-millennial advent of the Saviour, and that that coming will be sudden and unexpected, as far as the world is concerned. Nothing should prevent us from expecting the Son of Man at any moment. What will take place at his coming? We shall see Him. His coming and reign will be a manifestation. We now walk by faith. His coming will be a transition from faith to sight. We, the saints, shall have the coronation and investiture of our Lord. The millennium is a new dispensation—it is a period of time having beginning and end. It differs from eternity, being measured by years. Man's life will be lengthened during that age. But it will not be the consummation; only a *transition* age. Mr. Pardon had beautifully said: "As we take an intermediate star to measure the distance between us and some distant star, so it was with us, the millennium, and the kingdom of eternity." It will be objected that an account of the millennium occurs only in Rev. 20; but in the prophets events are grouped together with the second advent, which cannot be carried forward to, or happen in, eternity. Rev. 20, to Him was the key to those promises and prophecies. The Book was like a puzzle, piece fitting in with piece until the design was made up. To see the order in which the enemies of the Lord are to be cast down we must go back to the Revelation. The first overthrown is Babylon We read of this Babylon in the 17th chapter. In this chapter, also, we read his sentence. In the 18th chapter we read the execution of that sentence. In the 17th she is in all her glory; in the 18th she is destroyed. As to who this "Babylon" symbolizes he would give his convictions. His opinions had not been hastily formed. He believed Babylon symbolized an Ecclesiastical power. It sits on seven hills. It is the Romish church. This was the reformer's faith. God opened their eyes to identify the woman and the Babylon of Revelation of 17. As long as they believed the Roman church the good, old, true church, they would endure almost anything rather than leave her; but when God enlightened them by the apocalypse they heard the voice crying, "Come out of her, my people," and they obeyed. The Beast is the next enemy that the Lord deals with. It must not be confounded with the rider. It is God's symbol for a civil power. Babylon is not to be destroyed by the appearing of Jesus, but by ten kings, or *human* agency. The Beast and False Prophet survive Babylon. After Babylon is down there will be a tribulation. An infidel power is the successor to the ecclesiastic—a political antagonism to Christ shall have the power. And he believed the appearing of the Lord would be in the midst of great confusion. In the 19th chapter of Revelation we read of victory. There we see the true Israelites singing the song of triumph, after the enemies of the Lord are punished. To such the kingdom under the whole heaven is given, and "judgment was given unto them," and they "sat on thrones." They are gathered up with the Lord. The first resurrection past, and the saints gathered to Jesus the conversion of the Jews takes place. He granted that even in this age the work of evangelization among the Jews had not been without fruit. A remnant has been saved by grace. But he thinks there is a second remnant, or a completion of the remnant, to be saved at the end of this age. A few days prior he had seen an advertisement in a Jewish paper inviting the Jews home to their own land. Those converted now he believed would be gathered with the Church; the others he expected would be converted afterwards. He looked for two Jerusalems—the earthly, restored; the heavenly, visible and shining down on the earthly. Next came the destruction of antichrist (Rev. 19), and the False Prophet with him. This will take place at the battle of Armageddon. The False Prophet he interprets as the semi-papal power; the ritualistic element, Rome having gone from the scene. Then came the binding of Satan. He has never yet been bound as here described. Now he "goeth about as a roaring lion." Then he will be imprisoned. Nations will then flock to Jerusalem, and there will be a higher condition of blessing than there was in paradise of old. Why? Because there will be no tempter outside men—only the depravity of their own hearts to contend with. This is to happen at the commencement of the millennium; at the close, after a thousand years, Satan is loosed and goes out to deceive the nations. Gog and Magog are gathered by him to battle against the Lord. But the Gog and Magog here are not the same as those mentioned in the 38th and 39th of Ezekiel. The Devil is the same at the end of the thousand years, sinful at its close; and to prove the eternity of the opposition to God, the eternity of sin, and consequently the eternity of punishment, he wanted no other or better argument than the eternal and infinite enmity of the Devil afforded him. And those who are like him will receive an eternity of punishment. Then at the end there was the great white throne, not surrounded with the rainbow now. The wicked dead would be raised to taste the second death; and there, in the bottomless pit, there where the worm dieth not, there where the fire is not quenched, there in separation from God, they remain forever. It is the second death, with no resurrection. Then the other side, where shadows do not bewilder, and suns do not dazzle, and trials do not embitter, etc., etc., the saints shall dwell evermore.

Do we love His appearing? is the question he would propose to that meeting. There were many tests as to who are Christians. This is the *best:* "Do you *wish* to see Jesus? Do you *long* for Him?" We like to see those we love—to see their smile and hear their voices. He was much struck a few days ago with the Lord's question to Peter: He did not say, "*Believest* thou in Me?" Peter had confessed *faith* in Christ; but he said, "Lovest thou Me?" and he, the speaker, would have all those present, in prospect of Christ's second coming, feel the question as asked of them: "Lovest thou Me?"

R. BAXTER spoke next. He is a man of singular and magnificent appearance and bearing. He asked: Are we loving the appearing of Jesus? The angels testified of His return when he ascended. The disciples saw Him go personally; he would return so. In Rev. 1 it said: "Behold, He cometh *with clouds;*" not spiritually, but "with clouds." There can be no doubt about the reality of His coming, for "every eye shall *see* Him." In the first epistle to the Thessolanians it said that the converts to Christianity from among the heathen were turned from idols to serve the living and true God, and wait for his Son from heaven." The promises of Christ's return were given when the Holy Spirit was *present*. So we may settle it in our faith—it is not a spiritual but personal coming of the Lord which Scripture teaches. Is it a speculative doctrine? or part of the gospel of Christ? Certainly the latter; because it was part of the trust on which the souls of the early Thessalonians rested. Every chapter in Paul's first and second epistles to that people contains a distinct reference to his coming. In 2 Thess. 1, it was said they should receive their reward when the Lord came. The second advent faith is practical—doctrinal—real; part of the Christian's faith, and the Christian's hope. "Where is faith in the *finished* work of Christ if we believe not in His second coming?" Jesus, our atonement, washes us; Jesus, gone up on high, ministering not in the word, but in the Spirit, baptises with the Holy Ghost. Who baptises? Jesus. If we are quickened it is Jesus who has done it. Christ, our Atonement, our Righteousness, our Quickener, our Life (coming again), our Translator into the glory. What is the gospel without this crowning work? He giveth the glory; He *crowneth* with glory. There is in the testimony of the gospel, as an essential part of it, the glory—the coming. The cleansing, the righteousness, the quickening crowned with glory. Without it, it is salvation without glory. Without the second coming we have not a complete gospel. How know we when it comes? One book has blessing in its reading; and shame to possessors that they study it so little. There we have events even to the ripening and our admission into the glory. The Apocalypse has been the stay of the Church in suffering. The vision has been opened to them. They could strengthen their hearts and abide in patience because of it; as they read "Here is the patience of the saints." In taking a retrospective view of the wickedness of the world, the glory comes in as a light to us in these dark days. The return of the Lord is a practical comfort, strength and joy to us. It keeps us in patience. He opened the Revelation and found these three series of sevens: The seven *seals* open God's purpose concerning his visible church on earth; the seven *trumpets* show God's retributive dealings on and with the nations of the earth; the seven *vials*, God's dealings in retribution on the apostacy. The apostacy—what is that? Its principal aspects were plain, distinct, simple. Its three forms were the great dragon, idolatory in its nakedness, the twin beast of the earth—Popery; 1260 years old, idolatry in its Papal form; the blood-drunken woman, the beast from the bottomless pit, breaking the governments of the earth. Commentators may help to the undertaking of prophecy, but the Word itself can alone guide. He would recommend comparison of symbols with symbols, and would conclude by asking: "Are you looking, longing, ready for the second coming?" He loved us; dost thou love Him? The measure of His love unto death; what is the measure of thy love? Measure it—measure it, as in God's sight. He loves us still. He sends the Holy Spirit to plead with our consciences by His Word. "Simon, son of Jonas, lovest thou Me more than these?" If thou lovest, thou wilt be longing for His coming. Have communion in prayer with Jesus for the kingdom of God. Watching, praying for Him we shall welcome him at his coming. Joy and ecstacy shall be ours when He cometh. Made like Him, we shall *abide* with him ever.

C. D. MARSTON next spoke. He said man had dominion given him at the first; Satan holds it to-day, but Man, the Lord Jesus, is to be the head again. To-day we are offered a choice between acknowledgement of hardships. The Lord is mightier than all rulers, and laughs at men's usual choice. God's decree is, that Jesus shall be head, and reign in Zion. Daniel saw the Son of Man, in vision, have the dominion given him The Lord Jesus shall receive the kingdom, and Satan shall be cast out. The people of God on earth have an interest in all this, and in the redemption by Christ, which was necessary in order to the possession of the inheritance. Jesus is seated on his Father's throne. He is gone into the temple—"heaven itself"—*for a time*, like the High Priest of old, who went into the typical temple, but only for a time, not to remain there; but to fulfill a part of His office. He would remind all of the apostles' words: "Unto them that look for Him he shall appear a second time without sin unto salvation." They are cheering, encouraging, sustaining. Ours is the victory; we are on the winning side. We are united so compactly with Jesus that we are already by representation in the presence of God, in Jesus, on the throne. Our union with Jesus is real and sweet. "My beloved is mine." "Who loved me?"—not union with a church merely. The Prince of Life said to him: "Live." "I give unto them eternal life," said the Saviour. We draw out of His fullness. We are by divine love as eternal as He. He shall appear a second time to our salvation. The end proposed is to make the Church "*a glorious Church.*" Christ says: "Thou art *all fair*, my love; there is *no spot in thee.*" The people waited without with anxiety while the High Priest was offering and pleading the blood of atonement. His office was an awful and a nervous one, and when He reappeared the people were relieved of anxiety. Jesus has gone into heaven—not to remain there; therefore we are looking for Him. Now is acceptance, triumph and glory. We shall feel interest in Christ's great affection toward man and devotion to him according to our realization of the salvation which shall be brought unto us at the second advent. Here we are, outside, waiting for Him, and we are asking ourselves personally: How shall I receive Him? in what position? in what disposition? Let us decide to be looking for Him as our friend, our brother and our King.

Lord SHAFTESBURY, the Chairman, having been solicited to make a few remarks, spoke as follows:

My Dear Friends.—Mr. Skrine has requested me to say a few words, to express my sense of the value of this subject; and I do so with great reluctance because, although I have had it much upon my heart, yet I have never studied the matter for dogmatic or didactic purposes. When my heart has said: "*When will he come?*" the ready answer has been "As a thief in the night;" and when the thought has arisen, "In what manner will He come?" my heart has said, in the words of the angels, "This same Jesus shall so come in like manner as ye have seen Him go into heaven." But with satisfaction, I may say, that this subject has been upon my heart for years and years, not every month, or day, but I [illegible] 't has been with me nearly every h[illegible] the joy of my life; it has been [illegible] inmost soul; and, although [illegible] cann[illegible] lk theologically upon the matter [illegible] enter into the arguments introduced t[illegible] ight with so much force and purity, I [illegible] say that, in reference to the state of th[illegible] es, and the signs which are around us, I cannot see any remedy or solution but that suggested by the fact of the second advent of Christ, to restore equanimity to the earth.

Mr. Baxter has pointed out the social convulsions, natural perplexities and troubles which are around us in these days, and it is impossible to observe the condition of things, and the aspect of society, without coming to the conclusion that some testimony and warning of this kind must be energetically borne, to bring us to a condition of piety, and purity, and peace. And I do hope that these meetings may be the beginning of a constant persistent course of practical preaching upon the subject.

It is not enough to have occasional services, and sermons, and meetings, and to read an odd book or pamphlet or tract; but it must be constantly and regularly preached by the clergy from every pulpit, and proclaimed everywhere, even at the corners of the streets. And I believe if this great matter was so treated, you might still produce a very practical and extensive result upon all classes, and especially upon the English people; upon the refined and educated classes, as well as upon the masses of our working population.

From long continued knowledge of the working-classes, I believe there would be no one subject they would receive with greater delight; no one doctrine which would produce a greater effect upon their lives and their general conduct, than the bringing before them, in their miseries, sorrows, and sufferings, the grand consolations of the second advent.

And I know of no ground upon which we can more readily overcome our religious differences—church and non-conformist—than this; to go forth and preach day by day and night by night, the great and glorious truth of the second advent of our blessed Lord. I know of nothing which would produce so great an effect upon all, great and small, as to say to them: "Watch ye, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Surely this is a noble witness from a noble lord.

St. Paul Quarterly Meeting.

I would report that the Second Quarterly Conference for the St. Paul district has been held pursuant to notice, and that the meetings were excellent and heavenly in their influence upon all who attended. Our week day meetings at Monticello were small in numbers, but heavenly. There were none who attended but felt that it was good to be there. On the Lord's day our congregation was large and attentive to the Word that was spoken. We trust a good impression was made and left upon the minds of all present.

Our next Quarterly Conference for the same district was held at Prairie Creek, five miles east of Northfield, instead of Northfield, as per notice. A goodly number of the friends came in from the surrounding country, and the people living in the neighborhood where the meetings were held came in, giving us full houses and paying the best of attention to the truths presented by those who preached. We trust seed was sown that will spring up into eternal life.

Sister Dubey expects to make this place a point for preaching once in four weeks; may the Lord bless her in the work of preparing a people for the coming of the Master, and may the friends see that her hands are stayed up after a godly sort, so that she may not want for any good thing. GEO. W. MILLER.

From Virgil F. Hunt, Wellington, Sumner Co. Kansas.

Dear brethren and sisters scattered abroad: I am still a reader of THE TIMES, and long for its coming each week. Why do I love it? Because it is a bold herald of God's truth; it does not compromise the truth for the sake of popularity, but gives its readers the pure Word of God. Again I love it because I hear from many through its columns whom I love and highly respect. And last, but not least, I hear of the truth gaining ground in every quarter.

I should like to report the same from my own quarter; but as yet there has been little if any good done here. The time may come when the truth of God's Word shall take deep root in this place. We are in a new country. The Methodists, Presbyterians, and Baptists are just organizing. School houses are being built. So the way will soon be open for some good Advent minister to come and plant the glorious banner of King Immanuel over this beautiful prairie. Adventists coming to Kansas can find (to my knowledge) no better land in the State at $1.25 per acre than is to be found in Sumner county.

The Christian Life.

Saved.

BY F. B

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There is one recipe given in the Bible for filling churches and for destroying worldliness which we would commend to those ministers who have so often to preach to empty pews and worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of his recipes, it is simple and easily remembered: 'And I, if I be lifted up, will draw all men unto me.' There is no promise anywhere in the Word that philosophical essays, scientific lectures or disquisitions, or sensational sermons will do this. But lifting up Christ spiritually before the people will do it, and multitudes will flock to listen to his words as they did in the days of his flesh when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceeded out of his mouth. He is as certainly, though not as visibly, present with his church and people now as he was then, and the lifting up of his cross and its atonement to-day or in the future will draw all men unto him and fill the churches that are now empty.

A FRIEND of mine has some diamonds. He tells me that if he sets these diamonds out in the strong sunlight for a time and then removes them into a dark room, they will shine brilliantly even amidst the darkness. But after a little while this brilliancy becomes dim, and finally goes out altogether. The precious stones must be taken into the sunshine again if they are to be seen in the gloom. And is not this a parable of the life of Christians? God calls them his "jewels;" and if their divine lustre is to be seen amidst the darkness of the world, they must often seek to look upon the face of the Sun of Righteousness. If they are careless about this, their brightness will soon grow dim; but if they are faithful, that brightness shall be constantly renewed.

"How no you know," a Bedouin was asked, "that there is a God?" "In the same way," he replied, "that I know, on looking at the sand, when a man or beast has crossed the desert—by his footprints in the world around me."—*Liddon.*

Correspondence.

Our English Letter.

GREAT SECOND ADVENT CONFERENCE.

[Continued.]

The meetings of this Conference, which flagged a little in interest on Tuesday, revived their tone and spirit on Wednesday. The evening of that day Lord Shaftesbury took the chair. He briefly introduced as the first speaker,

The Rev. CANON TREVOR, who said he had been a student of prophecy for the last forty years. With him it was a study, still, and he held it as a settled assurance that God is pleased to give light on prophetic Scripture to all those who seek for it simply, child-like, and prayerfully. All present were agreed on the pre-millennial advent of the Saviour, and that that coming will be sudden and unexpected, as far as the world is concerned. Nothing should prevent us from expecting the Son of Man at any moment. What will take place at his coming? We shall see Him. His coming and reign will be a manifestation. We now walk by faith. His coming will be a transition from faith to sight. We, the saints, shall have the coronation and investiture of our Lord. The millennium is a new dispensation—it is a period of time having beginning and end. It differs from eternity, being measured by years. Man's life will be lengthened during that age. But it will not be the consummation; only a *transition* age. Mr. Pardon had beautifully said: "As we take an intermediate star to measure the distance between us and some distant star, so it was with us, the millennium, and the kingdom of eternity." It will be objected that an account of the millennium occurs only in Rev. 20; but in the prophets events are grouped together with the second advent, which cannot be carried forward to, or happen in, eternity. Rev. 20, to Him was the key to those promises and prophecies. The Book was like a puzzle, piece fitting in with piece until the design was made up. To see the order in which the enemies of the Lord are to be cast down we must go back to the Revelation. The first overthrown is Babylon We read of this Babylon in the 17th chapter. In this chapter, also, we read his sentence. In the 18th chapter we read the execution of that sentence. In the 17th she is in all her glory; in the 18th she is destroyed. As to who this "Babylon" symbolizes he would give his convictions. His opinions had not been hastily formed. He believed Babylon symbolized an Ecclesiastical power. It sits on seven hills. It is the Romish church. This was the reformer's faith. God opened their eyes to identify the woman and the Babylon of Revelation of 17. As long as they believed the Roman church the good, old, true church, they would endure almost anything rather than leave her; but when God enlightened them by the apocalypse they heard the voice crying, "Come out of her, my people," and they obeyed. The Beast is the next enemy that the Lord deals with. It must not be confounded with the rider. It is God's symbol for a civil power. Babylon is not to be destroyed by the appearing of Jesus, but by ten kings, or human agency. The Beast and False Prophet survive Babylon. After Babylon is down there will be a tribulation. An infidel power is the successor to the ecclesiastic—a political antagonism to Christ shall have the power. And he believed the appearing of the Lord would be in the midst of great confusion. In the 19th chapter of Revelation we read of victory. There we see the true Israelites singing the song of triumph, after the enemies of the Lord are punished. To such the kingdom under the whole heaven is given, and "judgment was given unto them," and they "sat on thrones." They are gathered up with the Lord. The first resurrection past, and the saints gathered to Jesus the conversion of the Jews takes place. He granted that even in this age the work of evangelization among the Jews had not been without fruit. A remnant has been saved by grace. But he thinks there is a second remnant, or a completion of the remnant, to be saved at the end of this age. A few days prior he had seen an advertisement in a Jewish paper inviting the Jews home to their own land. Those converted now he believed would be gathered with the Church; the others he expected would be converted afterwards. He looked for two Jerusalems—the earthly, restored; the heavenly, visible and shining down on the earthly. Next came the destruction of antichrist (Rev. 19), and the False Prophet with him. This will take place at the battle of Armageddon. The False Prophet he interprets as the semi-papal power; the ritualistic element, Rome having gone from the scene. Then came the binding of Satan. He has never yet been bound as here described. Now he "goeth about as a roaring lion." Then he will be imprisoned. Nations will then flock to Jerusalem, and there will be a higher condition of blessing than there was in paradise of old. Why? Because there will be no tempter outside men—only the depravity of their own hearts to contend with. This is to happen at the commencement of the millennium; at the close, after a thousand years, Satan is loosed and goes out to deceive the nations. Gog and Magog are gathered by him to battle against the Lord. But the Gog and Magog here are not the same as those mentioned in the 38th and 39th of Ezekiel. The Devil is the same at the end of the thousand years, sinful at its close; and to prove the eternity of the opposition to God, the eternity of sin, and consequently the eternity of punishment, he wanted no other or better argument than the eternal and infinite enmity of the Devil afforded him. And those who are like him will receive an eternity of punishment. Then at the end there was the great white throne, not surrounded with the rainbow now. The wicked dead would be raised to taste the second death; and there, in the bottomless pit, there where the worm dieth not, there where the fire is not quenched, there in separation from God, they remain forever. It is the second death, with no resurrection. Then the other side, where shadows do not bewilder, and suns do not dazzle, and trials do not embitter, etc., etc., the saints shall dwell evermore.

Do we love His appearing? is the question he would propose to that meeting. There were many tests as to who are Christians. This is the *best:* "Do you *wish* to see Jesus? Do you *long* for Him?" We like to see those we love—to see their smile and hear their voices. He was much struck a few days ago with the Lord's question to Peter: He did not say, "*Believest* thou in Me?" Peter had confessed *faith* in Christ; but he said, "Lovest thou Me?" and he, the speaker, would have all those present, in prospect of Christ's second coming, feel the question as asked of them: "Lovest thou Me?"

R. BAXTER spoke next. He is a man of singular and magnificent appearance and bearing. He asked: Are we loving the appearing of Jesus? The angels testified of His return when he ascended. The disciples saw Him go personally; he would return so. In Rev. 1 it said: "Behold, He cometh *with clouds;*" not spiritually, but "with clouds." There can be no doubt about the reality of His coming, for "every eye shall *see* Him." In the first epistle to the Thessolanians it said that the converts to Christianity from among the heathen were turned from idols to serve the living and true God, and wait for his Son from heaven." The promises of Christ's return were given when the Holy Spirit was *present*. So we may settle it in our faith—it is not a spiritual but personal coming of the Lord which Scripture teaches. Is it a speculative doctrine? or part of the gospel of Christ? Certainly the latter; because it was part of the trust on which the souls of the early Thessalonians rested. Every chapter in Paul's first and second epistles to that people contains a distinct reference to his coming. In 2 Thess. 1, it was said they should receive their reward when the Lord came. The second advent faith is practical—doctrinal—real; part of the Christian's faith, and the Christian's hope. "Where is faith in the *finished* work of Christ if we believe not in His second coming?" Jesus, our atonement, washes us; Jesus, gone up on high, ministering not in the word, but in the Spirit, baptises with the Holy Ghost. Who baptises? Jesus. If we are quickened it is Jesus who has done it. Christ, our Atonement, our Righteousness, our Quickener, our Life (coming again), our Translator into the glory. What is the gospel without this crowning work? He giveth the glory; He *crowneth* with glory. There is in the testimony of the gospel, as an essential part of it, the glory—the coming. The cleansing, the righteousness, the quickening crowned with glory. Without it, it is salvation without glory. Without the second coming we have not a complete gospel. How know we when it comes? One book has blessing in its reading; and shame to possessors that they study it so little. There we have events even to the ripening and our admission into the glory. The Apocalypse has been the stay of the Church in suffering. The vision has been opened to them. They could strengthen their hearts and abide in patience because of it; as they read "Here is the patience of the saints." In taking a retrospective view of the wickedness of the world, the glory comes in as a light to us in these dark days. The return of the Lord is a practical comfort, strength and joy to us. It keeps us in patience. He opened the Revelation and found these three series of sevens: The seven *seals* open God's purpose concerning his visible church on earth; the seven *trumpets* show God's retributive dealings on and with the nations of the earth; the seven *vials*, God's dealings in retribution on the apostacy. The apostacy—what is that? Its principal aspects were plain, distinct, simple. Its three forms were the great dragon, idolatory in its nakedness, the twin beast of the earth—Popery; 1260 years old, idolatry in its Papal form; the blood drunken woman, the beast from the bottomless pit, breaking the governments of the earth. Commentators may help to the undertaking of prophecy, but the Word itself can alone guide. He would recommend comparison of symbols with symbols, and would conclude by asking: "Are you looking, longing, ready for the second coming?" He loved us; dost thou love Him? The measure of His love unto death; what is the measure of thy love? Measure it—measure it, as in God's sight. He loves us still. He sends the Holy Spirit to plead with our consciences by His Word. "Simon, son of Jonas, lovest thou Me more than these?" If thou lovest, thou wilt be longing for His coming. Have communion in prayer with Jesus for the kingdom of God. Watching, praying for Him we shall welcome him at his coming. Joy and ecstacy shall be ours when He cometh. Made like Him, we shall *abide* with him ever.

C. D. MARSTON next spoke. He said man had dominion given him at the first; Satan holds it to-day, but Man, the Lord Jesus, is to be the head again. To-day we are offered a choice between acknowledgement of hardships. The Lord is mightier than all rulers, and laughs at men's usual choice. God's decree is, that Jesus shall be head, and reign in Zion. Daniel saw the Son of Man, in vision, have the dominion given him The Lord Jesus shall receive the kingdom, and Satan shall be cast out. The people of God on earth have an interest in all this, and in the redemption by Christ, which was necessary in order to the possession of the inheritance. Jesus is seated on his Father's throne. He is gone into the temple—"heaven itself"—*for a time*, like the High Priest of old, who went into the typical temple, but only for a time, not to remain there; but to fulfill a part of His office. He would remind all of the apostles' words: "Unto them that look for Him he shall appear a second time without sin unto salvation." They are cheering, encouraging, sustaining. Ours is the victory; we are on the winning side. We are united so compactly with Jesus that we are already by representation in the presence of God, in Jesus, on the throne. Our union with Jesus is real and sweet. "My beloved is mine." "Who loved me?"—not union with a church merely. The Prince of Life said to him: "Live." "I give unto them eternal life," said the Saviour. We draw out of His fullness. We are by divine love as eternal as He. He shall appear a second time to our salvation. The end proposed is to make the Church "*a glorious Church.*" Christ says: "Thou art *all fair*, my love; there is *no spot in thee.*" The people waited without with anxiety while the High Priest was offering and pleading the blood of atonement. His office was an awful and a nervous one, and when He reappeared the people were relieved of anxiety. Jesus has gone into heaven—not to remain there; therefore we are looking for Him. Now is acceptance, triumph and glory. We shall feel interest in Christ's great affection toward man and devotion to him according to our realization of the salvation which shall be brought unto us at the second advent. Here we are, outside, waiting for Him, and we are asking ourselves personally: How shall I receive Him? in what position? in what disposition? Let us decide to be looking for Him as our friend, our brother and our King.

Lord SHAFTESBURY, the Chairman, having been solicited to make a few remarks, spoke as follows:

My Dear Friends.—Mr. Skrine has requested me to say a few words, to express my sense of the value of this subject; and I do so with great reluctance because, although I have had it much upon my heart, yet I have never studied the matter for dogmatic or didactic purposes. When my heart has said: "*When will he come?*" the ready answer has been "As a thief in the night;" and when the thought has arisen, "In what manner will He come?" my heart has said, in the words of the angels, "This same Jesus shall so come in like manner as he went into heaven." But with satisfaction, I may say, that this subject has been upon my heart for years and years, not every month, or day, but I [illegible] has been with me nearly every h[illegible] the joy of my life; it has been [illegible] inmost soul; and, although [illegible] cannot [illegible] theologically upon the matter [illegible] enter into the arguments introduced [illegible] light with so much force and purity, I [illegible] say that, in reference to the state of th[illegible] es, and the signs which are around us, I cannot see any remedy or solution but that suggested by the fact of the second advent of Christ, to restore equanimity to the earth.

Mr. Baxter has pointed out the social convulsions, natural perplexities and troubles which are around us in these days, and it is impossible to observe the condition of things, and the aspect of society, without coming to the conclusion that some testimony and warning of this kind must be energetically borne, to bring us to a condition of piety, and purity, and peace. And I do hope that these meetings may be the beginning of a constant persistent course of practical preaching upon the subject.

It is not enough to have occasional services, and sermons, and meetings, and to read an odd book or pamphlet or tract; but it must be constantly and regularly preached by the clergy from every pulpit, and proclaimed everywhere, even at the corners of the streets. And I believe if this great matter was so treated, you might still produce a very practical and extensive result upon all classes, and especially upon the English people; upon the refined and educated classes, as well as upon the masses of our working population.

From long continued knowledge of the working-classes, I believe there would be no one subject they would receive with greater delight; no one doctrine which would produce a greater effect upon their lives and their general conduct, than the bringing before them, in their miseries, sorrows, and sufferings, the grand consolations of the second advent.

And I know of no ground upon which we can more readily overcome our religious differences—church and non-conformist—than this; to go forth and preach day by day and night by night, the great and glorious truth of the second advent of our blessed Lord. I know of nothing which would produce so great an effect upon all, great and small, as to say to them: "Watch ye, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Surely this is a noble witness from a noble lord.

St. Paul Quarterly Meeting.

I would report that the Second Quarterly Conference for the St. Paul district has been held pursuant to notice, and that the meetings were excellent and heavenly in their influence upon all who attended. Our week day meetings at Monticello were small in numbers, but heavenly. There were none who attended but felt that it was good to be there. On the Lord's day our congregation was large and attentive to the Word that was spoken. We trust a good impression was made and left upon the minds of all present.

Our next Quarterly Conference for the same district was held at Prairie Creek, five miles east of Northfield, instead of Northfield, as per notice. A goodly number of the friends came in from the surrounding country, and the people living in the neighborhood where the meetings were held came in, giving us full houses and paying the best of attention to the truths presented by those who preached. We trust seed was sown that will spring up into eternal life.

Sister Dubey expects to make this place a point for preaching once in four weeks; may the Lord bless her in the work of preparing a people for the coming of the Master, and may the friends see that her hands are stayed up after a godly sort, so that she may not want for any good thing. GEO. W. MILLER.

From Virgil F. Hunt, Wellington, Sumner Co. Kansas.

Dear brethren and sisters scattered abroad: I am still a reader of THE TIMES, and long for its coming each week. Why do I love it? Because it is a bold herald of God's truth; it does not compromise the truth for the sake of popularity, but gives its readers the pure Word of God. Again I love it because I hear from many through its columns whom I love and highly respect. And last, but not least, I hear of the truth gaining ground, in every quarter.

I should like to report the same from my own quarter; but as yet there has been little if any good done here. The time may come when the truth of God's Word shall take deep root in this place. We are in a new country. The Methodists, Presbyterians, and Baptists are just organizing. School houses are being built. So the way will soon be open for some good Advent minister to come and plant the glorious banner of King Immanuel over this beautiful prairie. Adventists coming to Kansas can find (to my knowledge) no better land in the State at $1.25 per acre than is to be found in Sumner county.

If some of our ministers who are renting farms back east would come out here they might secure themselves a good farm of 160 acres—good rich soil.

Any one wishing information concerning our county can obtain it by addressing me with stamp Box 70.

From William Snider, Shamblings Mills, Wes Virginia

I thought I would send a word of encouragement to the brethren and sisters of like precious faith scattered over this unfriendly land. It has been a little more than two years since I saw, in a clear light, the blessed hope of the gospel—looking to the resurrection of the dead for our reward when Christ will come the second time. Oh! for such a faith as Abraham had when God made the promise to him that he should inherit the earth. This he can only do by a resurrection from the dead, although it is preached Sabbath after Sabbath, that Abraham and all the saints that have fallen asleep in the past are now in heaven praising God. If this be true then they are there without a resurrection, and this would not be in harmony with the Word.

We have many opposers in this country of what we as Adventists hold dear, and what we think the Bible teaches clearly, who teach that man has an immortal soul, but cannot prove it by the Bible. May God help us and them by a patient continuance in well doing, to seek for glory and honor and the great gift of immortality at the appearing and kingdom of our blessed Lord and Savior.

We have a church here at Round Knob, of twenty members. Brother Mowery is our pastor, and is faithful to his trust. He is doing much good in this country. Truth is gaining ground. Prejudice is giving way! Brother Whitney will be with us on next Sabbath if not hindered. He was the first one to preach this "new doctrine," as it is called, in this country. I thank God for the light of this "new doctrine" that Brother Whitney preaches. He is a faithful laborer in the vineyard of the Lord. May God send more such laborers.

I have been reading THE ADVENT CHRISTIAN TIMES for some time, and it has led me into many plain truths that ere I embraced the Advent faith were dark and incomprehensible to me. I have learned more from the Bible since my acceptance of the glorious Hebrew faith, as preached by Adventists, than I did in all my life before.

From Mary A. Tibbets, Volga, Ind.

We have just parted from our much esteemed brother, Eld G. W. Green, who has spent a few days with us in preaching the glad tidings of the soon coming kingdom of our blessed Lord and Savior. And what a "feast of fat things of wine on the lees well refined" we enjoyed under the pleasant and instructive labors of our brother who so ably gave us "the meat in due season." Believing the Bible as we do, to be a revelation of God's will to the human family, that its promises are to be believed and enjoyed, that its threatenings are to be feared and escaped by obedience to his divine commands, we were made to rejoice under the clear literal teaching of God's holy Word by our brother to the large and attentive audiences that convened from time to time to wait on his ministry. Oh! what beauty there is in the blessed Word when we are made to understand its messages of mercy to the fallen race of the first Adam. For instance, among so many precious truths uttered before us, we were presented to the Lamb of God that taketh away the sin of the world. The beloved disciple declared this to be his mission in the world, and the question came up, will he do it? If so, when and where and by what means effected. The arguments were grand and conclusive. In two ways will the "Lamb of God" effect the great and glorious fulfillment of this promise, by conversion and destruction. Every sinner that is truly converted to God lessens the sin of the world, and every rebellious sinner shall be destroyed out of the earth. Jesus suffered death that through the same he might "destroy" him that had the power of death, that is, the devil. "The Son of was manifested that he might destroy the works of the devil." And the last enemy that shall be destroyed is death." Thus when the three great enemies of God and human happiness are destroyed, we are to have a clear universe, the restitution of all things spoken of by the holy prophets since the world began.

How very different this teaching from that broadcast in the land, that sin and sinners will forever exist; that a particular locality is set apart in the universe of God where continues eternally a portion of his creatures in misery. If this teaching be true how could the whole earth be filled with the glory of the Lord? How could the song of the Revelator be fulfilled which says "and every creature which is in heaven and on the earth and under the earth, and such as are in the sea heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever?"

Oh! how I do rejoice in the Lord that "the truth has made me free" from all false teaching and human creeds, and that I may take his blessed Word as it reads and thus believe the sin of the world will all be taken away by the Lamb of God.

The season being so late, and the farmers so much hindered by the wet weather from getting in their crops, it was thought best to close the meeting at an early period and renew it in September which will be a more favorable time for a protracted effort.

May the divine blessing attend the seed sown and secure success to the truths revealed in the Bible

The Pledge of Safety.

A ship had been wrecked off an Island in the South Seas. To the horror of the sailors, they found it was the same island where a ship's crew had been killed and eaten by the natives. Weary with the struggle in the storm, their clothes were drenched, they hid themselves as best they could with the stores, in the caves along the shore. When they could endure no longer they crept stealthily up the hill between them and the town. Every crackling limb and rustling leaf was a fearful telltale to their minds, and when they reached the summit the terrors of death came over them, and they dared not go on.

But one of their number, more hardy than the rest, kept on and at that very point where they expected his courage to fail, and that returning he would bring upon them the man-eaters, just then he rose from his knees, and swung his hat and shouted, "Safe, safe, all safe!"

He had not seen a band of soldiers from a Christian land, nor a troop of his own countrymen, nor even a single living soul; but he had seen a little church spire which rose from the village, and among their rude homes was pointing toward heaven.

The Christian missionary had been there, and God's work among the people was the pledge of safety to all the world, and so the words came true—"The beloved of the Lord shall dwell in safety by him."

A SPIRITUALISTIC burglar in Springfield, Mass., pleaded in defence, recently that "the spirit of a dark haired woman controlled his actions," and directed him where and when to break through and steal.

Our Young Folks.

When Grandma was a Little Girl!

When you were a little girl? It seems
  The very queerest thing
To think our grandma wore a bib,
  And drove the cat with a string!
Did you have a hat in summer time
  With a great broad brim like mine?
And didn't it hang at the back of your neck
  When you wanted to smell the shine?

How could you ever be "seen and not heard!"
  And didn't you romp or fuss?
And wasn't fun as funny then
  To you as it is to us?
What kind of a doll did you rock to sleep?
  An old-fashioned one, I know.
Did you have a house? O grandma! say,
  Did you ever stump your toe?

To think you were a little girl!
  It don't seem one bit true!
I'd rather keep on having fun,
  And playing the whole way through.
How big was Santa then, and did
  Your grandma trim the tree,
And say, "my baby" all the same,
  And you as old as me?

Dear! but I'm tired in my head
  With wondering all about
This grandma; why she didn't stay
  A girl, I can't find out.
I guess I know a place of rest,
  Now sing and pet my curls,
I wouldn't give my grandma up
  For a big round world of girls!

—*Sel*

A Weed in the Sermon.

"Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and the smoke do not make the sermon, do they?"

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write a sermon without a cigar. So I thought may be the tobacco makes the sermon, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said; and what it made me think. He said a prime cigar was a great solace (whatever that is;) and he said, besides, it drove away the blues—put him in a happy frame of mind, and *simmerated* or *stimulated* his brain, so he could work better. I suppose stimulated means to make one think easier. Now, mother, I have been thinking I could study better if I had something to stimulate my brain; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example I will not go astray; and now I would like a few cigars to make my brain work well, so I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth; it would be the first step to ruin."

"You don't think father is ruined, do you? He has taken a good many steps since he took the first cigar."

"I think, my son, your father would be better without cigars or tobacco in any shape; but he formed the habit when a young man."

"But father says we are to blame for forming bad habits, and it is a sin to continue in them. I heard him say that in the pulpit, not long ago. There is old Tom Jerkins, who gets tight every day. I suppose he would find it rather hard to break off drinking whisky. But father says it's no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk. He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite like drinking whisky and getting drunk."

"No, I know that mother; but I was going on to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go without any cigars; and, besides, he could not write his sermons without them. I am sure if he could write as well and do as much good without using tobacco, he would not spend so much money for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial, and save my money for the missionary box. Besides he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend money—more than I have ever spent in my whole life for candy, gum, clothes, and everything—if he did not believe tobacco was a real benefit to himself and others. Why, mother, do you know anything about the price of cigars in these times? Cousin Ned Wilkins, who smokes a great many, says 'you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece!' And I heard Deacon Tomkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking together in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father, and Deacon Tomkins, and a whole host of ministers, and elders, and temperance lecturers, and lots and lots of good Christian people would spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends upon cigars would support a missionary in the West for a whole year, and would be a better salary than many Western ministers now get! Really mother, I cannot believe that using tobacco is wrong as long as so many good Christians do use it. I don't care so much about *chewing*—would rather have some nice, clean spruce gum, such as they have got down to Dickinson's store: but I would like to smoke as my father does; and please mother, give me a little money to get a few cigars."

"My son, you may talk to your father about this matter. Ask him if he thinks it would improve your habits and manners to learn to smoke; and if he approves, you may ask him for a cigar.—*Advent Herald*

The Soft Answer.

A little girl whom I knew well came to her aunt one day and inquired earnestly, "Aunt, is every word in the Bible true?" "Yes, my dear," her aunt replied; but why do you ask?" "Because," the child replied, "it says, 'A soft answer turneth away wrath'—Proverbs 15:1. Now Anne [her cousin] was angry with me to-day, and I gave her a soft answer, but it did not turn away her wrath. She continued to scold as angrily as before, and I was obliged to come away."

Now, if a companion is angry, and you give a soft answer in the hope of turning away wrath, and the wrath still continue, that is the fault of the other. You have done what you could. In most cases you will succeed. And even in cases where, on account of the hardness of an offender's heart, it does not melt even under the influence of a soft answer at the moment, the soft answer will return to the offender's memory when he is alone and you are far away. Perhaps he will melt under what you have said, although you do not see it.

And more still. Whether you gain your brother's love or not, the soft answer you give is a blessing to yourself. Remember the words of the Lord Jesus, "It is more blessed to give than to receive." You who gave the loving word have enjoyed all the blessedness of giving; and in this difficult world there is hardly anything that is easier to give, or more precious to the giver than the soft answer to turn away wrath. It costs nothing, and it gains much. The soft answer is the power that turns away wrath; although in some cases, the wrath is so hard and heavy that it takes more than one or two of the loving answers to turn it away.—*Arnot.*

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Any one wishing information concerning our county can obtain it by addressing me with stamp. Box 70.

From William Snider, Shamblings Mills, West Virginia.

I thought I would send a word of encouragement to the brethren and sisters of like precious faith scattered over this unfriendly land. It has been a little more than two years since I saw, in a clear light, the blessed hope of the gospel—looking to the resurrection of the dead for our reward when Christ will come the second time. Oh! for such a faith as Abraham had when God made the promise to him that he should inherit the earth. This he can only do by a resurrection from the dead, although it is preached Sabbath after Sabbath, that Abraham and all the saints that have fallen asleep in the past are now in heaven praising God. If this be true then they are there without a resurrection, and this would not be in harmony with the Word.

We have many opposers in this country of what we as Adventists hold dear, and what we think the Bible teaches clearly, who teach that man has an immortal soul, but cannot prove it by the Bible. May God help us and them by a patient continuance in well doing, to seek for glory and honor and the great gift of immortality at the appearing and kingdom of our blessed Lord and Savior.

We have a church here at Round Knob, of twenty members. Brother Mowery is our pastor, and is faithful to his trust. He is doing much good in this country. Truth is gaining ground. Prejudice is giving way! Brother Whitney will be with us on next Sabbath if not hindered. He was the first one to preach this "new doctrine," as it is called, in this country. I thank God for the light of this "new doctrine" that Brother Whitney preaches. He is a faithful laborer in the vineyard of the Lord. May God send more such laborers.

I have been reading THE ADVENT CHRISTIAN TIMES for some time, and it has led me into many plain truths that ere I embraced the Advent faith were dark and incomprehensible to me. I have learned more from the Bible since my acceptance of the glorious Hebrew faith, as preached by Adventists, than I did in all my life before.

From Mary A. Tibbets, Volga, Ind.

We have just parted from our much esteemed brother, Eld G. W. Green, who has spent a few days with us in preaching the glad tidings of the soon coming kingdom of our blessed Lord and Savior. And what a "feast of fat things of wine on the lees well refined" we enjoyed under the pleasant and instructive labors of our brother who so ably gave us "the meat in due season." Believing the Bible as we do, to be a revelation of God's will to the human family, that its promises are to be believed and enjoyed, that its threatenings are to be feared and escaped by obedience to his divine commands, we were made to rejoice under the clear literal teaching of God's holy Word by our brother to the large and attentive audiences that convened from time to time to wait on his ministry. Oh! what beauty there is in the blessed Word when we are made to understand its messages of mercy to the fallen race of the first Adam. For instance, among so many precious truths uttered before us, we were presented to the Lamb of God that taketh away the sin of the world. The beloved disciple declared this to be his mission in the world, and the question came up, will he do it? If so, when and where and by what means effected. The arguments were grand and conclusive. In two ways will the "Lamb of God" effect the great and glorious fulfillment of this promise, by conversion and destruction. Every sinner that is truly converted to God lessens the sin of the world, and every rebellious sinner shall be destroyed out of the earth. Jesus suffered death that through the same he might "destroy" him that had the power of death, that is, the devil. "The Son of was manifested that he might destroy the works of the devil." And the last enemy that shall be destroyed is death." Thus when the three great enemies of God and human happiness are destroyed, we are to have a clear universe, the restitution of all things spoken of by the holy prophets since the world began.

How very different this teaching from that broadcast in the land, that sin and sinners will forever exist; that a particular locality is set apart in the universe of God where continues eternally a portion of his creatures in misery. If this teaching be true how could the whole earth be filled with the glory of the Lord? How could the song of the Revelator be fulfilled which says "and every creature which is in heaven and on the earth and under the earth, and such as are in the sea heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever?"

Oh! how I do rejoice in the Lord that "the truth has made me free" from all false teaching and human creeds, and that I may take his blessed Word as it reads and thus believe the sin of the world will all be taken away by the Lamb of God.

The season being so late, and the farmers so much hindered by the wet weather from getting in their crops, it was thought best to close the meeting at an early period and renew it in September which will be a more favorable time for a protracted effort.

May the divine blessing attend the seed sown and secure success to the truths revealed in the Bible.

The Pledge of Safety.

A ship had been wrecked off an Island in the South Seas. To the horror of the sailors, they found it was the same island where a ship's crew had been killed and eaten by the natives. Weary with the struggle in the storm, their clothes were drenched, they hid themselves as best they could with the stores, in the caves along the shore. When they could endure no longer they crept stealthily up the hill between them and the town. Every crackling limb and rustling leaf was a fearful telltale to their minds, and when they reached the summit the terrors of death came over them, and they dared not go on.

But one of their number, more hardy than the rest, kept on and at that very point where they expected his courage to fail, and that returning he would bring upon them the man-eaters, just then he rose from his knees, and swung his hat and shouted, "Safe, safe, all safe!"

He had not seen a band of soldiers from a Christian land, nor a troop of his own countrymen, nor even a single living soul; but he had seen a little church spire which rose from the village, and among their rude homes was pointing toward heaven.

The Christian missionary had been there, and God's work among the people was the pledge of safety to all the world, and so the words came true—"The beloved of the Lord shall dwell in safety by him."

A SPIRITUALISTIC burglar in Springfield, Mass., pleaded in defence, recently that "the spirit of a dark haired woman controlled his actions," and directed him where and when to break through and steal.

Our Young Folks.

When Grandma was a Little Girl!

When you were a little girl? It seems
The very queerest thing
To think our grandma wore a bib,
And drove the cat with a string!
Did you have a hat in summer time
With a great broad brim like mine?
And didn't it hang at the back of your neck
When you wanted to smell the shine?

How could you ever be "seen and not heard?"
And didn't you romp or fuss?
And wasn't fun as funny then
To you as it is to us?
What kind of a doll did you rock to sleep?
An old-fashioned one, I know.
Did you have a house? O grandma I say,
Did you ever stump your toe?

To think you were a little girl!
It don't seem one bit true!
I'd rather keep on having fun,
And playing the whole way through.
How big was Santa then, and did
Your grandma trim the tree,
And say, "my baby" all the same,
And you as old as me?

Dear! but I'm tired in my head
With wondering all about
This grandma; why she didn't stay
A girl, I can't find out.
I guess I know a place of rest,
Now sing and pet my curls,
I wouldn't give my grandma up
For a big round world of girls!

—*Sel*

A Weed in the Sermon.

"Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and the smoke do not make the sermon, do they?"

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write a sermon without a cigar. So I thought may be the tobacco makes the sermon, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said; and what it made me think. He said a prime cigar was a great solace (whatever that is;) and he said, besides, it drove away the blues—put him in a happy frame of mind, and *simmerated* or *stimulated* his brain, so he could work better. I suppose stimulated means to make one think easier. Now, mother, I have been thinking I could study better if I had something to stimulate my brain; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example I will not go astray; and now I would like a few cigars to make my brain work well, so I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth; it would be the first step to ruin."

"You don't think father is ruined, do you? He has taken a good many steps since he took the first cigar."

"I think, my son, your father would be better without cigars or tobacco in any shape; but he formed the habit when a young man."

"But father says we are to blame for forming bad habits, and it is a sin to continue in them. I heard him say that in the pulpit, not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to break off drinking whisky. But father says it's no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk. He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite like drinking whisky and getting drunk."

"No, I know that mother; but I was going on to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go without any cigars; and, besides, he could not write his sermons without them. I am sure if he could write as well and do as much good without using tobacco, he would not spend so much money for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial, and save my money for the missionary box. Besides he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend money—more than I have ever spent in my whole life for candy, gum, clothes, and everything—if he did not believe tobacco was a real benefit to himself and others. Why, mother, do you know anything about the price of cigars in these times? Cousin Ned Wilkins, who smokes a great many, says 'you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece!' And I heard Deacon Tomkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking together in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father, and Deacon Tomkins, and a whole host of ministers, and elders, and temperance lecturers, and lots and lots of good Christian people would spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends upon cigars would support a missionary in the West for a whole year, and would be a better salary than many Western ministers now get! Really mother, I cannot believe that using tobacco is wrong as long as so many good Christians do use it. I don't care so much about *chewing*—would rather have some nice, clean spruce gum, such as they have got down to Dickinson's store: but I would like to smoke as my father does; and please mother, give me a little money to get a few cigars."

"My son, you may talk to your father about this matter. Ask him if he thinks it would improve your habits and manners to learn to smoke; and if he approves, you may ask him for a cigar.—*Advent Herald*

The Soft Answer.

A little girl whom I knew well came to her aunt one day and inquired earnestly, "Aunt, is every word in the Bible true?" "Yes, my dear," her aunt replied; but why do you ask?" "Because," the child replied, "it says, 'A soft answer turneth away wrath'—Proverbs 15:1. Now Anne [her cousin] was angry with me to-day, and I gave her a soft answer, but it did not turn away her wrath. She continued to scold as angrily as before, and I was obliged to come away."

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And more still. Whether you gain your brother's love or not, the soft answer you give is a blessing to yourself. Remember the words of the Lord Jesus, "It is more blessed to give than to receive." You who gave the loving word have enjoyed all the blessedness of giving; and in this difficult world there is hardly anything that is easier to give, or more precious to the giver than the soft answer to turn away wrath. It costs nothing, and it gains much. The soft answer is the power that turns away wrath; although in some cases, the wrath is so hard and heavy that it takes more than one or two of the loving answers to turn it away.—*Arnot.*

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IS PUBLISHED BY THE

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Business Office: 25 West Lake St., Chicago.

[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.

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☞ Address articles intended for publication in THE TIMES to Eld. L. C. Collins, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

CHICAGO. TUESDAY, June 17, 1873.

Business Department.

THE first edition of "Modern Spiritism," by C. C. Marston, is exhausted, and the second edition is printed and ready for delivery. The better class of work and consequent increase of cost in its preparation has necessitated a slight increase of price—from 12 to 15 cents post paid.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Notices.

Notice —Postponed.

To avoid interference with other meetings, the Conference at Jeffersonville, will be postponed until Thursday the 3d of July, at which we hope to have a good attendance. N. FIELD.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Mineral, June 22. Baptism expected.
L. F. COLE.

Creston, July 6, 2½ p. m. S. B. MABRY.

In Court House, Hennepin, June 22, as Br. Stouffer may arrange. D. S. CLARK.

Rochelle, 3 p. m., and perhaps, evening.

Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.

New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.

Such are my arrangements until further notice.
ALICE E. RATHBUN.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Michigan State Campmeeting will be held on Br. Samuel Johnson's farm, three miles north of Jonesville, on the line of the Fort Wayne, Jackson, and Saginaw R. R., commencing the 28th of June.

The Ft. W. J. & S. Ry., will stop all trains at the camp ground. All persons attending the meeting and paying full fare will be returned over this road free, by applying to Br. Babcock. Trains on the above road make close connections with trains on the M. C. and L. S. & M. S. Roads.

As there are no funds in the hands of the committee to purchase lumber and other material necessary for the convenience of the camp, any donation for that purpose will be thankfully received, and may be sent to A. E. Babcock, Jonesville, Michigan. Whatever can be given in this line should be sent immediately, so that the committee will know what to depend upon.
For the Board, J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

There will be a monthly meeting of the Advent Christian Church at Graham S. H., in Fairgrove, Tuscola Co., commencing Saturday, July 12, at 3 p. m., and holding over Sunday. The church at Almer are cordially invited to to attend.

Preaching, 3 and 7:30 p. m., and Sunday at 10 a. m., 3 and 7:30 p. m. E. H. DURAND.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Cheseburg, May 17, and every four weeks until further notice. JOB BROWN.

There will be a tent meeting in the grove near Newton, Vernon county, commencing June 17, and holding over the following Sunday.

Friends will come prepared to provide for themselves by bringing provisions and bedding. Those who cannot bring tents will find sleeping room in the big tent. And above all bring the spirit of the Master with you to work for his glory.

Elders Hough and, we hope, Sheldon, will be with us. JOB BROWN.

There will be a two day's meeting held at Sparta, Monroe county, commencing June 14, at 2 p. m. and continue over Sunday.

The brethren and sisters are invited to meet with us. Br. Bursell, of Minnesota, will be with us. P. W. HOUGH.

MINNESOTA.

The second Q. C. for the Winona District will be held at Canton, Fillmore county, at the Brick S. H., near Peter Brode's, commencing Friday eve., June 20.

We shall hope to see all the friends living in that vicinity at the meeting, as business of importance will be considered.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

GEO. W. MILLER.

The second Q. C. for the Hutchinson District will be held with the Swan Lake church, near Darwin Station, on the St. Paul and Pacific R.R., commencing Friday evening, June 27, and continue over Sunday. Br. Edgar Toms will meet us at the Darwin Station on the arrival of the train from the east. GEO. W. MILLER.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

Tent meetings at Montivedio, Chippewa county. We expect to pitch the State tent at the above place so as to commence meetings on the evening of July 4, and continue as long as the interest demands. This is a new field, and we want the aid and the prayers of all who love the truth. GEO. W. MILLER.

IOWA.

There will be, the Lord willing, a meeting of days held with the church at Boylan's Grove, Butler county, Iowa, commencing June 20, and holding over the Sabbath. The quarterly conference may hold its third session at this time. Elds. J. Ridley, S. S. Wilcox, H. H. and M. J. Janes, and others will be present to preach the Word.

We would have a general representation of the brethren and friends at this meeting. Come up then, brethren from Clear Lake, Charles City, Floyd, Clarkville, Parkersburgh, New Hartford, and indeed, from all that section. Come to labor for God and perishing souls. Time is short—it behooves us to work while the day lasts.

In behalf of the church,
MARTHA J. JANES.

Warsaw, third Saturday in each month in the evening.

Chester, S. H. Sunday following, 11 a. m.

Corydon, 3 p. m. J. F. ADAIR.

The fourth Q. M. will be held (D.V.) with the church at Iron Hill, commencing July 11 and holding over the following Sunday. There will be business of ESPECIAL interest transacted at this meeting, and very important to every member; therefore let each church be represented.

Come, brethren and sisters, come and work for the salvation of perishing souls, and also deepen the work of grace in your own hearts. Do not look over this notice with idle interest. Come all that can; let us have a general rally.
W. R. CHANDLER, Sec'y.

Owatonna, Fitzsimmons' S. H., Sunday, June 15. MRS. H. M. DUBEY.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

OHIO.

The Lord will, Br. Frank Burr, of Chicago, will dedicate the Advent Christian Church in Newark, Huron Co., Ohio, to the Lord's service, on Sunday, June 29. Services to commence at 10:30 a. m. Preaching on Saturday 28, at 7:30 p. m.

A special invitation is extended to Br. H. C. Smith, of Fairfield, and E. McCulloch, of Nevada, to be present and assist in the exercises. We shall expect the brethren and sisters at large to be with us, to enjoy the rich blessings in reserve for all Father's children, who have made covenant with him by sacrifice. D. C. JEFFERSON.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 313 Broadway, nearly opposite Town Hall.

WM. A. & M. L. DURAND.

The Advent Christian Conference of New York will meet with the church in Rochester, June 19, and hold over the 21. At this annual meeting we hope to see all our ministers present and a large delegation from the churches.

W. E. BROWN.
M. R. MILES.

The Lord willing, one of the series of Time Campmeetings, (as per arrangements at the recent Charlestown Council, and advertised in the "Watchman's Cry,") will be held at Fairport, in the same grove where we held our meeting last year, to commence Sunday, July 6, and continue over the following Sunday.

The evidences for the coming of the Lord Jesus Christ this present year (1873), will be thoroughly canvassed by Brn. Geo. W. Brown, C. C. Barker, S. W. Bishop, Caleb Thompson, J. F. Nickerson, Jones, Wendell, and others.

Come out once more to the woods, dear brethren and sisters, to our feast of tabernacles. We expect a general rally of "all those that love his appearing," and especially of those who believe and those who desire to hear or support the evidences of Jesus' coming this watch—'tis the morning watch!

Let everyone coming to the forest, come prepared for forest emergencies; bring umbrellas, overcoats, overshoes, bedding, and the like, all you need; don't expect to borrow in the woods. Those who desire will arrange to board themselves, but it is recommended to spread a common table thus avoiding confusion.

A large boarding tent will be put up and plain, substantial fare furnished at 50c. per day; transient boarders will be charged 25c. per meal; dinner on Sundays, 50c. Tents can be rented at the following prices per week, freight extra: 24x30, $18; 16x24, $8; 12x17, $4 50; 9x12, $3; 7 or 9x9, $2.50; 14x14, $4 50. Send orders promptly to Br. D. T. Cooper, 70 Mount Hope Avenue, Rochester, N. Y.

Fairport is 10 miles east of Rochester, on the N. Y. C. R. R., (direct), and the campground is 1½ miles north of the depot. Come early and stay through the meeting. Pray for good weather and a profitable time.

Wm. E. Brown, R. C. Brown, South Butler; J. E. Wells, D. T. Cooper, Rochester; A. C. Newell, Darien; C. Pennoyer, Lockport; Silas Hewett, Seneca Falls; E. A. Bowe, LeRoy; J. S. Schoonmaker, Syracuse.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.

Sunday School at 9 a. m. Preaching by
N. FIELD.

The Conference for Southern Indiana will commence at Jeffersonville, Thursday, July 3, and will continue one week.

A general attendance of bishops and evangelists in the section named is desired. N. FIELD

Colfax, June 21, and over Sunday. (Tent meeting.)

Spring Creek, White county, June 29, 10:30 a. m., and 4 p. m.

Judson, Park county, July 6. 10:30 a. m., and 4 p. m.

Jamestown, July 13, 10:30 a. m., and 4 p. m.

Colfax, July 20. E. C. ANDRUS.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

S. IOWA AND N. MISSOURI.

The first Q. M. of the West Mo. A. C. Conference will be held with the Ringgold church, in Ringgold county, ten miles south of Mt. Air, to commence on the 26th day of June, and hold over Sunday.

Visiting brethren will call on Brn J. Stewart, J. Modling, and C. Humphrey. We look for a large representation. Come up to the help of the Lord, to the help of the Lord against the mighty. H. BELLMIRE, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

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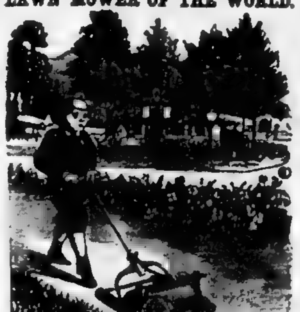

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 47. CHICAGO, JUNE 24, 1873. WHOLE NO. 478.

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Association.
86 West Lake Street, CHICAGO.

"The Great River Euphrates."

J. F. WILLCOX.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." (Rev. 16: 12.)

The late Dr. Thomas was the first, I believe, to express the opinion that the Turkish Empire was here symbolized by the River Euphrates: since when he has been pretty generally followed by writers among us, until the opinion has become pretty generally established. The question, however, seems to me to be an open one still; and I offer the following thoughts upon it, not as the calm conviction of mature investigation, but rather to provoke further inquiry by those more capable, and more favorably situated for pursuing such investigations than myself.

The great city of Babylon situated upon the river Euphrates in Asia is the symbol used by the Deity, to represent that woman bearing upon her forehead the title, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH," which the angel explains to John "is that great city which reigneth over the kings of the earth." That this is ecclesiastical Rome I believe in common with the whole world, Rome herself excepted. Now are we not to look for the mystical Euphrates as bearing the same relation to mystical Babylon that the literal Euphrates did to the literal Babylon? This seems to me to be the most natural and rational course. We have here a series of objects, agents, and events, existing long since; whose history is recorded with the faithful pen of inspiration in the venerable Book of books, used by the same inspiring mind as symbols of other objects, agents, and events intimately connected with his chosen people. This group of symbols is intimately, yes inseparably joined. No one of them can be dropped or overlooked without destroying the symmetry and significance of the whole.

Here is first, Babylon, who held God's people in captivity. Next, the Euphrates river; which was at once the source of her wealth her glory and her defence, and lastly the Jews themselves who were kept from their inheritance and retained in a degrading bondage by the pride and power of Babylon. Associated with these agents and objects, we have a series of significant events used also by the angel symbolically.

First the captivity of Israel, then the drying up of the literal river Euphrates, by the armies; the appointed instrument of God; who turned the waters of the river into its old channel and marching into the city through the dry bed of the river brought about, thirdly, the downfall and destruction of Babylon; and lastly her destruction was speedily followed by the return of captive Israel to her own land, a general reformation among them, the rebuilding of the temple, etc.

Now to my mind it is utterly incongruous to wrest from this homogenous group of symbols, (receiving their fulfillment in their proper order, and successive relationship to each other,) a single one, and conceive its application to a power having but a remote and contigent connection with the remaining things symbolized. What relation has the Turkish Empire to Babylon the great? Does "the great city" draw from the waters (peoples) of the empire of the Sultan her sustenance, her power, her glory, and her defence? Surely the historic fact that the Turks were originally from beyond the Euphrates is of very slight weight compared with the position which the mystical river *must* sustain to "the great city."

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Rather strange language to apply to a non-existence, is it not? But listen, "Oh, that my words were now written, Oh. that they were printed in a book; that they were graven with an iron pen, and led into the rock forever. For I know that my Redeemer liveth, and that he shall stand in the last day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold and not anotner." (Job 19.)

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VOL. X.---NO. 47. CHICAGO, JUNE 24, 1873. WHOLE NO. 478.

Advent Christian Times.

Published Every Tuesday by the

Western Advent Christian Publishing Association.

23 West Lake Street, CHICAGO.

"The Great River Euphrates."

J. F. WILLCOX.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." (Rev. 16. 12.)

The late Dr. Thomas was the first, I believe, to express the opinion that the Turkish Empire was here symbolized by the River Euphrates: since when he has been pretty generally followed by writers among us, until the opinion has become pretty generally established. The question, however, seems to me to be an open one still; and I offer the following thoughts upon it, not as the calm conviction of mature investigation, but rather to provoke further inquiry by those more capable, and more favorably situated for pursuing such investigations than myself.

The great city of Babylon situated upon the river Euphrates in Asia is the symbol used by the Deity, to represent that woman bearing upon her forehead the title, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH," which the angel explains to John "is that great city which reigneth over the kings of the earth." That this is ecclesiastical Rome I believe in common with the whole world, Rome herself excepted. Now are we not to look for the mystical Euphrates as bearing the same relation to mystical Babylon that the literal Euphrates did to the literal Babylon? This seems to me to be the most natural and rational course. We have here a series of objects, agents, and events, existing long since; whose history is recorded with the faithful pen of inspiration in the venerable Book of books, used by the same inspiring mind as symbols of other objects, agents, and events intimately connected with his chosen people. This group of symbols is intimately, yes inseparably joined. No one of them can be dropped or overlooked without destroying the symmetry and significance of the whole.

Here is first, Babylon, who held God's people in captivity. Next, the Euphrates river; which was at once the source of her wealth her glory and her defence, and lastly the Jews themselves who were kept from their inheritance and retained in a degrading bondage by the pride and power of Babylon. Associated with these agents and objects, we have a series of significant events used also by the angel symbolically·

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Now to my mind it is utterly incongruous to wrest from this homogenous group of symbols, (receiving their fulfillment in their proper order, and successive relationship to each other,) a single one, and conceive its application to a power having but a remote and contigent connection with the remaining things symbolized. What relation has the Turkish Empire to Babylon the great? Does "the great city" draw from the waters (peoples) of the empire of the Sultan her sustenance, her power, her glory, and her defence? Surely the historic fact that the Turks were originally from beyond the Euphrates is of very slight weight compared with the position which the mystical river *must* sustain to "the great city."

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Speak Not to Him a Bitter Word.

Wouldst thou a wanderer reclaim,
A wild and restless spirit tame—
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause, if thy spirit's wrath be stirred,
Speak not to him a bitter word,
Speak not, that bitter word may be
The stamp that seals his destiny!

If widely he has gone astray,
And dark excess has marked his way,
'Tis pitiful, but yet beware!
Reform must come from kindly care.
Forbid thy parting lips to move
But in the gentle tones of love.
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The lowering frown he will not bear;
The venomed chiding will not hear;
The ardent spirit will not brook
The stinging tooth of sharp rebuke.
Thou wouldst not goad the restless steed
To calm his fire or check his speed;
Then let no angry tones be heard,
Speak not to him a bitter word.

Go kindly to him, make him feel
Your heart yearns deeply for his weal;
Tell him the perils of the way
Wherein his devious footsteps stray,
So shalt thou win him, call him back
From pleasure's smooth, seductive track;
And warnings thou hast mildly given,
May guide the wanderer to heaven!"

No radiant pearl which crested fortune wears:
No gem that sparkling hangs from beauty's ears;
Not the bright stars that night's blue arch adorn,
Nor rising sun that gilds the vernal morn,
Shines with such lustre as the tear which breaks,
For others' woes down Virtue's lovely cheeks!

—*Sel. by N. R Smith.*

Definite Time.

BY J. D. CAREY.

Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. (Dan. 12:12.)

I know I shall be censured for what I am about to write, but I have learned that, when I have a duty to perform, not to stop to consider what people may think or say about it. Two things are uppermost in my mind:

First, To know the will of God.

Second, To do it.

I am now "working out my own salvation with fear and trembling," and as I am accountable to God alone, I fear not the judgment men may put upon me. So in this instance believing it to be my duty to write this article, I proceed at once to the task without any concern as to what some may say of it.

Until within a short time past I have been opposed to definite time, but am now well satisfied that the measurements given in the 11th and 12th verses of the last chapter in the Book of Daniel point to the year which will close up the long reign of sin and the present dispensation, and so believing, I can but make it known. But what day or what hour in that year is certainly not yet revealed to us, but I believe even the day will be made known seven days before the Son of man appears in the clouds of heaven.

There are two prophetic measurements given to Daniel by the angel in reply to his interrogatory "When shall the end of *these* things be?" Both these chains undoubtedly begin at the same point of time, or same event, namely, the setting up of the abomination that maketh desolate; but the last chain is 45 years longer than the first one. Now, we must either find the beginning or the end of one of these chains, or else lose the benefit of the announcement. If these measurements do not disclose the end, I cannot see of what use they are. As to the beginning of these chains, there is considerable difference of opinion, yet I hold there is a key that unlocks and gives us the benefit of the announcement, and my object solely in writing this article is to aid, if possible, in our coming to a thorough understanding of this very important declaration.

I believe the first chain is the key to the second, and was given for that purpose alone, and it does not, and cannot, cut any other figure in the case. Let us examine them:

From the setting up of the abomination that maketh desolate shall be 1290 days (prophetic years), so the first chain is 1290 years long. It begins at a certain event named, and if we can find where it ends, we can tell where it commenced; but if we could find when the event occurred from which it takes its start, there would be no use for the chain at all, as that is the point we want to start with the last chain of 1335 years, which reaches to the year of deliverance for all who are found written in the Book.

From the setting up of the abomination that maketh desolate there shall be 1290 years. But when was that event set up? Aside from any other facts I am sure I do not know, and I do not know that any one else does. Some think it was in 538, others in 540, and one writer not long since endeavored to prove it was as late as 553. Here is a difference of fifteen years. If we cannot arrive any nearer the time than fifteen years, we might just as well not have the measurement; yea, if we cannot ascertain the precise year the measurement of 1335 years fails of its purpose. As I said before, I believe the key is found in the first chain, and as both the beginning and end of it are in the past, it may be possible to find its end if not its beginning. If we find its end we run back on it 1290 years, which takes us to its beginning, also to the beginning of the last chain, and then run forward on that its entire length of 1335 years, when we find the year in which those who live to see it are to be blessed. There shall be 1290, but blessed is he that waiteth and cometh to the 1335 years, or, in other words, blessed is he that waiteth and cometh to 45 years more. So there is to be a waiting time of 45 years. Now, if we can ascertain when such a time commenced, we have, I think, the key to the whole.

If we are not in a waiting time—a tarrying state now, will the time ever come when we will be? I think it is conceded by all that we are in a tarrying state. If so, when did such a time begin? It certainly began at the first announcement of the soon coming of Christ. So far as my information extends, Wolfe, in England, was the first to proclaim the fact in 1828. If this is correct, then was the commencement of the waiting time, for the church has been truly waiting ever since its first announcement, and taking 1828 years as the beginning of this proclamation, we start there and run back the length of the first chain of 1290 years which reaches to 538 when the abomination which maketh desolate was set up if this theory is correct and then from this point we run forward on the last chain over its entire length of 1335 years, and see where it reaches to. 1335 years added to 538 makes 1873, the year in which I believe that Christ will come. I believe it all hinges upon the beginning of our present waiting time.

Brethren, let us be diligent, for the long reign of sin is about to close. We have but a very brief period of time left for work, and there is much to do. What if people will not believe us, and scoff, as the Bible tells us they will in the last days before the coming of the Son of man. We are not to be disconcerted by this, but continue to faithfully warn men of impending judgment. We must be found giving meat in due season if we would be blessed when the day arrives.

Death.

M. D. PEAVY.

There in the bloom of womanhood lies a victim of the King of terrors. Already his icy grasp is upon her, the death sweat is settled on her brow: the physician has pronounced the dread sentence 'Death.' But yesterday she rejoiced as you rejoice, she loved as you love, she hoped as you hope. To day she is summoned by the stern king. He must be obeyed, in a few short hours she must go to his abode. Oh! let us watch with her until he comes. There are friends here, her friends; let us pay the last tribute of affection to our dying sister. Let us bathe her aching brow, she is soon to leave us, and yet she is forced to go. Oh! how gladly would she remain, but she cannot, the unchangeable grasp of the tyrant is fixed upon her: she is young and comely, in the very bloom of womanhood. Yet this is no weapon against the merciless conqueror, her strong system is rapidly giving way to the last enemy of her race; she is mild and pleasant, throwing a heavenly radiance around her pathway. Yet the indelible stamp of death is fixed in every expression, she is meek and gentle but the icy dart has already pierced her vitals, she is kind and merciful, yet the tyrant will soon shout victory over her inanimate form; she is loving and forbearing causing a halo of glory to emanate from her circle in life, yet in his march to certain victory death has claimed her as his own; she is raised above want, though wealth is no bulwark against this ruthless invader. Only a few short moments remain, then all is over. But alas! the agony of that little while. See, she fails rapidly, her face becomes more palid, her eyes have lost their lustre, already they are set in death; hear that whisper coming from her attendants, "she is dying." Lo! now in the midnight darkness comes the low rumbling of a wagon bearing a loved sister to the chamber of death. But all too late to receive recognition from the girl. Behold as she stands by the bedside earnestly seeking a sign of recognition, and almost wildly calls her name, Mary, Mary, and receives only a vain attempt at a reply. Do you think while her tears fall thick and fast she beholds but a messenger of peace in the stearn decree. Ask that fair maiden who has enjoyed her society for many long years and has patiently watched by her dying pillow for many weary hours, if she sees a friend drawing her companion of infancy, youth and maturity, to his loving embrace. Ask that woman bending over her staff, who has watched by her bed-side all of the weary night and has paid the last tie of affection by administering to her every want, if she sees a friend in death. Tears, tears from their heart's anguish is your only answer, more emphatic in their import than can be expressed in words. Ever and anon a strong man approaches the bedside, intently gazes upon the face of the sufferer, then turns away with a long breath followed by a sigh, at once showing his abhorence of the unwelcome guest. But the last moment has arrived; a deep groan escapes the lips of the dying woman, followed by a gasping for breath, then a convulsion passes through the whole system, another groan, another convulsion, then a moment of breathless suspense, closely followed by another groan. Oh God! would that I could paint that groan upon the heart and indelibly stamp the expression of that dying face upon the mind of every one who views death as a friend which but opens the gate to endless joy. Another convulsion and a few slight tremors, then all is over. Death the tyrant reigns again victorious. We need not ask that father who could not see his daughter die if he recognizes the invitation of a friend in this merciless summons. We need not ask that fond mother whose heart is wrung with anguish almost verging on despair, if death is a friend. We will not ask that sister who is almost frantic with grief if she beholds a welcome visitor. No no, God forbid that we should torment them with such mockery. Death is an enemy, heaven's curse is set upon it, his course is nearly run, he has reigned victorious for long ages, Jesus alone shouts the victory over him, he alone cries Oh death, where is thy sting, Oh grave, where is thy victory? He will soon trample him beneath his feet. "For the last enemy that shall be destroyed is death." And Jesus holds the keys of death, he will open the house of the prisoners (the grave) and they shall come forth, all the just to everlasting life. Then shall they shine in the kingdom of the Father; then shall they be immortalized; then this corruptible shall put on incorruption, then and not till then will death be swallowed up in victory. Then there shall be no more death forever. Jesus says, behold I come quickly. Oh! how we will rejoice, for then we shall stand on the fair shore of deliverance, we shall walk the verdant evergreen fields, we shall drink of the water of life, we shall bathe in the glory of God. Then Mary, dear Mary, will walk in newness of life. Mary from the dead. Mary who has just paid the debt of mortality, will then shine in the vigor of youth. Then she will clasp glad hands with a faithful father, she will fly to the loving embrace of a godly mother, then she will join the accents of faithful brothers and sisters in hallelujahs to God. Oh! what a blessed reunion. Angels will rejoice, seraphim and cherubim will swell the chorus, and the victors will be Mary (and all the faithful). Mary real and tangible, not her phantom or shadow, but literal and genuine Mary herself. But if there is no resurrection of the dead, then all that are fallen asleep in Christ are perished; but Jesus lives no more to die and because he lives we shall live also. He said, if I go away I will come again and receive you unto myself. Oh! blessed promise, lift up your heads and rejoice for your redemption draweth nigh. He who is to come will come and will not tarry.

The Resurrection Scouted.

L. C. KERR.

"And when they heard of the resurrection of the dead some mocked; and others said we will hear thee again of this matter." (Acts 17: 32.)

Here we have a picture drawn characteristic of our day, a very prominent ingredient which amounts to no less than a denial of the faith, and to confirm this we will have resource to the Scriptures, only bearing in mind that a preconceived opinion must make room and give place to a "Thus saith the Lord," and when we shall have arrived at such legitimate conclusions we are then free in our thinking and will be able to reason logically.

I wish to pause a little first while we view Paul's hearers and see in what way they differed mainly from him, and then we shall have a better idea of the facts to be brought before the mind.

1. Paul seems like a setter forth of strange doctrine. Why? Because he preached *Jesus and the resurrection.*

Paul's great theme is the resurrection as shown in his speech before king Agrippa, and is seen to form the basis of his hope for he says: "And now I stand and am judged for the *hope* of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night *hope* to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead." (Acts 26: 6–8.

The resurrection is looked upon as unessential to salvation, but the mythological view of *hades*, where the departed souls went, constituted the all important requisite. And consequently the resurrection as taught by Paul was to them an *argumentum ad ignorantium*, and hence they mocked: but there were some who, as in these days, believed it and said, "We will hear thee again of this matter."

Now we will look at the resurrection candidly and see if it does as much as is said for, and in doing so we will see what the gospel is and then whether men are saved out side of it or not—that is if they do not keep it in memory.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ *died* for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. 15: 1–4.

The gospel here is the resurrecti and to believe anything else for gospel is to believe in vain, and this I will endeavor to show.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And according to the theology of the day, Christ never rose from the dead, and what is the consequence if that be the case? Let Paul answer, "And if Christ be not risen then is our preaching vain, and your faith is also vain. They also which are fallen asleep in Christ are perished." (vv. 14: 18.) The most prevalent doctrine now is that there is no resurrection from the body at death. But mark closely the apostle's language and you will see that if the dead rise not Christ is not risen, and if Christ is not risen all that have fallen asleep in Christ are perished, *i. e.* will never see life again, from which positive reasoning there is no chance whatever for an immortal soul to exist, for supposing that a man has such an entity and that is the conscious, intellectual and real man which survives the death of the body. Can any one fail to see that Paul was entirely wrong about men perishing who fell asleep in Christ? These two theories clash fairly, one is Paul's teaching, and the other Plato's. Which shall we believe? Paul was an apostle of Jesus Christ." Plato was a heathen philosopher.

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." (vv. 20: 21.) To ignore this plain teaching of God, to suit a creed, and hold the truth in a mist, is presumption, and we have the words of the apostle telling us that the time will come when they (men) will not endure sound doctrine, but will heap to themselves teachers having itching ears, and shall turn away from the truth and shall be turned unto fables. And does this not fill the picture? "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink for to-morrow we die." (v. 32. If a man has an immortal soul, Paul, you are advantaged a great deal; notwithstanding though your body should die that does not amount to anything, it is the immortal man, or Paul that lives and goes to the spheres and what is the use of talking about the old body (the house) in which you live, that is not you any more than a man's habitation is himself; but Paul I think you are understood to say that "if the dead rise not the man rises not and consequently has perished, for I heard you say "if the dead rise not that you would be a false witness of God because you testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not." (v. 15.)

Now one of two things we must do, reject Paul with his resurrection entirely, or, on the other hand reject the immortal soul error, and receive Paul. It is plainly shown they will not agree, we cannot make them harmonize, cannot serve two masters.

To rid ourselves of the dangerous doctrine of the resurrection as Adventism is called, is to give up the gospel and that annihilates salvation, and there is no life beyond this, as unbelievers tell us; instead then of being infidels, as some of our sectarian friends have felt disposed to call us, it is they who say, "there is no resurrection of the dead," the soul goes unto glory at death,—knowing more a hundred times than ever it did before, or, as one writer represents it, "The first time that ever the man ventured away from home to see the world." If such nonsense as this is not infidelity, there is no such thing. What is infidelity? Probably by answering this question it will be seen plainer which party carries that aspect. 'Infidelity,' (*infidelitas*) comes from two Latin words *in* not, and *fides*, faith; and is, according to Webster, "A want of faith or belief; a witholding of confidence; breach of trust; unfaithfulness to a charge. Now a want of faith is infidelity, and the reader will see a complete sample of it in the fore going argument against the resurrection.

While the faithful brethren are preaching the resurrection in connection with the second advent of Jesus Christ, the masses are mocking and scoffing at it, as they did in the days of Paul, and we cannot wonder that it is not believed by every body, just for the simple reason that it is truth, if it were something fabulous, people would stand ready to endorse it, and it would receive numberless advocates; for "Men love darkness rather than light because their deeds are evil." But nevertheless a few are saying, "We will hear you again."

An Examination of the Law and Sabbath.

BY C. M. KEACH.

[First Article.]

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." (Matt 5:17.)

Such is the language of [illegible]viour in his sermon on the Mo[illegible] and we will do well to examine the [illegible]atter and ascertain, if possible, what [illegible] language is intended to teach. Without pausing to discuss the origin of the law we will pass on to examine its claims as a rule of righteousness. That the law "was ordained unto life" was the apostolic creed, and hence we conclude that its righteousness is essential unto eternal life; but this righteouness we are prepared to show cannot be obtained by personal obedience on the part of man; neither is it essential that we should obey the law in the letter ourselves in order to attain unto its righteousness. We will proceed in our examination by (1), considering our deliverance from the law; and (2), the means by which we are to attain unto its righteousness without obedience unto its works ourselves.

1st. Our deliverance from the law.

This was effected by the death of Christ. The whole human race was in Adam at the time of his transgression, and hence as really sinned in him as "Levi paid tithes in Abraham." (Heb. 7:9.) And had Adam died in the day in which he sinned, as threatened, the whole human race would have been blotted out with him, but God in his gracious mercy entered Eden the same day that Adam fell, and promised Christ, who was to "bruise the serpent's head," by means of his death. His death was guaranteed in the stead of man's, to meet the demands of the violated law; and, hence, in the estimation or purpose of God, Christ died that day, and thus he is called "the Lamb slain from the foundation of the world." (Rev. 13:8.) When Christ's death was guaranteed in the stead of man, it was the same in the eye of the law as though man had actually died. This idea is unmistakably confirmed in the teachings of Paul. He says to the Corinthians: "If one died for all, then all were dead, and he [Christ] died for all." (2 Cor. 5:14, 15.) He also testifies to the Romans (ch. 6:10, 11), "as he [Christ] died unto sin once. "Likewise reckon ye yourselves also to be dead indeed to sin." Now, for Paul's application. In the first three verses of Rom. 7, he shows conclusively that the law ceases its dominion at death; and in the fourth verse he adds: "Ye also are become dead to the law by the body of Christ," and in the sixth verse he states the inevitable conclusion thus: "But now we are delivered from the law, being dead to that wherein we were held, that we should serve in the newness of the spirit, and not in the oldness of the letter." We now pass on to proposition 2. The means by which we are to attain unto the law without rendering obedience unto the works ourselves.

Our deliverance from the law secured for us a new term of probation, but this time we are not required to render personal obedience to the law ourselves, which would be impossible in consequence of our insufficiency; but the righteousness of the law is now attained by faith in Christ, instead of the works of the law. That is, Christ fulfilled the law in our stead, and by means of faith, made perfect by obedience to the law of faith, we have His obedience to the law imputed to us; thus establishing the law as the rule of righteousness. We are now prepared to understand the language of our Saviour, quoted at the head of this article: "Think not that I am to come to destroy the law; I am not come to destroy, but to fulfill." He had not come to destroy or to make void the law as the law of life, but to magnify, honor and establish it as such by fulfilling it in the stead of man. Dear reader, do you desire eternal life in the kingdom of God? If so, remember that the law was ordained unto life, and you must attain unto its righteousness or it will debar you from that priceless gift. But, pray, do not attempt to attain unto its righteousness by you own obedience, if you do you will fail; for you cannot "endure that which was commanded." (Heb. 12:19, 20.) Another plan has been arranged in the Divine economy. Paul states it thus: "To him that worketh not [that is in the law], but believeth on Him that justifieth the ungodly, his faith is counted for obedience." Thus, by faith in Christ, Paul could serve the law of God with his mind, while he did not with his flesh. (Rom. 7:25.) This new kind of service is defined "to serve in the newness of the spirit, or mind, and not in the oldness of the letter." (Rom. 7:6.) The service in the newness of the spirit is faith in Christ, and is defined as "the ministration of the spirit." The service in the oldness of the letter is the works of the law, "written and engraven on tables of stone," and constitute the ministration of death." (2 Cor. 3.) Paul contrasts the two ministrations in Galatians 3:5, thus: "He that ministereth unto you the spirit, doeth he it by the works of the law or by the hearing of faith?" This new kind of service is known as "the righteousness of faith." (Rom. 4:13); the righteousness of faith. (Rom. 16:26.) "The righteousness of God without the law." (Rom. 3:21), etc.

The Blood Cleanseth.

Nothing more clearly marks the advance of the believer in the Divine life than the new and deeper meanings of the Divine Word, that open upon the heart from time to time. The same text that has taught us a hundred lessons, each time fully up to our capacity of receiving them, is again and again illuminated with new radiance for the deeds of our souls. While the framework of the letters in the passage remains the same, it is freshly clothed with life and power of the needy soul. This perpetually increasing radiance of the Infinite and Divine mind to the finite and human.

"The salvation of God" meant far more to the children of Israel within the promised land, than it did at the Red Sea or during the wilderness pilgrimage. They were "saved" when Pharaoh's host was engulfed in destruction, but they needed to be "saved" in a new and deeper sense, as the weariness and temptations of the wilderness developed more and more their failures and their need. * * * The promise to God's people was, that in all the toils and temptations of actual life "He shall save his people from their sins." Nothing short of this being saved from sinning will accomplish either God's promise to His literal Israel, dispensationally, or the privileges of those who by faith can spiritually antedate the promises made to the descendants of Abraham. Many a heart, burdened with the guilt of its sins, has found sweet release in the words, "The blood of Jesus Christ cleanseth from all sin." All the soul's present realized need, that of deliverance from the load of unforgiven sin, is at first met by this sentence. But when the first tide of joyous emotion subsides, the soul finds that although the burden of committed sin is gone, that of inward corruption remains. It is then that it groans, sometimes even under deeper feeling than when beneath the load of guilt, under the consciousness of the "body of death," or corrupting "body of sin" within. Deliverance seems impossible, as once seemed forgiveness. It is well for the Christian that, as once the heart was able to take the "blood of Jesus" for the remission of sins, so now, at the fresh sight of the provision of grace in Jesus Christ it may again accept "the blood" for the effectual inward cleansing of the soul. The same text meets the soul's needs in both conditions, but its deeper meaning is renewed until circumstances develope the consciousness of necessity for the more full application of the blood.

A very brief examination of the passage will show that the cleansing refers to Christians, for it is among the things of which the Apostle John writes: "My little children, these things write I unto you, that you sin not." He tells us that "God is light, and in Him is no darkness at all," and that "if we say that we have fellowship with Him and walk in darkness, we lie and do not the truth." If the Christian professor claims present conscious fellowship with God, and yet walks under a cloud of conscious condemnation, he lies. It is God who says so. But if, trusting Jesus, we walk in the light, as God is in the light, bringing all our thoughts and acts to the searching light of God, we then have fellowship with God, and we consciously experience that "the blood of Jesus Christ * * cleanseth from all sin" This is not forgiveness; for this, in the sad event of transgression, is twice provided for a little further on. It is more. It is inward cleansing. When the repenting king cried in his agony, "Hide Thy face from my sins, and blot out all mine iniquities," he added his further needs: "Create in me a clean heart, O God, and renew a right spirit within me."

There are those, and the witnesses are not a few, who claim to have by simple faith prayed for a clean heart; they have, in entire consecration spread out all their lives, outward and inward, before God, asking to be searched through and through by the light of God. They have, in this unshrinking presentation of themselves, felt the penetrating power of God's spirit, and, looking once more to the cross, they have realized the divine inward efficacy of the precious blood of Christ. They are now able to say that "the blood * * cleanseth us from all sin." They feel the spirit who once witnessed to their spirits of the forgiveness of sins, now witnesses also to the cleansing from inward corruption. As they abide under this cleansing [illegible] find, more and more fully, that the same fountain doth no longer "send forth at the same place both sweet water and bitter;" that "what God hath cleansed" they dare not call "common," and that they can now call upon God out of a heart purified by faith, and therefore, in their own consciousness "pure."

The light, of itself, cannot cleanse, for the light only, "makes manifest;" the walk of itself, however earnest, cannot cleanse; a walk in the light is not the cause of the purifying; but a *a walk in the full light of God always leads to the blood*, "and the blood of Jesus Christ cleanseth from ALL sin."

And yet, while God thus gives a heart that condemns us not, they know that each passing day shall add yet deeper signification to the word "cleanseth." They have not perfect knowledge. To-morrow's light will show things not seen to-day. They may be unaware of some defiled dead bone in their tent, but to-morrow's increased light will discover it, and they will put away the unclean thing. It is only what the light shows in their circumstances, their acts, their affections and their thoughts as evil, in which they realize the cleansing. They claim no *absolute* perfection, but simply the Scripture meaning of the oft-recurring word "perfect." They press for a prize, and would have "as many as be perfect * * thus mended." Their conscience (or consciousness) is purged from all *known* defilement of sin, outward or inward, so that with humble, happy hearts, and with the answer of an uncondemned or "good conscience toward God," they are privileged to walk in the holy, unchanged Sabbath of a deep soul-rest before God.

Thus the blood cleanseth. And for what the light has not shown as yet, they need—and they have—the blood. They do not shrink from the light for all that which the light discovers, the blood instantly cleanses.

Nor does this mean a perpetual round of conscious, inward defilement, with its consequent outward sinning, and repentance and cleansing coming after. The beautiful pebble lies by the roadside, where every passing wheel shall cast dust on it. Often as it is cleansed by the showers of heaven, it must always be soiled. But if some kind hand shall place it beneath the flowing stream, it is not only cleansed but kept pure evermore by the eternal waters. The clouds of dust and defilement shall never penetrate that stream, and in its eternal waters the pebble shall evermore reflect the rays of the sun which shine upon it. It is thus with the soul which, abiding in Christ, is by faith able to say, moment by moment, "the blood cleanseth."

While such may have little to reply to the objections based upon a low range of faith and experience, or upon a misapprehension of Scripture, they find the Word, the Spirit and the Blood all harmoniously witnessing within, that *the blood of Jesus Christ cleanseth from all sin.* Selected by

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Obedience.

On Horeb, the grand and gloomy mount of God, the prophet Elijah found a hiding-place from the wrath of Israel's wicked queen. His past life and his present circumstances harmonized well with the wild and solemn beauty of the scene around him. He had been faithful to God as few are faithful, and, during his eventful, worldly life and by its triumphant close, he was highly honored of God. Now, he who had been the chosen champion of true religion, while the whole land of Israel seemed given up to idolatry, he was called to "stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord [illegible] in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle," for he knew that God spake.

That still small voice, who shall describe it? or the nature of the message it bore? "Go," was the command, "return on thy way to the wilderness of Damascus." Not yet could the weary prophet lay his burdens down. By-and-by "the chariots of Israel and the horsemen thereof" should convey him to the gates of the golden city. By-and-by he should enjoy an eternity of rest on the banks of the beautiful river. But first there was work to do for the Master. He must honor God a little longer here upon earth. And how sweetly reproof was blended with encouragement. Sad, almost murmuring, Elijah, know thou art not alone in thy worship of the true God. "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

"And so he departed thence," says the sacred record. No hesitancy—no doubt—no lingering delay—God had spoken, and his servant obeyed. He knew that the wicked, cruel Jezebel, sought his life; but he could go on his way trusting in the almighty God of Israel. In the season of a sore trial, David said: "I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me." Such faith had Elijah.

God speaks to us whose lot it is to live in the last days. He speaks to us by the Bible and the testimonies. He has given us conscience, too, to be the umpire of our daily acts. If this eye of the soul is enlightened by the truth, if it is kept ever clear and bright, undimmed by the mists of passion and sense, by worldly wisdom and the love of gain, it will be a safe guide, and we shall do well to heed its warnings. God demands zeal and earnestness of us, and we cannot plead ignorance as an excuse for the neglect of duty. If we fail in gaining eternal life, we shall merit the punishment of that servant who knew his lord's will, and yet did it not.

Elijah set us an example. God said "Go" and the prophet went forward. He did not wait to see just how God would deliver him from the hand of his enemies. He knew that God would sustain him while he walked in the path of duty, and he leaned on that mighty arm. "The arm of the Lord is not shortened that he cannot save," therefore we should imitate the ready obedience and child-like trust of Elijah. "If thine eye be single," says Christ, "thy whole body shall be full of light." Then let us have an eye single to the glory of God. Those who hope to escape death as Elijah escaped it—those who have the last message of mercy—should be faithful and self-denying in the cause of their Master. "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—*Eliza J. Burnham, in Advent Review.*

REFORM NEEDED.—Hospitality is a burden because we are so stylish in our entertainments. We should welcome company as we do our most familiar friends: make no display, incur no extra expense of money or labor; then we and they will enjoy it, feel at home, and be more refreshed by our unostentatious cordiality than they possibly could be in laborious display. We must be more every-day like in our hospitality, or our noblest impulses will congeal and social life will lose its sweetness.—*Sel.*

M'GHEE, the commentator makes the remark, "The manna from heaven was [illegible] for food and not for chemical [illegible]ysis. The living bread that came down from heaven and giveth life unto the world was given to support, to nourish, and to save, and not to supply a subject for vain and speculative theories." How true is this, and how mistaken the ministers of religion who, in their pulpit of refinement, forget that the children of the kingdom are waiting for their nourishing bread.

Advent Christian Times.

L. C. Collins, Editor.
Wm. Sheldon, - - Associate Editor.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, Tuesday, June 24, 1873.

The German Advent Church, in Chicago, are in want of a man to do missionary work. Who will respond? Address Eld. Charles Koier, 40 Newton Street, Chicago.

Br. J. Ridley writes: The church at Manchester is in a prosperous condition; eleven united with the church at the quarterly meeting held there June 8, making twenty that have united with us since last fall. For which we praise the Lord.

HARMONY AMONG OUR MINISTERS.

While there should be harmony among all of the servants of the Lord, Christ's ministers should take the lead. The *Methodist Recorder* well says:

> Ministers are engaged in a very important and difficult work; no other calling can compare with it. *All* true ministers are divinely called to the *same* work; the same in every essential feature. Their hopes and fears, their aids and obstacles, their trials and triumphs are one. Why, then, should they hinder each other's work? Their sympathy for each other should be holy, deep and abiding. They should rejoice in each other's success, and lament each other's defeat. In their treatment of one another there should be felt and displayed the truest kindness, the most generous concern, the purest affection. No envy of a brother minister's talent, acquirement, or popularity should be for a moment indulged. Never, without an urgent reason, should they utter a disparaging word of one another. The sneer, the inuendo, the belittling word should never be heard. Never should they throw a straw in each other's way.

INWARD AND OUTWARD RELIGION.

The ancient disposition to make "clean the outside of the cup and the platter" still exists, with but little relish for the inward cleansing. This theme is well treated in an article clipped from the *Christian Union*, which we here annex:

> You cannot make a deranged clock keep time by merely tinkering with the hands upon the dial plate; you cannot make a cracked bell ring clear by an outward application of pumice and oil. There must be a radical investigation, a re adjustment, a reconstruction of the confused machinery within. Wheels that vary from their line of contact with subordinate wheels, and springs and pendulums that are at odds and ends in marking hours, must be set true; the whole combination of causes which produce the outward results indicated by the index fingers, must be made to work together for the one object. It requires the designer himself to repair and continue the operations. Then, when the various portions of the clock within are in proper condition, and the necessary force applied, the hours and minutes will be accurately marked. Then the clock will be in harmony with the sun, and their movements in measuring time will correspond.
>
> So does God's Spirit operate on the soul. It re-adjusts all irregularities, changes all wrong impulses, puts into harmony of motion all discordant desires, cleanses, purifies and presses forward all legitimate agencies of mind and soul, and so makes the outward life but the result of the inward motives and powers. A soul thus imbued is put into sympathy with God through Jesus Christ; and the lips will necessarily tone forth the experience within, as a bell in a well regulated clock marks the passing hour.
>
> But, how often do we find men attempting to arrange their lives from without, rather than from within! There is a universal disposition to begin reforms with the hands rather than with the heart. The lips are trained to pronounce certain phrases, the feet to walk certain paths, the manner to conform to certain formulated theories; and so Christianity gets to be a mere profession. Merely to profess it is easy enough, and even fashionable. The question is often asked, with reference to the stranger or neighbor, "Does he profess religion?" Well, suppose he does. He might do something vastly better for himself and others. Does he *confess?* Does he *do?* The gospel proposes to deal first with the heart; to correct within the soul all that sin has deranged. And only by an immediate and complete yielding up of the inmost secrecies of the nature, and by a full admittance of the new Creator within, may the walk and the conversation be in accord with the will of our blessed Lord.

SEND THE "TIMES" TO THE POOR.

We have often thought we would call the attention of our readers to this very important subject.

We are exhorted to "bear one another's burdens, and so fulfill the law of Christ," and in no way can those who love the teachings of our blessed Saviour better manifest this love than by sending a good religious paper into families who are too poor to pay for it.

We are constantly receiving letters from all parts of the country, saying: "We love the paper; don't know how we can do without it, but you cannot print and send out papers for nothing." A great many tell us: "The Times is all the preaching we have, but we cannot pay, and you must stop it." Many of these letters reveal in their tone the sacrifice on the part of the writer, and it is always with a feeling of sadness that we peruse them. One said, not long since, "I take my pen to tell you that you must stop my paper, the hardest thing I ever did. Forgive me for not saying this before, but how could I part with my best friend?" We might quote from a great many just such letters, but this must suffice. Now, for the remedy. A good brother in Clinton, Iowa, has struck the right vein. We will quote from a letter received a few days ago: "I brought the subject before the church last Sabbath, of taking up a collection for the purpose of sending The Times to the poor; received one dollar; quite a number said they would give, but did not have it with them at that time; told them I intended to take a collection every month for that purpose. It is but a little; yet, a little from many will send those silent preachers far and near, cheering the hearts of those who love the truth," etc.

Brethren and sisters, looking for the Lord, who will go and do likewise? How many will give their mite every month to help preach the gospel to the poor? Let us all work while the day lasts.

PROF. IVES' BOOK.

This work will reach a class of readers who might feel a prejudice against our productions. Let it be scattered among such, and others. The nature and origin of the work is set forth by the author in the preface, which we here quote:

> The origin of this little sketch of the Biblical conception of the soul was in this wise:
>
> One Sabbath, the writer stated to his adult Bible class that immortality, as an essential attribute of the soul, is not only nowhere affirmed in the Bible, as theologians confess, but that it is in fact positively denied. Great surprise was manifested, one present even insisting that the Bible declared the soul should never die, though he could not name chapter and verse. At the request of the class this question was selected for discussion the next Sabbath, with the promise of studying during the week. On assembling again, it was found that no proof of the soul's inherent immortality had been discovered, though some passages were brought forward from which it had been inferred. The writer presented a carefully selected list of references, and finally, as the whole subject seemed so new and interesting to the class, he promised another Sabbath to bring to each a written slip containing these references. But on reflection, as the class was so large, it seemed easier to print and better to give the passages in full, and then some explanations of misunderstood passages seemed desirable; and so the work grew upon the writer's hand. And it is now presented not to his class alone, but to all earnest students of the Bible.
>
> It is at most but a sketch. From among the multitude of proof texts on this point, the writer has endeavored merely to present a sufficient number. And, to stimulate inquiry and remove obstacles which have hindered independent research, he has made some suggestions, rather than an elaborate argument. In these matters which revelation alone may presume to decide, he has desired to lead the reader back to the Bible, to study for himself the teachings of that inspired guide.
>
> If such return to the Biblical standard of our faith was demanded in Luther's day, it is likewise sadly needed at the present. In the issue for April, '72, of a religious quarterly published at New Haven, we find a theological professor re-echoing this strange sentiment one of our most popular preachers had uttered not long before—"No doubt we at present day know more of spiritual things than did the apostles." (!) Know more of spiritual things than the men inspired by the Holy Ghost for the especial work of teaching these very truths!—more than Peter and John, more than Paul who "conferred not with flesh and blood," (Gal. 1:16,) but was permitted to hear "unspeakable words which it is not lawful [literally, possible] for man to utter." (2 Cor. 12:4.) Well may we inquire, whither are we drifting, if in spiritual things our religious teachers set themselves above these apostles? In one, and but one respect, have we perhaps an advantage over them. Though Paul was "expressly" informed by the Spirit (1 Tim. 4:1, 2; 2 Thes. 2) of "perilous times in the latter days," when "some should depart from the faith, giving heed to seducing spirits and doctrines of devils," yet we can hardly think he could have fully anticipated how prevalent and how persistent should have been that "falling away" from the faith, which history has recorded of the Christian Church.
>
> We can but infer that these claiming such pre-eminence in spiritual knowledge, must recognize that those "holy men of old" and themselves are somewhat at variance as regards the truth; so that ignorance on these subjects must pertain to one party or the other, which ignorance they quietly attribute to the apostles. It is true, indeed, that the two do differ; they are divided on the deeply important question of the soul's immortality. Paul declares that immortality is given "to those who, by patient continuance in well doing, SEEK FOR IT." (Rom. 2:7.) Our teachers assert that it is already the inalienable possession of every man!
>
> It is time for the church to awake and seriously ponder these questions. Our religious teachers in these matters start from a false premise. Let the Bible testify against them, and let each earnest hearted Christian, in his childlike study of the Holy Word, be the judge. Let the Bible speak for itself, untrammelled by human tradition.
>
> To assist in its better understanding has been the especial aim of this little work.
>
> Finally, the writer may be permitted to refer to the great satisfaction and comfort which he has derived from this Biblical view of the soul and its destiny. In comparing his former conceptions of this and kindred truths with his present understanding of the same, he is forcibly reminded of a like contrast in the appearance of objects seen through an optical instrument out of focus, and the same when the field of vision is brought to its proper focus. In the latter case the precious obscurity and uncertainty of definition vanish, and everything comes out sharp, clear and well defined. It is his earnest prayer that thus to others the Spirit of all Truth may bless His own Word, by the clear shining of that light, to increase the gratitude and devotion of Christian hearts, and to arouse the impenitent that they too may "LAY HOLD ON ETERNAL LIFE!"

This work is for sale at The Times office.

The Advent Christian Conference of Kansas, to the General Conference to convene at Norwood Park, Ill., June 10, 1873, Greeting:

Dear Brethren in Christ.

Our hearts are cheered at the call for your meeting and we feel inclined to render all the aid and encouragement we can. Although lack of funds may prevent our delegates being with you, you have our prayers and sympathy in your labors of love. Many of us have been cheered on our journey by The Times which comes to us as a messenger bringing "good tidings" of the soon coming of our King. May the Lord direct you in its proper management, so that its usefulness may be increased ten fold. If the Lord will, we would be glad to see the proposed plan of placing it under the control of a general conference of delegates from the several State conferences, to meet annually, and the present stock association abandoned. If time lasts, we would hope to send delegates to the next annual conference, but at present we thought best to save our limited means for home missionary work.

One of our delegates (the writer), suggests that you drop the word "Times" from the name of the paper, as there is one *Chicago Times* published in the western metropolis, and because the name, The Advent Christian, would be "far better."

Our young cause in Kansas is now well organized and we are *at work* for the Master. The "brethren dwell together in unity," with no divisions or discord.

We pray that in your counsels the spirit of love and truth may guide and direct you.

Done in behalf of the conference, at the office of the secretary, at Columbus, Kansas, this 3d day of June, A. D. 1873.

Amos Sanford, Sec.

RECORD,

Of the Western Advent Christian Publishing Society.

On the 12th day of May, A. D., 1873, suitable papers were filed with the Secretary of the State of Illinois, duly legalizing the organization of "The Western Advent Christian Publishing Society," and pursuant to a call published in The Advent Christian Times, during the month of May, A. D., 1873, the first annual meeting of said society was held at Norwood Park, Cook Co., Ill., June 10th, 1873.

On convening, Eld. D. Mathewson was called to the chair, and John M. Snook, Sec. *pro tem.*

E. McCulloch, Wm. Sheldon, and F. Burr were appointed committee on credentials.

The following delegates reported from State conferences:

Wisconsin:—Geo. Howard, O. S. Knapp, and Wm. Sheldon.

Michigan:—A. E. Babcock, John M. Snook, and C. P. Fox.

Northern Illinois:—Wm. McCulloch, E. H. Burington and C. C. Marston.

Northern Indiana:—D. Mathewson, and James Ferris.

Central Illinois:—A. S. Calkins, and Goe. W. Hurd.

Iowa:—Moses Chandler.

Minnesota:—S. C. Wellcome.

Ohio:—E. McCulloch.

Many other ministering brethren were present and were invited to take part in the deliberations.

Articles of Constitution and By-Laws were then read by Wm. Sheldon, which, after being revised and amended, were adopted for the regulation of the Society, as follows:

CONSTITUTION.

Article 1. The name of the society shall be The Western Advent Christian Publishing Society.

Art. 2. The object of this society shall be the publication of periodicals, tracts, pamphlets and books setting forth the doctrine of the personal coming of Christ to reign on earth, the resurrection of the dead, and kindred truths.

Art. 3. The officers of this society shall be a president, vice-president, secretary, treasurer and business agent, auditor, editor, and a committee of three on publication; all of these officers to constitute a board of trustees, having power to fill vacancies that may occur by death or resignation between the annual meetings of the society; but no man shall hold more than two of these offices at any time.

Art. 4. The members of this society shall consist of ministers co-operating therewith, or lay members, all of whom shall be appointed as delegates by the different State conferences so co-operating, each conference being allowed three delegates; together with the officers of the society, who shall be members ex-officio.

Art. 5. The society shall meet annually at such time and place as shall be determined by vote at the preceeding annual meeting; or, in case of omission to fix the time and place, the board shall have power to appoint. Special meetings of the society may be called by the board; *provided*, four weeks notice shall be given through the organ of the society, setting forth the object of the meeting; and *provided further*, that no other business shall be done at said special meeting.

Art. 6. All officers of this society shall be elected by ballot at the annual meeting, except in cases of vacancy, which must be filled by the board.

Art. 7. The board shall annually report to the society the amount of money received and paid out during the year, and also give the financial standing and prospects of the society.

BY-LAWS.

1. The president of this society shall preside at all its meetings, and all meetings of the board, when present; when absent, the vice-president shall take his place; and in his absence the oldest member of the board shall preside.

2. The secretary shall keep a record of all meetings of the society, and of the board.

3. The business agent shall act under the instructions of the board in making purchases and sales, except in case of meeting the current expenses of the printing office.

4. The treasurer shall give bonds to the society in the sum of $5,000, with two securities accepted by the board, and the said bond shall be in the custody of the president of the society.

5. The publication committee shall have power to decide upon the merits of articles rejected by the editor, in cases of complaints.

6. The auditor shall audit the accounts for the society annually, and oftener if called for by the board.

7. The board may call meetings through its secretary or president whenever deemed necessary; *provided*, every member shall be properly notified either by letter or by word of mouth two weeks beforehand; or by giving three weeks notice through the publishing organ of the society; and at all meetings thus called, five members shall be necessary to form a quorum for the transaction of business: *provided*, the board shall have power to act at any time when *all* its members are present, without the giving of the aforesaid notice.

8. The editor shall have exclusive jurisdiction over the paper, using his discretion in matters pertaining to its interests, except in cases of rejected articles, when the publication committee may be referred to for final decision.

9. The constitution or by-laws may be amended or changed at any annual meeting of the society by a three-fourths vote; *provided*, due notice of such intended change shall have previously been given through our publishing organ; or by a *unanimous* vote at any such annual meeting without a previous notice of contemplated change.

Adjourned to 8 o'clock, a. m., June 11th.

Met according to adjournment, D. Mathewson in the chair.

A committee on nomination of officers was appointed as follows: E. McCulloch, E. H. Burington and George Howard.

The committee reported nominations as follows:

For president, D. Mathewson; for vice-president, L. C. Collins; for secretary, Frank Burr; for treasurer and business agent, A. W. Tucker; for auditor, S. C. Raymond; for committee on publication, J. M. Snook, E. McCulloch, and Geo. Howard; for editor, Wm. Sheldon.

The report was accepted, and upon ballot the above officers were duly chosen.

The following resolution was passed:

Resolved: That we tender our thanks to the Baptist church of Norwood Park for the use of their house of worship during our meetings, and to the citizens for their kindness and hospitality during our stay among them.

Adjourned.

Frank Burr, Sec.

Personal.

Dear brethren in Southwest Iowa, and Northwest Missouri. I am at last compelled to inform you that the condition of my eyes will not permit my return to labor in the vineyard of my Master this season. Over four months have elapsed since I was taken down with this painful disease (inflammation of the eyes) and every remedy so far has failed to restore them to health, and it is with great difficulty that I read or write, and my late trip to Chicago, to attend the Association meeting was too much for them. It made them much worse, and I am certain if I ever recover my sight it will be by using great care.

You will therefore, dear brethren, excuse me from returning to labor as an evangelist in your midst. And while I am compelled to disappoint you, do not forget to pray for my recovery. And this must answer the numerous letters of friends on this subject.

It will but very little that I can do this season in the great field, but I will do what I can. I propose to visit the friends in DeKalb, Bureau, Knox, and Warren counties, and if I can preach a little without injury to my eyes I will do so, but must be governed by prudence in every effort, and not heat my blood. My postoffice address will still be New Rutland, LaSalle Co., Ill., where all letters may be addressed until further notice.

I remain yours, waiting and praying "thy kingdom come."

WM. McCULLOCH.

New Rutland, June 14.

Home Letters No. 1.

ALVIRUS W. HITCHCOCK.

THE ABSORBING ISSUE.

Dear Friend.—We stand upon a common platform of Bible truth. Hence, I address you not only as a professed member of the church universal, but as one of "like precious faith." We believe this faith to be that which was "once delivered unto the saints," when "holy men of God spake as they were moved upon by the Holy Ghost." We are assured that what we recognize as the plan of Jehovah, was the delightsome theme of bards and prophets of old, the creed of the apostles, and the comforting hope of martyred millions. But more favored than any past generation we conceive ourselves to be, because of our chronological location. Not overlooking the dispensational truths of the past, we still believe that more startling and important local issues are involved in the passing hour than ever before engaged the heart of the church. *The judgment is impending!* This is not an opinion merely; *it is a startling fact.* We can prove it to a conclusion. It matters not that scoffers thicken, and that the formal church has taken up the rod of smiting against the faithful exponents of prophetic truth. This only serves to confirm us in the assurance that we are right. Witnessing a culmination of the various chains of prophecy extending through the long lapse of centuries, we feel it to be high time to lift up the head, and bid sorrow give place to gladness in view of speedy redemption. The day of God *is at hand*—the day of conflict, the day of doom. We can almost see the smoke of battle, and hear the noise of contending armies. We can almost catch the sound of rushing pinions, as angels fly through mid-heaven to gather the elect of God from every age and nation. The grand drama of the age is about to close up with the visible introduction of the Ancient of days. We know, dear friend, that we are not fanatical, or given to fancy-sketching. We are dealing with no false alarm. A few short months will prove the correctness of our position.

But, this being true, does the conception of it awaken in us no sense of duty? If not, we are allied to temporal interests. If the end of all things is emphatically *at hand, a world is slumbering on the verge of ruin.* The field is all white for the harvest; and, unless speedily gathered by the stewards of Christ, it must be reaped in the fiery indignation of God. O, my brother, you who have much goods laid up in store, how can you withhold support from the cause of truth? How can you feel justified in giving your untiring energies to the accumulation of wealth, when every dollar is liable at almost any instant to be swept into the flames? In these last lingering moments of time, how can you turn from the helpless cry of the needy, from the demands of the everlasting gospel, from the lamentations of the lost, whose blood may be required at your hand, to feast upon earth's glittering store? *Will it pay?* Have you never read that "the earth is the Lord's, and the fullness thereof? Are you not, then, responsible for the use of the Lord's money?

If, my brother, you are a minister of Jesus Christ, do you not often forget the *integrity* of your mission? You are satisfied that God has called you *to* the ministry. Is it not equally apparent that He has called you *from* the secular employment of life? Or can it be true that it is your duty to do two things at once, each directly interfering with the other? If you have worked on the farm or in the shop during the week, do you feel well qualified on the Lord's day to break the bread of life to the hungry multitude? But you say, "I must support my family." Now, wouldn't it be easier to let the Lord do it? Certainly, you must have more confidence in Him than to suppose that He would suffer your family to starve while you are laboring in His service. God knew, when he called you, that your family needed a support. Are you afraid to trust Him? But perhaps you are looking after the luxuries and dainties of fashionable tables. The Lord only seeks your actual *benefit* in providing for your wants. The divine command is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Perhaps, however, you have given your whole time to public effort. But, in sowing for Christ, do you never find yourself in danger of *mixing the seed?* Are you never tempted to ride into notoriety on a *hobby-horse?* There is great danger of forgetting the central truth of the age, and of giving the trumpet an uncertain sound. We are the counterpart of John. As his duty was to raise up a company to join in in the cry, "Behold the Lamb of God," so we are to prepare a people to say, "Lo, this is our God; we have waited for Him." Dear friend, this is the absorbing issue of the hour. It is the cause of God, and it demands *zealous, self-sacrificing labor.*

Soon Coming of Christ.

How often are our ears saluted with the above expression. How frequently these words fall from the lips of our brethren and sisters. And yet how few realize their great weight! What glorious doctrines cling around the coming of Christ! What blessed promises hinge upon that event! It is the hope of the Christian. It is the event that will bring rejoicing to his heart, dry his tears, suppress his sorrows, end his trials, finish his temptations, terminate his pains, and call him to eternal joys in the kingdom of God.

But however pleasing this may be to the Christian, there is another picture attending this event. When Christ's chariot wheels, in fire, shall roll down the burning pathway of heaven, and the shades and shadows of this dark earth shall be lighted up by his enduring brightness, and the face of the Christian will beam with joy and gladness; then will the sinner probably for the first time, see what he has lost; his last day of probation will then have ended. Woe and agony will be depicted upon his countenance. His life, however successful in treasuring up the wealth of this world, is a failure, not having been engaged in laying up "the true riches." He will then scrutinize his actions as he never did before. And as he sees the day of his salvation is past, eternity with all its joys is lost, and eternal destruction staring him in the face, his whole being will be filled with terror and agony and he will anxiously desire that the trembling rocks and quaking mountains may crush him to pieces, in order to escape the wrath of an offended God. Surely it is a "fearful thing to fall into the hands of the living God."

Yes, "the soon coming of Christ" are words of rejoicing to the Christian, but of despair to the sinner. But while we are professing to be waiting and watching for that event, we should examine ourselves in the light in which God will examine us at the judgment, and then "purify ourselves as he is pure." To indulge in one sin is sufficient to cause us to lose eternal life. Now is the time to prepare, then it will be too late.

It will not do to say that we intended to live better in the future. Now is the time to commence a true and devoted Christian life. If we do not commence now, are we not saying in substance, "My Lord delayeth his coming?" Shall we not labor that when he comes we may have on the garments of righteousness, and be found without spot or wrinkle at his appearing? Let us put forth an effort for the salvation of ourselves and others in the name of Israel's God. Let us weigh well these words, "The soon coming of Christ." May they sink deep into our hearts, and have a practical bearing in our lives. Then, and not till then, can we look up with the assurance of being accepted when he comes.—*A. C. Long, Sabbath Advocate.*

The Pulpit and Dullness.

"For one I think this indiscriminate lashing of the pulpit for dullness is altogether unfair unless people will point out some way of relief. I remember the story of a jockey in New York city which is in point. One of those dapper young men behind the counter of a store sighed for a ride, hired a horse and started up Broadway. The horse balked and he lashed him furiously, but with no success. Bystanders gathered around him. One said, 'Give him some more.' One said 'Try the butt-end.' One said mildly, 'Kindle a fire under him,' and the wise youth just thrashed away. Along came the jockey, looked at the case, became master of the situation at once, caught up a handful of snow slush from the gutter and, quick as lightning, rubbed it all over the animal's nose. To the utter amazement of everybody he moved obediently on. The clerk did not dare pull him in, but leaned back in irrepressible curiosity to know how it was that such treatment could prove effectual. And after him on the wind came the swift shout, 'Whippin' ain't allers the thing; what he wanted was a *new idee.*'

And I think there would be often more sense in gathering a quiet contribution for a dull minister to enable to get *idees* than in simply censuring him because he cannot keep up the exhilaration the whole year round.—*Sel.*

"Husbands Love Your Wives."

Only let a woman be sure she is precious to her husband—not useful, not valuable, not conveniently simple, but lovely and beloved; let her be the recipient of his polite and hearty attentions, let her feel that her cares and love are noticed, appreciated, and returned; let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored, and cherished, in fulfillment of the marriage vow, and she will be to her husband, her children, and society a well spring of happiness. She will bear pain, and toil, and anxiety for her husband's love in a tower and a fortress. Shielded and sheltered therein, and adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and, by love I mean love expressed in words, and deeds, for I have not one spark of faith in love that never creeps out—it is to a house as a person to a machine, one is life, the other mechanism—the unloved woman may have bread just as light, a house just as tidy as the other but the latter has a spring of beauty around her, a joyousness, a penetrating and pervading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. She gleames over. It is airy, graceful, and warm welcoming with her presence; she is full of devices and plots, and sweet surprises for husband and family. She has never done with the r[illegible] and poetry of life. She herself is a lyric poem setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means. "Love is heaven, and heaven is love."

A WRITER in the *Observer* quotes the following from Mr. W. C. Prime's book, "I go a fishing," and asks whether the statement is authentic. Those who have carefully studied the habits of birds assure us that it is literally true.

"'A——'s birds yonder have, beyond question, means of exchanging ideas.' 'You would think so if you saw them at prayers.' 'Wha-at?' 'Yes; at prayers. It isn't anything less. There are birds of every country under the whole heavens, and with voices as various as the languages of men, and you hear what a wild concert of delight they keep up all day long. But every day this entire group of birds assemble in silence, and if it isn't a prayer-meeting I don't know what it is. There is no forewarning that we can detect. While they are all chattering, singing, playing here, there and everywhere, suddenly one and sometimes another, utters a peculiar call, totally distinct from his ordinary note. Whatever bird it is, the call is much the same, and instantly every bird stops his play and his noise. They gather in rows on the perches, shorten their necks so as almost to sink their heads into their feathers, and make no motion of wing, head or foot, for the space of thirty minutes, and often longer. It is almost a daily occurrence. Ordinarily, you cannot approach the aviary without frightening some of the birds and producing a sharp commotion; but while this exercise is going on nothing disturbs them. They are birds of every land and climate, as you see; but this is their custom, and no one fails to attend or behaves ill in meeting. You may think it something like mesmerism, for the leader keeps up his curious call-note throughout the service. The instant it is ended they break up with a shout of delight, and rush around singing and having a jolly time of it as if thoroughly refreshed."

NEWS OF THE WEEK.

AT HOME.

—Maysville, Mich., has been nearly destroyed by fire.

—Cincinnati O., reports two deaths from cholera June 18th.

—Burlington Iowa, has had another destructive conflagration, consuming $400,000 worth of property.

—The people of Memphis Tenn., are more hopeful in regard to the cholera, and many believe that a few days of cool weather will bring a release from all danger of the cholera.

—The cholera in Nashville Tenn., is unabating. There is considerable exodus from the city. To day three draymen were attacked on the streets. Ninety convicts are down with disease, mostly cholera. The deaths from cholera to-day were thirty, of which eight were whites, and twenty-two colored. Business is almost totally suspended. Commercial interests are suffering badly.

—Gen. Sherman tells a New York reporter that if Gen. Davis did go so far as to erect a scaffold, and warn the Modoc murderers to prepare to die thereupon, he exceeded his instructions, and committed an offense for which he will be called to answer. He regrets that the guilty Modocs were not shot when first taken. As it is, they must be tried by a commission, and, if convicted, will be shot or hanged.

—This is good summer weather. The mercury rose on the 18th to 91 degrees in the shade. But that blessed "lake breeze" still saves us from serious discomfort. The reputation of Chicago and vicinity as a summer resort, is by no means a myth. While at Cincinnati, St. Louis and throughout the interior generally, the people hardly know what to do to escape suffocation during these "heated terms," here we have at least some relief in our cooling breezes.

—Further accounts are at hand of the torrent which deluged Blackwood Valley in Nebraska last month. Without a moment's warning the Blackwood River became a flood, and submerged the whole valley, which is 45 miles long and a mile or a mile and a half wide, under seven feet of water. A camp of United States soldiers were swept away, and those of the soldiers who escaped saved their lives by clinging to the branches of trees into which they were carried. The settlers in the valley lost horses, cattle, and all their accumulations. Six of the soldiers and twenty-six horses were drowned.

—The President and Secretary of the interior have under consideration, and will probably adopt as a means of settling the Modoc question the entire breaking up of the tribe, bringing all belonging to it east of the mountains and distributing them by families among other tribes and nations. None will be informed as to where the rest have gone, and the object will be to separate them widely, care being taken that families are not divided. Means will be taken, if this plan be carried out, to have the knowledge of the punishment inflicted well circulated among all the Indians, and it is believed it will exert the most salutary influence, and especially upon chiefs and those who hold positions among the Indians to maintain peace, lest their tribes be broken up in the same manner.

—We are getting to be the most charitable people in the world. If a man does a peculiarly dirty or horrible trick we at once attribute it to emotional insanity. A friend of the Elder Walworth, who was murdered the other day by his son, declares that if that gentleman was ever guilty of the crimes attributed to him by his son and wife he was insane at the time they were committed. Another gentleman, a friend of the young murderer, declares his absolute conviction that the youth was laboring under emotional insanity at the time he shot his father. In the same paper is an announcement by a correspondent that if Mr. Mori, the Japanese Minister, has been guilty of embezzlement, it was while he was laboring under temporary insanity. And so it goes. It is fast getting to be *prima facie* evidence that a man ought to be pitied whenever he commits any act for which the law declares he ought to be punished.

—It is exceedingly difficult to ascertain the real condition of the South. During the political campaign both sides are tempted to misrepresent the facts, and after the campaign, interest in the subject flags. For months very little attention has been paid by the press to the South, Louisiana excepted. The great States which are free from any special disturbance, jog on unheeded. A traveler, who has spent several weeks in going about in Virginia, Tennessee, Georgia and Alabama, writes that although he took special pains to listen to the conversation of groups at hotels, in the cars, etc., he did not once hear an illusion to politics. This shows that the people are busying themselves with the ordinary affairs of life. The less prominence they give to political topics the better. The great mass of the people will not, in a healthy state of society, devote very much time and thought to politics. The same writer says that the tone and manner of the people indicate no latent and irreconcilable bitterness in the hearts, so powerful as to stand in the way of most cordial co-operation for the advancement of their material interests. They evidently begin to see that free labor, while it makes a change of basis in matters of industry necessary, by no means cripples the material strength of the South; but on the contrary, increases it. It is earnestly to be hoped that business relations will unify the North and South, as they already have the East and West.

ABROAD.

—Australia is rising at the rate of sixteen feet a century.

—The Russians, on May 20, took Kungrad, a Khivan town on the Amoo River, about 100 miles from Khiva. All the land forces, as well as those which are moving by flotilla through the Sea of Aral, are advancing triumphantly, and encountering little or no resistance from the natives.

—The fighting of two battles is reported from Khiva, the Russians proving victorious, of course. This will not be good news for Premier Gladston. No wonder the old fellow looks troubled. England will have lively business in the East some of these days. She had better be getting ready for it.

—The steamship, Great Eastern has commenced the laying of the new Atlantic cable from Valentia Bay, Ireland, to Sidney, Cape Breton. A dispatch from on board, dated at noon to-day, reports the great ship in latitude 52 degrees and 33 minutes. The steamer has paid out 176 miles of cable. All were well.

—"There shall be wars and rumors of wars." The talk in Europe now is that Bismark is exceedingly uneasy regarding the future intentions of France, and has placed heavy masses of reserve troops under arms. Australia is also said to be arming and preparing for war, with a view of assisting the French in case of a conflict. Should the Prussians re-occupy the evacuated provinces of France, as is said to be contemplated, a general rupture would be likely to ensue. The day when "nations shall learn war no more" will evidently not be seen in this age.

Correspondence.

Our English Letter.

GREAT SECOND ADVENT CONFERENCE.

[Continued.]

Lord Radstock took the chair on Thursday evening. He introduced

Mr. Jones, who said it was unnecessary to state the special purpose of the meeting. He recognized in the audience three distinct classes of persons—firm believers in the premillenial advent of the Lord; inquirers after truth, and those who were entirely skeptical on the point. He congratulated the first on their knowledge and faith, the second, he, with his companions on the platform, would seek to encourage, while they would try to win the third class to belief of the truth. It was told him that those who studied in prophecy should have a large amount of modesty and humility. But still, admitting that, he held it to be his privilege to speak what he believed with assurance and boldness. He would not absolutely say those who differed with him were wrong; but yet he did say that what he should speak he believed to be true. If they would compare those who believed in the second personal return of the Lord with those who did not, they would see the former had decided advantage over the latter. For, presuming that the former are right, how much more of definiteness of faith and joyfulness of hope was their portion. And, in believing, they were prepared for events so momentous; whereas, if they had mistaken, they were then in just as good a condition as the others. There is an essential difference between the zeal of the two classes. Supposing a second adventist's views to be wrong, does he suffer, either morally or spiritually? Is he not just as chaste, and sober, and virtuous as his differing brother? Is he not equally with him in the temple of the Holy Spirit—graced with his graces, and perfected with his gifts? While those who do not so believe, if, after all, it should turn out to be true, will lose much. It is the same as between the Christian and the atheist. In case the Christian is deluded, then he is as well off as the atheist; but if the atheist should be in the wrong and the Christian in the right, what a sad case then for the atheist. And thus, if the hope they cherished should prove a good hope, what a hope was this! And if it were after all an hallucination, they lost nothing—they were as well off as those who despised the truth of Messiah's second coming.

He proposed to lay before them that evening "some programme of God's government of the world." He asked the questions: "What is His plan? Is there a programme revealed! If there was one in existence, the probability was that it would be found in the Bible. Reasoning in the abstract, the Bible is likely to contain it. And going a step further, he said, the Bible *does* contain a programme of God's acts with reference to his kingdom. Take the very office of prophecy; it is to be taken heed unto as unto a lamp shining in a dark place. It is to show you where you are, and whither you are going; what is now and what is to be hereafter. This is the use of prophecy.

If he could prove by a new argument that Jesus is coming, and that soon, it could only deepen the joy of Christ-loving saints, while at the same time it would also be a powerful instrument with which to convert enemies. The return of our Lord is an important doctrine and not, as some say, a mere crotchet. It is useful to the saint, and likewise for the sinner. The coming of the Lord is *urgent*, yet but few believe it. There are great and many signs that that coming is *very near* at hand. Signs by Jesus are given, and he tells his saints to read, saying: "When ye see all these things come to pass, then lift up your hands and rejoice, knowing that your redemption draweth nigh." A crisis more momentous and extensive than any preceeding is at hand. God's plan of working is laid down as plainly and simply in the New Testament as words could state it, and he was amazed that scholars could find any reasons therein for believing in a thousand years' spiritual reign of Christ on earth, and then the winding up of all things. The 15th of the Acts of the Apostles contained the kernel of God's programme respecting this dispensation. There they read of the commencement of an apostolic council. At that council this question was raised: "Is the Gentile equal to the Jew in gospel privilege?" They said, "No; the Jew is yet first." But, Peter rose up as the champion of the Gentiles and told of God's working among them. James then stood up and, quoting Peter, added an important declaration: how that God had visited the Gentiles "to take out of them a people for his name." There are three facts: (1.) This dispensation is limited in its design—"To *take out a people*. (2.) When this is finished the restoration of the Jew will take place, "after this I will return," etc.; and (3) The salvation of the whole world, "that the residue of men might seek after the Lord, and all the Gentiles," etc.

He would ask here three pertinent questions: (1.) Whence have we come? (2.) Where do we stand? And (3.) Whither do we go? Beginning with Daniel's seventy weeks, they found sixty-nine ended with the death of Messiah. One week, therefore, still remained. Had the Jews received Messiah, after his resurrection, the last week would immediately have run its course. Now, on account of their rejection of Jesus the last week is pushed on and an interregnum, so to speak, comes in. It is denominated in Holy Writ, "the times of the Gentiles." We have an account of this in Rom. 11:11, 12, where St. Paul says, "by their fall salvation is come to the Gentiles;" and, again, "their fall is the riches of the world." Where, he queried, did they stand that night in God's scheme? God was gathering out the people *then;* He had been doing so for the last eighteen hundred years; and, as far as they knew, it might be that God might gather the last on that evening. When He has accomplished this work of election the last week of Daniel's seventy weeks commences. The Jews will then be nationally re established. And it will be by means of a "man;" in Old Testament language, the *beast;* in New, the anti christ. Now the circumcision of a saint, in the Bible significance of the term, is his standing on his watch-tower, looking for his Lord's return. But "blessed is that servant whom his Lord, when he cometh, shall find so doing."

Whither are we going? We are going into a crisis. He saw its gathering forces. The moral corruption of society, heresy growing, and the upheaval of all authority are too plain tokens to be overlooked. There is a universal unrest abroad. What events be *immediately* before us? (1.) The rapture and translation of the watching and waiting believers. Watching for Christ entitles him, so doing, to certain privileges. Some say, "If Christ comes to-night *all* will be taken." Where then, he would ask, would be the difference between the good and the bad? What the advantage of the former over the latter? Those, however, who will be left, belonging to the church, will not be left behind to perish; but to be purified by the tribulation. Anti-christ, according to this speaker, is not the Papacy, but a person yet to come. He thought he might be a Napoleon. Certainly, however, it could not be the 1st, 2d, or 3d Napoleon; these were neither of them the man of sin (time was called, after which the speaker said he was not looking for *dark* death, and sat down hearing the call of the chairman.

Rev. S. A. Walker said they did not meet that evening to talk about the coming of the Lord merely to gratify an idle curiosity. He did not value the inquiry of any but those who desired and loved His appearing. The purpose of all prophetic revelation is to encourage, cheer, and strengthen the people of God. We long in jealousy to love for Christ's rule, as we see how men serve the devil. Some object to prophecy. But the Bible is a book of prophecy, and if we neglect or despise prophecy then we must give up the Bible altogether. Our Lord's history is entirely prophetic. And Jesus himself was always hinting in his parables what should happen afterwards, to induce his disciples to forget the things behind, and press forward to those things ahead. His task that evening was to show that the Lord's continual communications were prophetic. Christ taught the apostles that though a sad present would be their lot, theirs would be a joyful future. They were to expect nothing of the world; but everything of Christ. He promised His providence should be over them until he came back to them. It was evidently His purpose to return for them; for he said: "I will not leave you orphans: I will come to you." They were not orphans; oh, no! They had Christ's love, care and kind attention, and were promised at the end the Saviour's person. But in this intermediate state of trial he was only deciphering them for the glory to be revealed. He would read them an illustration of the present condition of the church of God. (Read from Mat. 14, the account of the disciples in the ship, during a violent storm, and Jesus going to them.) That history was appointed to show that, under all circumstances, they would be under His eye. He would watch his church to the very time He came to save them. The persons in that incident are very instructive. Some of the characters had only a present, the others a future of blessing. The multitude after the loaves and the fishes fitly represent those who flock to the Lord for mere earthly blessings; the disciples had a history apart from the world, and farther on than that scene—they have a future on the sea. The great Lord designed the agitation of the sea and the blowing of the wind. Meanwhile Jesus goes up into a mountain apart to pray. A beautiful type of the church and Jesus to day. Jesus is in heaven, apart, praying and interceding for us; while His dear people, the saints, are on the waves of public agitation—the winds whistling around them are the adverse circumstances in which their lot is cast. The people are workers, every one of them, toiling and rowing away for rest and life. O, only the Master can bring the calm they desire, and guide them into the port they seek! The little ship containing the family is comparable to the little church tossed on the billows of time. No compromise with the world brings opposition. Often the thought came to him, as he rowed and tugged against the crossing winds, the swelling waves and the opposition of life: "I am weak, and the winds and the billows are strong; but the Master knows it, and he watches and prays." The Lord will come in the right time. What was probably the uppermost desire in those sturdy boatmen's hearts on that stormy night? What did they probably say to each other? This: "O, that the Master were here!" And that was the cry of God's church to-day; but it is only the tried, tossed people who desire the coming of the Master, but the carnal and easy living do not wish on this wise. His coming to them would only be the deprivation of all they esteem and enjoy. Ah! tried, tossed church, Jesus has promised to see you again, and make your hearts glad.

Rev. 15 is the contrast of the first scene. There are the saints again. John the Apostle sees them. In his vision he saw, as it were, a *glassy* sea—so smooth, so peaceful, the agitation all gone. The victory is to God's people. You see the signs of Jesus coming; don't rest on them, but look for Him who draws nigh. "Lift up your heads, for your redemption draweth nigh." And so, John saw redemption come, and then they were on the glassy *sea*. They were no longer tossed on an angry sea, but stood on a sea of glass. They are not the victims of the sea; but they are over the sea—they stand on it. Jesus gives them power to stand on the waters. They have forgotten their sorrows. They have harps and harp thereon. They break forth into a new song—the song of songs. It is the fulfillment of the prayer: "Thy kingdom come." It is the brightness, the heaven, and the glory come down to earth. But they labored hard for this; they have gotten the victory, over errors, evil spirits, nations, anti christian systems, and everything unholy. How did they get it? "This is the victory which overcometh the world—our faith." O, to believe simply in Jesus! They sing the song of Moses, the servant of the Lord, and the song of the Lamb. Moses' song is written Exodus 15. He sang it over proud Pharaoh and his hosts—over the enemies of Jehovah, who said, "Who is the Lord?" etc. Then came the song of the Lamb. Praise to the Lamb! O that such a hope and prospect would wake every tongue to praise!

Lord Radstock trusted that the word of warning, and the cry of a king would bring forth fruit in their lives. James said, "Be ye doers of the word." Messiah's return is not a matter of speculation, but of fact. He *must* reign." God raised up Jesus to sit on David's throne. Christ was born a king. He was rejected as a king. The Jews were all believers in the personal coming of Christ in glory; but when he came in sorrow they were not ready to receive him, because they were not students of the Scriptures, and because they saw not the character of His coming. They rejected Him. So many, at his second coming, will not be ready. To make the whole subject personal and practical he would put the question for each to answer: Would you be ready to see Jesus if he came to-day? Are you waiting for Christ?—waiting means standing and expecting Him to come. Are you in heart a pilgrim in this world? Are you unsettled for Christ? Ah! how painfully true the words of the apostle: "Many walk of whom I have told you, weeping; they are enemies of the cross of Christ." They mind and plan earthly things. We should not be planning earthly things, as though this state of things would last forever. But we are to be talking of heavenly things. The gates of glory have opened once for Christ. Once they let him in as the King of Glory; they opened to Him as the risen one. The second time He asks for admittance his appellation is different. His title then is, "The Lord of Hosts," and he goes in, his hosts going after Him. In Titus we are taught that looking for the appearing of Jesus we, the true church, shall deny worldly lusts. In the Revelation there are two women brought to view; one is Babylon, the false bride, the other is the true bride, adorned for her husband. Babylon, he held, included all religious denominations; but the true bride is not a popular religionist; she is a stranger here, waiting for her Lord. There was nothing to prevent the coming of the Lord even in that night. Are you ready? Have you anything to alter in your life before He comes? Ah! you are acting as though you believed he would delay His coming; for, if it were to you a matter of certainty and knowledge that ere the morning sunrise the Lord would appear in the heavens, what "clearing of yourselves" there would be. It was possible, he said, if they were not looking for Jesus, that they would not see Him at his first descent. But God's bride is ready in heart for her Lord. She is in full life, for she is in daily and intimate communion with Jesus. And if the Lord should ask her if he would be a welcome visitor, she would immediately respond, "Yes." And why? Because she *knows* Him. Now, to-day, the Lord will meet sinners who come to Him as the Lamb of God, and the bearer away of sin—he would meet them as the loving Saviour. Then, coming to Him now, the sinner shall be able to say at his return from heaven: "This is my God; I have waited for him," and sing that glorious song of praise, "Unto him that hath loved us, and washed us from our sins in His own blood, to him be glory," etc. And might God grant that each one there should so deal with Jesus that night that if he came they would be glad to see Him.

On Friday evening your correspondent was indisposed, and so could not attend to report the proceedings.

On Saturday morning, making myself known to some of the brethren of the Conference, Mr. Baxter gave me opportunity to say a few words, which by his kindness of use of reporter's notes, I hope to send you in my next.

Wisconsin Conference.

This Conference was blended with the Wisconsin Campmeeting, held at Merrimack, Sauk County, and held its first business session on the 4th of June, O. S. Knapp being elected President, and Wm Sheldon, Secretary. The following brethren were appointed a business committee: George Howard, J. W. Emmons, and Philo Hitchcock. The committee on ordination consisted of the following ministers: P. W. Hough, Wm. Sheldon, Geo. Howard, E. P. Graves, W. S. Shears. The following ministers were received into conference: A. N. Hitchcock, David Lewis and Dr. Stanley.

The report of the ministers and churches contained many cheering items, and some of a different nature. On the whole the interest is increasing in the State. Some churches are at a low water mark for want of ministerial help. Others are prospering.

It was voted to send the following delegates to the Conference at Norwood, June 10th: George Howard, O. S. Knapp and William Sheldon

After due deliberation it was thought best to make four districts out of the State, for the purpose of increasing the number of quarterly meetings. The southern district was placed under the charge of Eld. George Howard, the eastern under Eld. E. P. Graves, the southwestern under Eld. P. W. Hough, and the northwestern under Eld. G. W. Turner.

An interesting Address was read before the Conference by Eld. P. W. Hough, and ordered printed, which will appear elsewhere. The following was offered and unanimously passed

Resolved, That this Conference tender their heartfelt sympathy to our afflicted Br. George Thomson, hoping that the blessing of God may rest upon him in his hour of affliction; and also, recommend that our brethren at large, among whom he once labored, see that he is not allowed to suffer want financially.

The following committee for the next State Campmeeting was appointed: O. S. Knapp, H. M. Jones and Wm. Sheldon. It was also deemed advisable to erect a boarding-tent on the ground at our next meeting.

A goodly number of ministers were present, and the meeting was one of special interest. May the holy fire be scattered all over the land. Truth is spreading, and may pure religion spread with it, not only in Wisconsin but in every locality, far and near.

WM. SHELDON, Secretary.

☞ *Crisis* please copy.

An Address.

[The Wisconsin Conference appointed the following committee to prepare an address, viz., Wm. Sheldon, P. W. Hough, and O. S. Knapp, which is here presented]

Dearly beloved brethren and sisters in the common faith. In meeting you again at our annual conference in this beautiful grove, and under this canvas where we have often met in by gone days, with those of like precious faith, and mingled our voices and united our kindred spirits in prayer and praises to our Father in heaven who doeth all things well.

The recollection of the past is refreshing and well calculated to enlarge every element of our devotional nature to its utmost capacity of exercise.

But the mere allusion to the general course of joy and thankfulness that now surrounds us is not sufficient to interest or satisfy you in this address. We will call your attention to facts worthy of note, and

1. Some present can recollect when there was no conference of this order in the world. But how charged is this condition. There are at present but few States where this truth is not represented by a conference of believers composed of ministers and churches.

Others recollect when we had no means (except by the living Preacher) to disseminate those truths we love so well. But now there are a number of monthly and weekly periodicals published, forming channels of correspondence with those of like precious faith and learn from time to time the course of events revealed in the sure word of prophecy by which we know the great day hasteth greatly and be the better prepared to comfort one another with the words of Jesus, who said, "If I go away I will come again and receive you to myself, that where I am there ye may be also."

2. As there is no effect without a cause, we raise the question, what has been the cause or causes that have introduced this wonderful change? The answer is at hand, the time of the end has come when the angel told Daniel that many should run to and fro and knowledge should be increased. Therefore, as the great God stirred up the spirit of Cyrus to give the commandment to restore and build Jerusalem, so God stirred up the spirit of William Miller, of New York, Wolf, of Asia, and Ervin, of England, to proclaim aloud the coming of Jesus, thrilling the hearts of thousands of believing ones and causing the stout heart of infidels to confess that the Bible was true, and by believing and obeying it became co-workers with God and us, in beseeching and persuading sinners to be reconciled to God. Thus believers and ministers of the Word have been increased, the press has been employed, periodicals multiplied, and tracts have been sent out in all directions. The rich and the poor alike have cast into the treasury of the Lord of their abundance or penury, that this heavenly message, God's great amnesty, might go to all the world to prepare a people for the coming of the Master.

3. In presenting this address for the consideration of this conference, a question arises, who have been the workers to advance this glorious cause to its present influence, (for we say its influence is felt in all Christian lands, and is now knocking at the door of almost every theological body in the world.)

We answer negatively, not the speculative or theoretical, or penurious believers, but those that have been "called and chosen and faithful." These are the ones who have borne the burden and heat of the day. They have willingly labored for God, and cheerfully made sacrifices for his cause, literally taking upon themselves the office of hewers of wood and drawers of water, esteeming the reproach of Christ of more value than their pleasure, ease or profit. In short, practical believers, shewing their faith by their works.

4. The next question in order is, are we intrusted with the furtherance of this great work. Are we made the custodians of this great truth that has electrified so many noble hearts, that has centralized so many loving minds, that has opened the hands of the rich and the poor to help it forward. We ask the question again, are we the custodians of this gospel of the kingdom? are we the standard bearers of this last message of mercy to our fellow men? Who can answer this without feeling our own nothingness, insufficiency? Yet our presence at this conference is witness we share this responsibility. Stupendous thought, fearful yet glorious responsibility! With these thoughts how cheering the words of encouragement from the precious Word, "This treasure we have in earthen vessels that the excellency of the power may be of God, not of us. We are troubled on every side, yet not destroyed."

5. How shall we discharge this weighty responsibility and please God, who tries our hearts? We answer, we must have faith, living, active faith in God. This is the foremost and mightiest power in the Christian armor. Its power has been seen in the past in stopping the mouth of lions, quenching the violence of fire, raising the dead, subduing kingdoms, and working out righteousness. In short, it is impossible to please God without it. Every thing that will please God follows the exercise of this Christian grace. Let us study this heavenly science.

6. Unity in all enterprises is necessary to ensure success. There must be unity of minds. Witness the Babel builders. Such was the strength of their united minds that it became necessary for God to confound their language. Error is almost invincible when united. The Mahommedan power, when united under Othoman (the four clans at war with each other before) became a scourge to Christendom, when all her armies were employed to check the error, it prospered. More facts might be referred to in this connection to show the power of union, but this must suffice. Now if error prospers when united, will not truth prosper under the same circumstances.

But we do not speak here of unity in tongue, consenting to those great truths set forth by us, but it must be a practical unity, that shows itself in every day life. In short, bringing all our mental, moral, physical and financial powers into the service of the Master, leaving side issues as minor considerations, and clothing ourselves with charity to stand forth in the majesty of truth, in defence of the gospel, using every means to keep the unity of the spirit in the bond of peace.

7. Paul illustrates the unity of the church by the physical organism of man. This illustration is well calculated to instruct us. We know that the heart is the centre, and at each pulsation every pulse in the system vibrates and conducts the blood to all parts of the system, and returns it in due time to the heart.

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Mr. Jones, who said it was unnecessary to state the special purpose of the meeting. He recognized in the audience three distinct classes of persons—firm believers in the pre millenial advent of the Lord; inquirers after truth, and those who were entirely skeptical on the point. He congratulated the first on their knowledge and faith, the second, he, with his companions on the platform, would seek to encourage, while they would try to win the third class to belief of the truth. It was told him that those who studied in prophecy should have a large amount of modesty and humility. But still, admitting that, he held it to be his privilege to speak what he believed with assurance and boldness. He would not absolutely say those who differed with him were wrong; but yet he did say that what he should speak he believed to be true. If they would compare those who believed in the second personal return of the Lord with those who did not, they would see the former had decided advantage over the latter. For, presuming that the former are right, how much more of definiteness of faith and joyfulness of hope was their portion. And, so believing, they were prepared for events so momentous; whereas, if they had mistaken, they were then in just as good a condition as the others. There is an essential difference between the zeal of the two classes. Supposing a second adventist's views to be wrong, does he suffer, either morally or spiritually? Is he not just as chaste, and sober, and virtuous as his differing brother? Is he not equally with him in the temple of the Holy Spirit—graced with his graces, and perfected with his gifts? While those who do not so believe, if, after all, it should turn out to be true, will lose much. It is the same as between the Christian and the atheist. In case the Christian is deluded, then he is as well off as the atheist; but if the atheist should be in the wrong and the Christian in the right, what a sad case then for the atheist. And thus, if the hope they cherished should prove a good hope, what a hope was this! And if it were after all an hallucination, they lost nothing—they were as well off as those who despised the truth of Messiah's second coming.

He proposed to lay before them that evening "some programme of God's government of the world." He asked the questions: "What is His plan? Is there a programme revealed? If there was one in existence, the probability was that it would be found in the Bible. Reasoning in the abstract, the Bible is likely to contain it. And going a step further, he said, the Bible *does* contain a programme of God's acts with reference to his kingdom. Take the very office of prophecy; it is to be taken heed unto as unto a lamp shining in a dark place. It is to show you where you are, and whither you are going; what is now and what is to be hereafter. This is the use of prophecy.

If he could prove by a new argument that Jesus is coming, and that soon, it could only deepen the joy of Christ-loving saints, while at the same time it would also be a powerful instrument with which to convert enemies. The return of our Lord is an important doctrine and not, as some say, a mere crotchet. It is useful to the saint, and likewise for the sinner. The coming of the Lord is *urgent*, yet but few believe it. There are great and many signs that that coming is *very near* at hand. Signs by Jesus are given, and he tells his saints to read, saying: "When ye see all these things come to pass, then lift up your heads and rejoice, knowing that your redemption draweth nigh." A crisis more momentous and extensive than any preceeding is at hand. God's plan of working is laid down as plainly and simply in the New Testament as words could state it, and he was amazed that scholars could find any reasons therein for believing in a thousand years' spiritual reign of Christ on earth, and then the winding up of all things. The 15th of the Acts of the Apostles contained the kernel of God's programme respecting this dispensation. There they read of the commencement of an apostolic council. At that council this question was raised: "Is the Gentile equal to the Jew in gospel privilege?" They said, "No; the Jew is yet first." But, Peter rose up as the champion of the Gentiles and told of God's working among them. James then stood up and, quoting Peter, added an important declaration: how that God had visited the Gentiles "to take out of them a people for his name." There are three facts: (1.) This dispensation is limited in its design—"To *take out a people.*" (2.) When this is finished the restoration of the Jew will take place, "after this I will return," etc.; and (3.) The salvation of the whole world, "that the residue of men might seek after the Lord, and all the Gentiles," etc.

He would ask here three pertinent questions: (1.) Whence have we come? (2.) Where do we stand? And (3.) Whither do we go? Beginning with Daniel's seventy weeks, they found sixty-nine ended with the death of Messiah. One week, therefore, still remained. Had the Jews received Messiah, after his resurrection, the last week would immediately have run its course. Now, on account of their rejection of Jesus the last week is pushed on and an interregnum, so to speak, comes in. It is denominated in Holy Writ, "the times of the Gentiles." We have an account of this in Rom. 11:11, 12, where St. Paul says, "by their fall salvation is come to the Gentiles;" and, again, "their fall is the riches of the world." Where, he queried, did they stand that night in God's scheme? God was gathering out the people *then;* He had been doing so for the last eighteen hundred years; and, as far as they knew, it might be that God might gather the last on that evening. When He has accomplished this work of election the last week of Daniel's seventy weeks commences. The Jews will then be nationally re established. And it will be by means of a "man;" in Old Testament language, the *beast;* in New, the anti christ. Now the circumcision of a saint, in the Bible significance of the term, is his standing on his watch-tower, looking for his Lord's return. But "blessed is that servant whom his Lord, when he cometh, shall find so doing."

Whither are we going? We are going into a crisis. He saw its gathering forces. The moral corruption of society, heresy growing, and the upheaval of all authority are too plain tokens to be overlooked. There is a universal unrest abroad. What events be *immediately* before us? (1.) The rapture and translation of the watching and waiting believers. Watching for Christ entitles him, so doing, to certain privileges. Some say, "If Christ comes to night *all* will be taken." Where then, he would ask, would be the difference between the good and the bad? What the advantage of the former over the latter? Those, however, who will be left, belonging to the church, will not be left behind to perish; but to be purified by the tribulation. Anti-christ, according to this speaker, is not the Papacy, but a person yet to come. He thought he might be *a* Napoleon. Certainly, however, it could not be the 1st, 2d, or 3d Napoleon; these were neither of them the man of sin (time was called, after which the speaker said he was not looking for *dark* death, and sat down hearing the call of the chairman.

Rev. S. A. Walker said they did not meet that evening to talk about the coming of the Lord merely to gratify an idle curiosity. He did not value the inquiry of any but those who desired and loved His appearing. The purpose of all prophetic revelation is to encourage, cheer, and strengthen the people of God. We long in jealousy to love for Christ's rule, as we see how men serve the devil. Some object to prophecy. But the Bible is a book of prophecy, and if we neglect or despise prophecy then we must give up the Bible altogether. Our Lord's history is entirely prophetic. And Jesus himself was always hinting in his parables what should happen afterwards, to induce his disciples to forget the things behind, and press forward to those things ahead. His task that evening was to show that the Lord's continual communications were prophetic. Christ taught the apostles that though a sad present would be their lot, theirs would be a joyful future. They were to expect nothing of the world; but everything of Christ. He promised His providence should be over them until he came back to them. It was evidently His purpose to return for them; for he said: "I will not leave you orphans: I will come to you." They were not orphans; oh, no! They had Christ's love, care and kind attention, and were promised at the end the Saviour's person. But in this intermediate state of trial he was only deciphering them for the glory to be revealed. He would read them an illustration of the present condition of the church of God. (Read from Mat. 14, the account of the disciples in the ship, during a violent storm, and Jesus going to them.) That history was appointed to show that, under all circumstances, they would be under His eye. He would watch his church to the very time He came to save them. The persons in that incident are very instructive. Some of the characters had only a present, the others a future of blessing. The multitude after the loaves and the fishes fitly represent those who flock to the Lord for mere earthly blessings; the disciples had a history apart from the world, and farther on than that scene—they have a future on the sea. The great Lord designed the agitation of the sea and the blowing of the wind. Meanwhile Jesus goes up into a mountain apart to pray. A beautiful type of the church and Jesus to day. Jesus is in heaven, apart, praying and interceding for us; while His dear people, the saints, are on the waves of public agitation—the winds whistling around them are the adverse circumstances in which their lot is cast. The people are workers, every one of them, toiling and rowing away for rest and life. O, only the Master can bring the calm they desire, and guide them into the port they seek! The little ship containing the family is comparable to the little church tossed on the billows of time. No compromise with the world brings opposition. Often the thought came to him, as he rowed and tugged against the crossing winds, the swelling waves and the opposition of life: "I am weak, and the winds and the billows are strong; but the Master knows it, and he watches and prays." The Lord will come in the right time. What was probably the uppermost desire in those sturdy boatmen's hearts on that stormy night? What did they probably say to each other? This: "O, that the Master were here!" And that was the cry of God's church to-day; but it is only the tried, tossed people who desire the coming of the Master, but the carnal and easy living do not wish on this wise. His coming to them would only be the deprivation of all they esteem and enjoy. Ah! tried, tossed church, Jesus has promised to see you again, and make your hearts glad.

Rev. 15 is the contrast of the first scene. There are the saints again. John the Apostle sees them. In his vision he saw, as it were, a *glassy* sea—so smooth, so peaceful, the agitation all gone. The victory is to God's people. You see the signs of Jesus coming; don't rest on them, but look for Him who draws nigh. "Lift up your heads, for your redemption draweth nigh." And so, John saw redemption come, and then they were on the glassy *sea.* They were no longer tossed on an angry sea, but stood on a sea of glass. They are not the victims of the sea; but they are over the sea—they stand on it. Jesus gives them power to stand on the waters. They have forgotten their sorrows. They have harps and harp thereon. They break forth into a new song—the song of songs. It is the fulfillment of the prayer: "Thy kingdom come." It is the brightness, the heaven, and the glory come down to earth. But they labored hard for this; they have gotten the victory, over errors, evil spirits, nations, anti christian systems, and everything unholy. How did they get it? "This is the victory which overcometh the world—our faith." O, to believe simply in Jesus! They sing the song of Moses, the servant of the Lord, and the song of the Lamb. Moses' song is written Exodus 15. He sang it over proud Pharaoh and his hosts—over the enemies of Jehovah, who said, "Who is the Lord?" etc. Then came the song of the Lamb. Praise to the Lamb! O that such a hope and prospect would wake every tongue to praise!

Lord Radstock trusted that the word of warning, and the cry of a king would bring forth fruit in their lives. James said, "Be ye doers of the word." Messiah's return is not a matter of speculation, but of fact. He *must* reign." God raised up Jesus to sit on David's throne. Christ was born a king. He was rejected as a king. The Jews were all believers in the personal coming of Christ in glory; but when he came in sorrow they were not ready to receive him, because they were not students of the Scriptures, and because they saw not the character of His coming. They rejected Him. So many, at his second coming, will not be ready. To make the whole subject personal and practical he would put the question for each to answer: Would you be ready to see Jesus if he came to-day? Are you waiting for Christ?—waiting means standing and expecting Him to come. Are you in heart a pilgrim in this world? Are you unsettled for Christ? Ah! how painfully true the words of the apostle: "Many walk of whom I have told you, weeping; they are enemies of the cross of Christ." They mind and plan earthly things. We should not be planning earthly things, as though this state of things would last forever. But we are to be talking of heavenly things. The gates of glory have opened once for Christ. Once they let him in as the King of Glory; they opened to Him as the risen one. The second time He asks for admittance his appellation is different. His title then is, "The Lord of Hosts," and he goes in, his hosts going after Him. In Titus we are taught that looking for the appearing of Jesus we, the true church, shall deny worldly lusts. In the Revelation there are two women brought to view; one is Babylon, the false bride, the other is the true bride, adorned for her husband. Babylon, he held, included all religious denominations; but the true bride is not a popular religionist; she is a stranger here, waiting for her Lord. There was nothing to prevent the coming of the Lord even in that night. Are you ready? Have you anything to alter in your life before He comes? Ah! you are acting as though you believed he would delay His coming; for, if it were to you a matter of certainty and knowledge that ere the morning sunrise the Lord would appear in the heavens, what "clearing of yourselves" there would be. It was possible, he said, if they were not looking for Jesus, that they would not see Him at his first descent. But God's bride is ready in heart for her Lord. She is in full life, for she is in daily and intimate communion with Jesus. And if the Lord should ask her if he would be a welcome visitor, she would immediately respond, "Yes." And why? Because she *knows* Him. Now, to-day, the Lord will meet sinners who come to Him as the Lamb of God, and the bearer away of sin—he would meet them as the loving Saviour. Then, coming to Him now, the sinner shall be able to say at his return from heaven: "This is my God; I have waited for him," and sing that glorious song of praise, "Unto him that hath loved us, and washed us from our sins in His own blood, to him be glory," etc. And might God grant that each one there should so deal with Jesus that night that if he came they would be glad to see Him.

On Friday evening your correspondent was indisposed, and so could not attend to report the proceedings.

On Saturday morning, making myself known to some of the brethren of the Conference, Mr. Baxter gave me opportunity to say a few words, which by his kindness of use of reporter's notes, I hope to send you in my next.

Wisconsin Conference.

This Conference was blended with the Wisconsin Campmeeting, held at Merrimack, Sauk County, and held its first business session on the 4th of June, O. S. Knapp being elected President, and Wm Sheldon, Secretary. The following brethren were appointed a business committee: George Howard, J. W. Emmons, and Philo Hitchcock. The committee on ordination consisted of the following ministers: P. W. Hough, Wm. Sheldon, Geo. Howard, E. P. Graves, W. S. Shears. The following ministers were received into conference: A. N. Hitchcock, David Lewis and Dr. Stanley.

The report of the ministers and churches contained many cheering items, and some of a different nature. On the whole the interest is increasing in the State. Some churches are at a low water mark for want of ministerial help. Others are prospering.

It was voted to send the following delegates to the Conference at Norwood, June 10th: George Howard, O. S. Knapp and William Sheldon.

After due deliberation it was thought best to make four districts out of the State, for the purpose of increasing the number of quarterly meetings. The southern district was placed under the charge of Eld. George Howard, the eastern under Eld. E. P. Graves, the southwestern under Eld. P. W. Hough, and the northwestern under Eld. G. W. Turner.

An interesting Address was read before the Conference by Eld. P. W. Hough, and ordered printed, which will appear elsewhere. The following was offered and unanimously passed

Resolved, That this Conference tender their heartfelt sympathy to our afflicted Br. George Thomson, hoping that the blessing of God may rest upon him in his hour of affliction; and also, recommend that our brethren at large, among whom he once labored, see that he is not allowed to suffer want financially.

The following committee for the next State Campmeeting was appointed: O. S. Knapp, H. M. Jones and Wm. Sheldon. It was also deemed advisable to erect a boarding tent on the ground at our next meeting.

A goodly number of ministers were present, and the meeting was one of special interest. May the holy fire be scattered all over the land. Truth is spreading, and may pure religion spread with it, not only in Wisconsin but in every locality, far and near.

Wm. Sheldon, Secretary.

☞ *Crisis* please copy.

An Address.

[The Wisconsin Conference appointed the following committee to prepare an address, viz., Wm. Sheldon, P. W. Hough, and O. S. Knapp, which is here presented.]

Dearly beloved brethren and sisters in the common faith. In meeting you again at our annual conference in this beautiful grove, and under this canvas where we have often met in by-gone days, with those of like precious faith, and mingled our voices and united our kindred spirits in prayer and praises to our Father in heaven who doeth all things well.

The recollection of the past is refreshing and well calculated to enlarge every element of our devotional nature to its utmost capacity of exercise.

But the mere allusion to the general course of joy and thankfulness that now surrounds us is not sufficient to interest or satisfy you in this address. We will call your attention to facts worthy of note, and

1. Some present can recollect when there was no conference of this order in the world. But how changed is this condition. There are at present but few States where this truth is not represented by a conference of believers composed of ministers and churches.

Others recollect when we had no means (except by the living Preacher) to disseminate those truths we love so well. But now there are a number of monthly and weekly periodicals published, forming channels of correspondence with those of like precious faith and learn from time to time the course of events revealed in the sure word of prophecy by which we know the great day hasteth greatly and be the better prepared to comfort one another with the words of Jesus, who said, "If I go away I will come again and receive you to myself, that where I am there ye may be also."

2. As there is no effect without a cause, we raise the question, what has been the cause or causes that have introduced this wonderful change? The answer is at hand, the time of the end has come when the angel told Daniel that many should run to and fro and knowledge should be increased. Therefore, as the great God stirred up the spirit of Cyrus to give the commandment to restore and build Jerusalem, so God stirred up the spirit of William Miller, of New York, Wolf, of Asia, and Ervin, of England, to proclaim aloud the coming of Jesus, thrilling the hearts of thousands of believing ones and causing the stout heart of infidels to confess that the Bible was true, and by believing and obeying it became co-workers with God and us, in beseeching and persuading sinners to be reconciled to God. Thus believers and ministers of the Word have been increased, the press has been employed, periodicals multiplied, and tracts have been sent out in all directions. The rich and the poor alike have cast into the treasury of the Lord of their abundance or penury, that this heavenly message, God's great amnesty, might go to all the world to prepare a people for the coming of the Master.

3. In presenting this address for the consideration of this conference, a question arises, who have been the workers to advance this glorious cause to its present influence, (for we say its influence is felt in all Christian lands, and is now knocking at the door of almost every theological body in the world.)

We answer negatively, not the speculative or theoretical, or penurious believers, but those that have been "called and chosen and faithful." These are the ones who have borne the burden and heat of the day. They have willingly labored for God, and cheerfully made sacrifices for his cause, literally taking upon themselves the office of hewers of wood and drawers of water, esteeming the reproach of Christ of more value than their pleasure, ease or profit. In short, practical believers, shewing their faith by their works.

4. The next question in order is, are we intrusted with the furtherance of this great work. Are we made the custodians of this great truth that has electrified so many noble hearts, that has centralized so many loving minds, that has opened the hands of the rich and the poor to help it forward. We ask the question again, are we the custodians of this gospel of the kingdom? are we the standard bearers of this last message of mercy to our fellow men? Who can answer this without feeling our own nothingness, insufficiency? Yet our presence at this conference is witness we share this responsibility. Stupendous thought, fearful yet glorious responsibility! With these thoughts how cheering the words of encouragement from the precious Word, "This treasure we have in earthen vessels that the excellency of the power may be of God, not of us. We are troubled on every side, yet not destroyed."

5. How shall we discharge this weighty responsibility and please God, who tries our hearts? We answer, we must have faith, living, active faith in God. This is the foremost and mightiest power in the Christian armor. Its power has been seen in the past in stopping the mouth of lions, quenching the violence of fire, raising the dead, subduing kingdoms, and working out righteousness. In short, it is impossible to please God without it. Every thing that will please God follows the exercise of this Christian grace. Let us study this heavenly science.

6. Unity in all enterprises is necessary to ensure success. There must be unity of minds. Witness the Babel builders. Such was the strength of their united minds that it became necessary for God to confound their language. Error is almost invincible when united. The Mahommedan power, when united under Othoman (the four clans at war with each other before) became a scourge to Christendom, when all her armies were employed to check the error, it prospered. More facts might be referred to in this connection to show the power of union, but this must suffice. Now if error prospers when united, will not truth prosper under the same circumstances.

But we do not speak here of unity in tongue, consenting to those great truths set forth by us, but it must be a practical unity, that shows itself in every day life. In short, bringing all our mental, moral, physical and financial powers into the service of the Master, leaving side issues as minor considerations, and clothing ourselves with charity to stand forth in the majesty of truth, in defence of the gospel, using every means to keep the unity of the spirit in the bond of peace.

7. Paul illustrates the unity of the church by the physical organism of man. This illustration is well calculated to instruct us. We know that the heart is the centre, and at each pulsation every pulse in the system vibrates and conducts the blood to all parts of the system, and returns it in due time to the heart.

This will do for our present purpose. We will suppose that the heart may represent your conference, and each pulse represent each centre of Christian fellowship or individual Christian. Now for the application: your conference meets annually, to promote or preserve the purity, harmony, unity and activity of the whole body, and it would seem in order that the whole church should respond either by sending delegates or by letter once a year. This would give the conference the assurance of your co-operation and sympathy, and would greatly cheer the hearts of those who sacrifice time and money to attend these gatherings. We think the trouble of reporting by letter from every church which cannot send a delegate, and every minister who can not attend, would be more than paid by the happy results that would accrue to both the conference and correspondents. Brethren and sisters, will you try it.

8. In this address we wish to speak to those who are not present. We therefore take this method to give you an expression of our Christian love for you. We watch for your souls. We want you to stand fast in the liberty wherewith Christ has made you free. But how should we know this unless you approve and act upon the suggestion uttered in this address. Will you reciprocate? we ask again, will you respond?

9. There are some who, in the main, are interested in the doctrines we preach, but on account of some views peculiar to themselves, stand rather separate. We ask you, dear brn., and sisters, are there not great and leading principles of faith peculiar to us all, on which we can rally for the defense of our common faith. The Lord is coming, the judgment is approaching, the resurrection draws nigh, the day of glory and of wrath is impending; can we not get a little nearer together to re-affirm these great principles to a perishing race?

10. Again we invite the unbeliver to examine those great truths revealed in prophecy and fulfilled in history. We think if your attention was as fully enlisted to investigate the subject from this standpoint, you would soon become convinced the Bible is true.

Unfortunately your attention has hitherto been occupied in criticising those false theories said to be taught in the Bible.

Finally, brethren and sisters, and Christian friends, we have written this address out of love. Will you cover with charity what you can not approve. Now may the God of all grace bring both reader and writer to his heavenly kingdom. Amen.

P. W. HOUGH.

Merrimack, June 7, 1873.

From J. S. Winbish, Macon Ga.

I hope your church will do something for Georgia. I think there are many who earnestly desire to walk in the way if they were only instructed therein, though some will resist the word and deny the blood that bought them. I am now engaged in farming, but I am impressed with the belief that I must work in the Master's Vineyard. I will be governed by the teachings of the Spirit.

I would like to give my ideas in regard to the time of our Lord's advent, but fear I would be too verbose, as volubility is almost a fault with me. One to properly understand prophecy and elucidate and apply it should be perfectly conversant with both profane and sacred history, so as to carefully compare and properly connect the two. This I am not learned enough to do, therefore if I should place false constructions on portions of Scripture, I will submit to correction, but would deprecate your censure or reproof.

Thus I have figured only from prophecy with but little direction from historical knowledge: Samuel Whelpley in his historical compend, says that in the year 606 the pope assumed the godly attribute of infallibility, and in the same year Mohammed forged the Koran in a cave at Mecca. What was the result? Was this bull from the Pope the taking away the daily sacrifice, and the religion of Mohammed the setting up of the abomination that maketh desolate? Whelpley says the "beast" and "false prophet" then commenced their career and according to prophecy would come to their destruction about the same time. It looks rather severe on the "Church Infallible" that its power should be compared to a "beast" but this is the general belief of orthodox theologians. Well then take the prophecy of Daniel and add 1290 days (years) to 606 and and we have 1896 for these two powers to receive deadly wounds. The "beast" is already wounded even unto death, but the "false prophet" (Mohammedanism) has received as yet no wound. Only 23 years to fight against that demon to bring in the fullness of time! Let us beard the Lion in his den and fight with the sword of truth. Then "blessed is he that waiteth and cometh to the 1335 days," (years,) this will bring the year 1941. Then Christ will come. This is my exposition. It is not worth much, but I think Christ had reference to the Pope and also to Mahommed when in Mat. 24: 26 he says, "Wherefore if they shall say unto you, Behold he is in the desert, go not forth: behold he is in the secret chamber, believe it not." And Paul was thinking of the corruption of the church when in 2 Thes. 2:3,4, he says, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God; or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." Paul did not mean to teach that Christ would not come, but that "they might not be shaken in mind or troubled in spirit," he informs them that the day is not at hand because it will not come until there first come a falling away etc. This was to be one of the signs of his coming, and as this sign had not appeared, therefore he exhorts them not to be troubled on account of his coming, nor shaken in mind if they were looking for him daily and did not see him. He would surely come. And I think we have seen the signs of his coming, and by careful watching we will find that to strengthen (not shake) us, and calm (not trouble) us in the holy word of God.

The Old Testament is just as much Christ's word as the New, for he is the Word and the beginning and the ending, the Alpha and Omega. Therefore he is the Word, and the whole Word is concerning him and his kingdom.

But excuse me. My ideas may be erroneous, but I think I have a sure word of testimony, to which I will take heed.

Our Young Folks.

Morning Hymn.

Now the shades of night are gone,
Brightly shines the morning sun;
Lord, may we be thine to-day;
Drive the shades of sin away.

Keep our naughty passions bound;
Let us in thy ways be found;
Going out and coming in,
Keep us safe from every sin.

—*Sel.*

A Long Tongue.

BY OLIVE THORNE.

Wouldn't you think yours was a long tongue if it was as long as your whole body? Well, odd as it seems, there is a little fellow, who lives in Africa, with just such a tongue, and you can't imagine how useful it is to him.

You see he is a dignified, slow-moving little fellow, and he lives on insects and such lively game. He could never catch them, and might starve to death, only that he can dart out his tongue, as quick as a flash, and as long as his body. The end of this droll weapon is sticky, and holds fast any unfortunate bug or fly it touches.

The little animal I speak of is a chameleon, and his tongue is not the only droll thing about him. His eyes are very curious. To begin with, they are very large and round, and stick out like big beads on the side of his head. And the funniest thing is that he can turn them different ways, so as to see all around him. He can turn one up and the other down, or he can turn one forward and the other back, and thus see everywhere. It must be a very small bug which can escape these sharp eyes.

And that isn't all about them. These eyes are covered with eyelids all the time. To be sure, there is a hole in the middle, where the bright eye looks out, and he can contract or expand it as he likes, but he can't uncover his eyes, as we can.

But his tongue and his eyes are not the only odd things about him—his feet are as droll as the rest. He has five toes, just as you have, though they are more like a bird's claws than like your toes. They are all long and have claws on the ends, and then they are fastened together by skin in a curious way. Three of them are fastened into one sort of bundle, and the other two into another.

You can see how nicely this arrangement enables him to hold on to the branches of trees, where he lives. All four of his feet are fixed in the same way. And, as if four such hands and feet were not enough, his long, slim tail is as good as another foot. He can curl it around a branch, as a monkey can his, and hold on with it. Even when he walks on the ground—which he doesn't much like to do—he steadies himself with this useful tail.

Everything about this fellow is odd. His skin is not fastened tight to him, as it is to most animals. It is more like a loose bag, and he can swell it out into queer shapes, or rather into a shapeless mass, by filling it with air. Another oddity about the skin is that, by a peculiar arrangement of the coloring matter, he sometimes looks one color and sometimes another, according to the way the light strikes him. It is something like what you have seen in changeable silks.

Strange stories were told about this curious little fellow in old times. It was really believed that he had no regular color of his own, but that he took the color of the thing he was near, being green among the leaves and brown on the ground. That error was caused, of course, by the changes of color I spoke of.

Another error was the effect of his curious habit of blowing himself up like a bladder. It was said that he had no particular shape. In fact he had no character of his own any way—neither color nor shape!

The wisest men of old times believed these stories, and it seems droll enough to read of it in serious, wise books. Even the name of the honest little fellow got to mean one who changes his opinions to suit everybody and has no fixed ideas of his own.

You see it has taken hundreds of years, and hundreds of men watching them, to find out about these curious little fellows; and you can learn it all in about five minutes!—*N. O. Christian Advocate.*

Naming the Children Over.

"I have three children to name over," said Mrs. Drew one day, "and I shall name them Half Done, Almost Done, and Done."

Jasper slunk behind his mother's chair with a guilty look. He, I am sure, was Half Done; for as quick as lightning he thought of his martin house, begun as soon as he had his new box of tools, and never roofed; of his aunt's flower ladder, which only had the sticks, and that was all; of the latch he began to mend, and left; of his geometry which he missed, because it was only half learned; of the mittens which he lost because they were only half way in his pocket; and worse than all, of Zebra, the horse, that ran away and broke the buggy, because he was only half harnessed. Jasper, I say, quick as a flash, thought of all these, and shrank back, more than certain that "Half Done" was his name. If all he thought was true, did he not deserve it?

"You mean me," said Lucy.

"Mean you for what," asked her mother.

"I was almost done dressing when breakfast was ready. I was almost to school when it began. I had almost done my letter to papa when it was time to send it. I had almost finished *Golden Threads* when Jane came for it. Oh, dear!" sighed Lucy. "Almost done is quite as bad as half done; and a great deal more provoking, because you see, just a little more trying would have done it."

"'Almost' cost King Agrippa his soul," said Lucy's mother. "He was almost persuaded to be a Christian after hearing St. Paul preach; but there the poor king stopped—almost but not altogether. Poor Agrippa! I am so sorry for him."

"And are you sorry for me?" asked Lucy softly.

"Yes, my darling, because 'almost' stops short of reaching the end of what you may most desire and need. Your feet are turned towards the Lord, but they will not take you to him. Your eyes are looking toward the heavenly city; but 'almost' will leave you this side of the Beautiful Gate, and this side is outside, where you would not be left, my child."

"No, mother, I do not want to be left out," she said. "I will put away 'almost' and take up 'altogether;' it means done, I suppose. Who of us is 'Done?'"

"Who is?" asked mother.

"Arthur!" cried Lucy and Jasper at once. "Arthur does. Arthur finishes." Arthur looked up surprised and pleased as his brother and sister willingly accorded the credit due him.

How many times had they seen him, small boy as he was, cipher for an hour at a time, rubbing out and writing figures over and over again, until at last he would bring his small fist whack on the table, shouting "It is done!"

How patiently and persistently he would plane, and hammer, and saw, and saw, and plane, and hammer, with all his mind upon his work, until a boat or a box or a windmill done, and well done, rewarded his labors. Yes, Arthur was "Done."

"He is a finisher," said Jasper, "and I wish I was."

"Think, Jasper," said his mother, "how it would be to carry half-done into everything—the bread half-done, your dinner half-done, the table half-set, your new pants and coat from the tailor's half-done; sweeping, washing, sewing, half-done."

"Please don't, mother," said Jasper. "Let me think of it."—*Child's Paper.*

Putting Pitch in their Boots.

A company of hunters caught a number of monkeys in the forests of Brazil in the following amusing manner:

They had a lot of little boots made, just large enough to be drawn easily over a monkey's foot, and filled the bottom with pitch. With these they set out for the woods, and soon found themselves under the trees, where the lively little fellows were skipping about among the branches, hanging by their tails, swinging themselves easily from one tree to another, and chattering noisily together, as if making observations upon the strange visitors that had come into their quarters. The hunters were too wise to attempt to catch them by climbing the tree; they might as well have expected to snatch a flying bird as to lay hands upon one of these nimble little fellows. They had an easier way than this, and one much more effectual. They simply sat down under the trees, while the little chatterboxes were rattling on over their heads, but never for a moment removing their eyes from them. Then they placed the little boots where they could be seen, and commenced taking off their own boots. Having done this, they let them stand a while near the little boots. All this the monkeys very carefully noticed. The hunters, now taking up their own boots, having carefully looked over them, drew them, one after the other, upon their feet. Not a motion escaped the observation of the monkeys. Having replaced their boots, they hurried away to the thicket of undergrowth not far off, where they were hidden from the sight of the monkeys, but where they could see everything that happened under the trees. They left the small boots all standing in a row. They were no sooner out of sight than down from the branches dropped the monkeys. They looked at the boots, took them up, smelt of them, and finally seating themselves as the hunters had done, drew them on over their feet.

As soon as they were fairly in the boots, out sprang the hunters from their hiding place and rushed among them. The monkeys, affrighted, at once started for the trees, but only to find that they had destroyed their power of climbing by putting on the boots. So they fell an easy prey to their cunning enemies. This is the way the monkeys were caught. And how many young persons are caught in the same way! In their desire to do what they see other persons doing, they fall into serious trouble, and often bring upon themselves ruinous habits which follow them to the grave.—*Zion's Herald.*

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

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☞ The above seven German tracts are published by L. Reimer, 1608 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

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IS PUBLISHED BY THE

Western Advent Christian Publishing Association.

Business Office: 25 West Lake St., Chicago.

[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.

Sent Three Months on trial for Thirty-five cents.

The officers of the Association are as follows.

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CHICAGO, TUESDAY, June 24, 1873.

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To Correspondents.

R W. WILSON.—Please give us your post office address. You failed doing so in your last. P W. HOUGH.—Have credited James Hewitt with one dollar, as ordered. J. S. HOSACK.—Where are you taking your paper? write your address plainer next time. F. G. BO[illegible]MAN.—B. F. People's paper has been ordered changed to Williston, S. C. It has been sent regularly to Bla[illegible]kville, Barnwell Co., S. C. Have given him credit. The money for Maj. Cooper's paper has been received and credited.

Notice.

We are out of "Good Tidings" in paper covers, but have a good supply in cloth binding, price 65c. Also out of "Personality of God and the Devil," "Few Saved," "Science and the Resurrection," and the "Midnight Cry and Herald of the Morning."

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Notices.

Notice.—Postponed.

To avoid interference with other meetings, the Conference at Jeffersonville, will be postponed until Thursday the 3d of July, at which we hope to have a good attendance. N. FIELD.

Obituary.

REYNOLDS.—Died in Kinderhook, Mich., May 6th, 1873, Mr. S. W. Reynolds. Aged 51 years.

He suffered greatly for three days with spotted fever, then fell asleep in Jesus. He leaves three daughters and a large circle of friends to mourn but we know that when Jesus comes we shall meet him again to part no more. Sweet words of comfort were spoken by Eld. J. R. Preston from 1 Tim. 4: 7, 8.

MRS. MALVINA TOWSLEY.

MILLS.—Died in Wingville, Wis., May 11th, 1873, Sr. Emily Mills. Aged 44 years and 6 months.

A husband and several children are left to weep; yet they expect in a little while to meet her, for Jesus "hath entered the dark valley" before her, with the promise "he that believeth on the Son of God hath everlasting life, and I will raise him up at the last day."

PHILO HITCHCOCK.

ROBERTS.—Fell asleep in Jesus, June 16th, 1873, the wife of Henry D. Roberts, of Aurora, Ill. Aged 32 years.

She leaves a husband and five children to mourn, yet not without hope. She requested them all to meet her in the kingdom. Words of comfort by Eld. Young from Job 14: 14. H. D. ROBERTS.

JARROD.—Died in Blackhawk county, Iowa, May 15, 1873, Mrs. Orpha Jarrod, wife of Alv. J. Jarrod. Aged 71 years.

She was born in Watertown, N. Y., in the year 1802, had been a faithful member of the M. E. church for over 50 years, and left a husband and four children to mourn her loss. She fell asleep in the blessed hope of a resurrection at the second appearing of Christ.

A mother in Israel is gone,
Her labors and trials are o'er;
But soon she will join in the conqueror's song,
On that bright and immortal shore.

Not long shall we weep for those we hold dear,
Soon the long night of death will be passed;
For Jesus himself will shortly appear,
We shall meet all our loved ones at last.

H. G. McCULLOCH.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10: 30 a. m. and 7: 30 p. m. Prayer meeting every Wednesday evening.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Creston, July 6, 2: p. m. S. B. MABEY.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10: 30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10: 30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. BATHRUN.

The Lord willing, there will be a Basket Meeting held in Br. L. A. Huntley's grove, near his house, two miles north east of Oneida, on Sunday, June 29, commencing at 10 a. m.
The brethren and friends in all this region are invited to come and worship, bringing their own provisions. L. F. COLE.

As I expect to visit Minnesota, I would say to those on my route, if any wish me to stop over with them, and will write me, I will try to arrange so to do. My route will be from Mendota to Dubuque, thence to Cedar Falls, and thence north to St. Paul. Shall start, D. V., July 4.
L. F. COLE.

Oneida, Knox Co., Ill.

Grove meeting on the 4th of July, four miles south of Ionia, on the Galesburg road, in Henderson Grove, near Br. Jonas Smith's, commencing at 10½ a. m., and holding over Sunday. Br. William McCulloch is expected to be with us to preach the Word.
The Q. M. of the Neponset District is hereby called to meet at this meeting, hence we earnestly request all the churches in this district to send their representatives. Come in the name of the Lord, brethren, and let us have the best of all our quarterlies yet. L. F. COLE, Sec'y.
P. S.—The brethren have thought best not to have the tent at the above meeting. L. F. C.

The Northern Illinois A. C. Conference will hold its annual session during the campmeeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon coming King.
Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau Co., Ill. N. W. SPENCER, Prest.
C. C. MARSTON, Sec'y.

Religious services will be held in the Afton Center Chapel, on the 4th of July, at 10:30 a. m., and 2 p. m. Several ministers from abroad have signified their intention to be present. We invite all who can to meet with us and enjoy a season of social converse and worship. Let all who can, bring provisions, so we can have dinner without leaving the church. Those who come by rail to DeKalb or Waterman Station, if they will write me I will see that they are brought out. We prefer to have them come the day before the 4th.
By order of Committee,
H. G. McCULLOCH.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10: 30 a m and every two weeks after.
Algansee, every Sunday 2: 30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Michigan State Campmeeting will be held on Br. Samuel Johnson's farm, three miles north of Jonesville, on the line of the Fort Wayne, Jackson, and Saginaw R. R., commencing the 26th of June.
The Ft. W. J. & S. Ry., will stop all trains at the camp ground. All persons attending the meeting and paying full fare will be returned over this road free, by applying to Br. Babcock. Trains on the above road make close connections with trains on the M. C. and L. S. & M. S. Roads.
As there are no funds in the hands of the committee to purchase lumber and other material necessary for the convenience of the camp, any donation for that purpose will be thankfully received, and may be sent to A. E. Babcock, Jonesville, Michigan. Whatever can be given in this line should be sent immediately, so that the committee will know what to depend upon.
For the Board, J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

There will be a monthly meeting of the Advent Christian Church at Graham S. H., in Fairgrove, Tuscola Co., commencing Saturday, July 12, at 3 p. m., and holding over Sunday. The church at Almer are cordially invited to to attend.
Preaching, 3 and 7: 30 p. m., and Sunday at 10 a. m., 3 and 7:30 p. m. E. H. DURAND.

The Michigan State Campmeeting will commence June 26, three miles north of Jonesville.
Let every Adventist in Michigan be present. Bring tents and come early. We desire to see all our ministers on the ground as early as Tuesday, July 1st.
Come, COME, COME one and all.
J. R. PRESTON.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

The tent meeting at Arcadia is adjourned until July 3, for reasons which will be satisfactory to those interested when we see them as above appointed. P. W. HOUGH.

District campmeeting No. 1 will be held with the church at Sparta, commencing June 24, evening and continue over Sunday.
We expect Elds. Collins, Sheldon, Bursell, and Hough will be present to preach the Word. The grove is near the R. R. Station, about a mile north.
Come one, come all, and bring your tents with you. Let us give the trumpet a certain sound, and reaffirm our faith in the coming of our King. Please come the first day. All who come and tent on the ground will have hay furnished free for their teams. By order of the churches,
P. W. HOUGH.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

GEO. W. MILLER.
The second Q. C. for the Hutchinson District will be held with the Swan Lake church, near Darwin Station, on the St. Paul and Pacific R R., commencing Friday evening, June 27, and continue over Sunday. Br. Edgar Toms will meet us at the Darwin Station on the arrival of the train from the east. GEO. W. MILLER.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

Tent meetings at Montivedio, Chippewa county. We expect to pitch the State tent at the above place so as to commence meetings on the evening of July 4, and continue as long as the interest demands. This is a new field, and we want the aid and the prayers of all who love the truth. GEO. W. MILLER.

IOWA.

Warsaw, third Saturday in each month in the evening.
Chester, S. H. Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

The fourth Q. M. will be held (D.V.) with the church at Iron Hill, commencing July 11 and holding over the following Sunday. There will be business of ESPECIAL interest transacted at this meeting, and very important to every member; therefore let each church be represented.
Come, brethren and sisters come and work for the salvation of perishing souls, and also deepen the work of grace in your own hearts. Do not look over this notice with idle interest. Come all that can; let us have a general rally.
W. R. CHANDLER, Sec'y.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 3:30 p. m.
J. RIDLEY, Pastor.

Clinton, Iowa, Sunday, June 29. Expect to attend the ordinance of baptism.
S. B. MABEY.

Manchester, Sunday, June 29.
Greeley, Odel S. H., July 4.
Elk Creek, " 5, 6.
Fishel Hill, " 7.
Bear Creek, " 8, 9.
Lodomillo No. 1 S. H., " 10 and over the following Sunday. J. RIDLEY.

There will be a basket meeting on the 4th of July, at the grove, near Br. R. L. Clark's, two miles east of Brooklyn, and on the main road to Victor, Iowa.
We design to hold this meeting over the following Sunday. Will all the friends far and near come and aid us in this new field?
S. K. GIBSON.

By the request of the 3d Q. M. of the Deep Creek District, held at Delmar Junction, May 23, there will be an extra session of the annual conference, held with the church at Iron Hill, in connection with the Q. M., commencing Saturday, July 12, at 10: 30 a. m.
L. H. HENRY, Prest.
H. H. JAMES, Sec'y.

OHIO.

The Lord will, Br. Frank Burr, of Chicago, will dedicate the Advent Christian Church in Norwalk, Huron Co., Ohio, to the Lord's service, on Sunday, June 29. Services to commence at 10: 30 a. m. Preaching on Saturday 28, at 7: 30 p. m.
A special invitation is extended to Br. H. C. Smith, of Fairfield, and E. McCulloch, of Nevada, to be present and assist in the exercises. We shall expect the brethren and sisters at large to be with us, to enjoy the rich blessings in reserve for all Father's children, who have made covenant with him by sacrifice. D. C. JEFFERSON.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10: 30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

The Lord willing, one of the series of Time Campmeetings, (as per arrangements at the recent Charlestown Council, and advertised in the "Watchman's Cry,") will be held at Fairport, in the same grove where we held our meeting last year, to commence Sunday, July 6, and continue over the following Sunday.
The evidences for the coming of the Lord Jesus Christ this present year (1873), will be thoroughly canvassed by Brn. Geo. W. Brown, C. C. Barker, S. W. Bishop, Caleb Thompson, J. F. Nickerson, Jones, Wendell, and others.
Come out once more to the woods, dear brethren and sisters, to our feast of tabernacles. We expect a general rally of "all those that love his appearing," and especially of those who believe and those who desire to hear or support the evidences of Jesus' coming this watch—'tis the morning watch!
Let everyone coming to the forest, come prepared for forest emergencies; bring umbrellas, overcoats, overshoes, bedding, and the like, all you need; don't expect to borrow in the woods. Those who desire will arrange to board themselves, but it is recommended to spread a common table thus avoiding confusion.
A large boarding tent will be put up and plain, substantial fare furnished at 50c. per day; transient boarders will be charged 25c. per meal; dinner on Sundays, 50c. Tents can be rented at the following prices per week, freight extra: 24x30, $13; 16x24, $8; 12x17, $4 50; 9x12, $3; 7 or 9x9, $2.50; 14x14, $4 50. Send orders promptly to Br. D. T. Cooper, 70 Mount Hope Avenue, Rochester, N. Y.
Fairport is 10 miles east of Rochester, on the N. Y. C. R. R., (direct), and the campground is 1½ miles north of the depot. Come early and stay through the meeting. Pray for good weather and a profitable time.
Wm. E. Brown, R. C. Brown, South Butler; J. E. Wells, D. T. Cooper, Rochester; A. C. Newell, Darien; C. Pennoyer, Lockport; Silas Hewett, Seneca Falls; E. A. Bowe, LeRoy; J. S. Schoonmaker, Syracuse.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10: 30 a. m. and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Conference for Southern Indiana will commence at Jeffersonville, Thursday, July 3, and will continue one week.
A general attendance of bishops and evangelists in the section named is desired. N. FIELD.

Spring Creek, White county, June 29, 10: 30 a. m., and 4 p. m.
Judson, Park county, July 26, and over Sunday at 10: 30 a. m., and 4 p. m.
Jamestown, July 13, 10: 30 a. m., and 4 p. m.
Colfax, July 20. E. C. ANDRUS.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.
The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.
Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

S. IOWA AND N. MISSOURI.

The first Q. M. of the West Mo. A. C. Conference will be held with the Ringgold church, in Ringgold county, ten miles south of Mt. Air, to commence on the 26th day of June, and hold over Sunday.

Visiting brethren will call on Brn J. Stewart, J. Modling, and C. Humphrey. We look for a large representation. Come up to the help of the Lord, to the help of the Lord against the mighty. H. BELLAMIRE, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 9 Bleury St.
JOSEPH LOVELL, Sec'y, 237, St. Joseph St.

Advertisements.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 48. CHICAGO, JULY 1, 1873. WHOLE NO. 479.

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Association.
88 West Lake Street, CHICAGO.

The Powers of the World to Come,

AS REVEALED IN THE MIRACLES OF JESUS.

In the fourth chapter of Matthew we read: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went through all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. And there followed him great multitudes of people from Galilee and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." (Vr. 23-25.) In the fifteenth of Matthew we read: "And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into the mountain and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them; insomuch that the multitude wondered when they saw the dumb to speak, and the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel." (Vr. 29-31.)

If we could conceive of paradise enlarged into a world, it would surely be very unlike our present dwelling place. We might admit the cataract if it simply continuously poured down its torrent of moulten silver without proceeding to devastation. In that case it might roar and make rainbows through the ages. We might even admit the sea,—though the memory of tragedies would be against it,—providing it would thunder against its own doors, and roll no tidal waves of horror into the field and cities of industry and life. But we could find no place for rivers which steam with death, or jungles prolific in poison. There would be neither simoon nor desert for the sweep of suffocating wind. No underground thunder would rend the solid earth; no fire or smoke from volcanic lips would redden or blacken the sky. No arrows of flame would descend from heaven, no pestilence float in the air. The sunless ravines where life dies and imprisoned waters moan would not be found, nor the black, desolate fields which defy the rain and sunshine of ages.

Nor would we expect to find human creatures worn and wasted, or swollen and deformed out of all semblance to humanity. No fever or inflammation to burn, or consumption to waste, or varioloid to putrefy alive. There would be no sightless orbs, no faces vacant with idiocy or fired with foaming madness, and the cripple and the leper would not be found. The connection between the moral and the physical can not be denied: deformity, disease, and weakness are the products of a world where moral evil has been reigning for centuries and suffering looks back to sin.

There is a passage which some might suppose hostile to this doctrine, but, when fairly considered, there is no antagonism. The disciples inquired whether the man or his parents had sinned that he was born blind, and the Lord distinctly denied the supposed connection. It was not exactly a Jewish thought, but one belonging to our nature, to connect extraordinary suffering with enormous sin, and to conclude that dreadful inflictions could only fall upon great criminals. Hence the friends of Job insisted that his scrofula and poverty and death of his household were all visitations on account of transgression; and in like manner, the barbarous people of Melita concluded that Paul was a murderer, who had escaped from the vengeance of the sea, only to meet his destiny by the fangs of the viper. It has likewise been the favorite employment of ignorant and malignant people to find the judgments of God descending upon their own real or imaginary enemies, never shrinking from the application of the doctrine, unless disease and calamity, like armed men, invaded their own houses.

But notwithstanding all the corrections which we must make, the connection, in a general way, is sure between sin and death, and so betwixt sin and all the ministers who serve the deformed mother and her awful son, by blighting our finest fields, darkening the lights of our mortal house, and shaking the sands of life. The persons who suffer most by deformity, privation, or pain, are not necessarily worse than others; but all the privations and woes, the pains and sorrows and agonies, are consequences of moral evil.

The enlarged Eden would then be a place of purity and splendor, and the shapes walking in it would correspond in exquisite grace and beauty.

What a spectacle it would be,—not without deep interest to the study of humanity,—a Syrian crowd carrying their diseased people!—the blind, the lame, and the lunatic, and the palsied, and the tormented—a hospital in procession, a lazar-house in panorama! A crowd—a throng of human beings—is interesting under any circumstances; but such a thing as we read of in our opening quotation would have profound interest in all its accessories, especially considering the impulse by which it was moved.

The impulse was the will force, the power of commanding faith. A Being had appeared in the world, and his divine attraction drew the people into his presence, and while near him they had glimpses of the paradise of God—gleams of that glory of which some men dream in their better hours. In his character, doctrine, and work, holiness, wisdom, power, and love were all mingled in perfection, and the people came under the spell of the heavenly magic.

There are some passages concerning the spirit awakened among the people which are worth gathering up, on several accounts: "And it came to pass, when he was in a certain city, behold a man fu[illegible] who seeing Jesus, fell on [illegible] besought him, saying, Lo[illegible] thou canst make me clean; and he put forth his hand and touched him, saying, I will, be thou clean; and immediately the leprosy departed from him. And behold, men brought in a bed a man, which was taken with a palsy: and they sought means to bring him in and lay him before him; and when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee." (Lk. 5: 12, 13, 18, 20.) "And a gre[illegible] multitude of people out of all Jud[illegible] and Jerusalem, and from the sea co[illegible] of Tyre and Sidon, which came to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him, for there went virtue out of him, and healed them all." (Lk. 6: 17, 19.) "Lord, trouble not thyself, for I am not worthy thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed." (Luke 7: 6, 7.) "And a woman having an issue of blood twelve years, . . . came behind and touched the border of his garment, and immediately her issue of blood staunched. Daughter, be of good comfort, thy faith hath made thee whole, go in peace." (Lk. 7: 43, 48.) "What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight; And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God." (Lk. 18: 41, 43.)

The faith of a man is where his life is: hence, some fight their way down to death and hell through a thousand destructions, creating much devastation on the road. Others as resolutely pursue a heroic march to the city of God, not caring though the road be sprinkled with blood, and ploughed by conflict, providing it be glorified by truth and made fragrant by holiness, and the gates of life are visible at the end. A writer of much force, more than a hundred years ago, insisted that as surely as thought is the working power of the understanding, so faith is the power of life, and it can not be denied.

That which our Lord discovered and nourished in those who sought his help was this mysterious power; sometimes finding it in fruitful germ, and sometimes in triumphal manifestation. What will ye, that I should do for you? according to their will, and their faith, so was it done unto them. In the first case, we have quoted, the poor man says, "Lord, if thou *wilt*, thou canst make me clean." "I *will*, be thou clean;" the royal prerogative of the supreme will force was resistless, and the leprosy, the loathsome enemy had fled away from the tabernacle. The poor woman who had wasted her substance on physicians, the centurion who said, "speak the word only," the noble whose child was near death, the people who lowered the sick man from the roof, the people who brought their dear one full of infirmities and plagues from far distant places, were all in true recipient condition. The faith was in them which overcomes the flesh, and rises above nature; and so they found their way to him, who had the same kind of power in unmeasured fulness, being "anointed with the Holy Spirit and with power."

There is terrible force in an evil will, for it finds or fashions all the instrumentality needed, and goes onward without remorse, in cruel power to some bad eminence, not caring for the ruin by the way. But when the human will is resolute toward holiness and life, when it works in harmony with the divine will, how glorious the results. The evil worker is in a car of destiny, lashing the horses of darkness, which [illegible] with infernal fire, as they draw [illegible] to perdition. The one whose will [illegible] directed after righteousness and the kingdom, is in the chariot of God, and its victorious course cannot be arrested: to the shores of life eternal it must proceed, and the end is the power, glory, and blessedness beyond all speech.

It is known and admitted on all sides, that our Lord the Christ, as a teacher and a worker, gained and held fast the confidence and love of the common people. Neither in city nor in solitude could he escape the pressure of the eager multitude. To the mountain slope, the sea shore, and the desert, the people followed him, laying aside the ordinary business of life, and often forgetting the common wants of nature. The strange yet holy enthusiasm, the worshipful love and desire never seriously failed. Near to the last the Lord of the country had a triumphal procession in the capital, and the whole city was moved: the green fragrant branches were scattered in the way and joyous hosannas rang out as the king rode onward. So spirit moving was the ceremonial of the day, that they who looked for redemption in Israel, began to think that the kingdom of prophecy and glory would immediately appear.

The reader will likewise bear in mind in connection with these things, that during the larger portion of our Lord's ministry, the scribes and Pharisees were sharply watching, and vehemently urging him, seeking to ensnare by cruel subtleties, and bring him into conflict with established authority. Time after time, their anger was kindled into flame; they conspired against the blameless One, they eagerly sought to destroy him, all the while the chief hindrance, the great obstacle in their way, being the confidence of the people. Even at last, when their murderous policy came into execution, the betrayal must be managed in the "absence of the multitude." Among the men, Gentile or Jewish, who have arrived at the conclusion, that Jesus of Nazareth was not a miracle worker, let these matters be pondered, and a reasonable answer given to the following question:—How did Jesus of Nazareth gain the confidence and love of the people? From the infidel or rationalist ground, we are firmly persuaded that no adequate solution can be found. Look the circumstances fairly in the face; month after month, crowds of people from great distances, bringing their incurable sick—incurable by ordinary means, palsied, withered, lame, deformed, blind, and devil-ridden. Take the supposition that on each journey, the paralitic, the blind, and the possessed, were all carried home *uncured*. Simon is still driven by the devil among old graves, and no chains can hold him; in the paroxysms of paternal madness, Salathiel trails his limbs painfully and even slowly as ever; and Thaddeus has never seen the sun, or the green fields. Can any man with an ordinary development of brain suppose that the reputation of the Lord as a miracle worker, grew by mere pretences to supernaturalism, and that all the pilgrimages of the people built up the edifice of his fame and glory without diminishing their own diseases, calamities, and sorrows. In the east or in the west, how long would a worker be endured who worked nothing, pronouncing the people cured and whole while they were as lame, as leprous, and as blind as ever? In sober truth, after one or two fruitless journeys, involving great labor, without any harvest of ripe results, the disappointed crowd, maddened and furious, would have joined the scribes and Pharisees in denunciation, and without waiting for any slow judicial process, would have wreaked their vengeance on the deceiver, who had been so large in promise, and so powerless in accomplishment. We may safely say, that the steadily advancing fame of the Lord among the masses of the people, the love, trust, and veneration so generally and so largely yielded, furnish convincing evidence as to the reality of his working. They had among them in all their cities and villages persons on whom his hands had been laid with energy, subjects recovered by the strong hand from obstructions and deformity, from blindness and fear, from infernal glooms of madness, from shadows and gates of death. The sublime, yet sober realism of power, combined with the charm of stainless sanctity, and with such wisdom as had never before been poured from human lips, all combined in the formation of that fame, which burns as a celestial fire. Corrupt and rancorous men, who hated the revealing light as much as they despised the common people, kept pouring in their water, but the sustaining oil was poured from on high.

Many attempts have been made in modern days, to depreciate miracles, as matters of inconsiderate moment. It is only one phase of the world-spirit, a short lived fashion of unbelief. The works of our Lord were certainly influential in the field where they were performed, and such fact is sufficient to show the wisdom of the working. "We know that thou art a teacher come from God, for no man can do these miracles which thou doest, except God were with him." "These are not the works of him that hath a devil; can the devil open the eyes of the blind?" These are but samples. Oftentimes the people glorified God, declaring that such great things had never been seen in Israel, and many of the Jews who beheld the resurrection of Lazarus, became decided believers. The apostles, in the power of the Spirit, surely knew what kind of evidence would be massive and commanding, and when in the time of trial they lifted up their voices to God with one accord, this was the strain:—"And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." The God of glory and holiness attested the wisdom of their fervent prayer, by shaking the place where they were assembled, and filling them with the Holy Spirit. (Acts 4: 29-31.) "Stephen full of faith and power, did great wonders and miracles among the people; and they of the synagogue of the Libertines were not able to resist the wisdom and the spirit by which he spake. (Acts 6: 8, 10.)

In fact, wherever we find a mighty work proceeding, the power goes along with the wisdom, the moral is in alliance with the supernatural power, and God is glorified thereby.—*G. Greenwell, in Rainbow.*

Charity.

A paraphrase of 1 Cor. 13.

J. K. P. BAKER.

What though I speak with silvery tongue,
As no man ever spake or sung,
Or angel's golden harp surpass,
My silver and my gold are brass
If I lack charity.

What though a prophet's power divine
To know all secret things be mine;
With faith the mountains to remove,
Still, still I must as nothing prove
If I lack charity.

What though my goods to alms be turned,
My body given to be burned;
In vain the sacrifice must be,
Nor could it ever profit me
If I lack charity.

Charity suff'reth long, is kind;
Charity envieth not in mind;
Charity vaunteth not in pride;
Oh! I can want for naught beside,
If I have charity.

Three charming Christian graces are,
Faith, and Hope, and Charity;
Faith is true, and Hope is sweet;
But Oh! all joys and virtues meet
In dearest Charity.

—Wilson Co., Kansas, May 18, 1873.

God's Abounding Love.

GEO. W. MURIS.

Bring forth the best robe and put it on him. (Luke 15: 22)

In the parable where the above text is found, we have a most beautiful and far-reaching illustration of the love of God toward the most wretched, base, and vile of the children of men. The persons he chooses to illustrate this love by are persons of distinction. A rich and noble Jewish father and a younger son. This son, it would seem, had dwelt with the father, obeyed and loved him until he came to be of age, when he demands a share of the goods belonging to the father. To this demand the father willingly yields, and immediately "divides with him his living." The Savior now begins to paint the picture of this young man's sins, reaching downward step by step, until the last degree of misery is reached.

First: He takes the father's gift of wealth, and, leaving his father's house and the land of his people, he goes into a foreign country where they worshiped not the God of his fathers but bow down to idols. This among the Jews was considered a great sin; and the person doing this, lost caste among them, and was ever afterward considered as a Gentile.

Second: He squanders and wastes the father's bounty in riotous living among harlots, thus lowering himself to the level of the lowest Gentile.

Third: After he had spent *all*, there arose a famine, and he "began to be in want"; his would-be friends, while his wealth lasted, now desert him, and, without money or friends, he seeks and obtains a situation as a servant to a Gentile. No one but a Jew can fully understand the awful degradation into which he is plunged! A Jew of rich and noble birth to become a servant—and to a Gentile!! But another downward step is taken in misery.

Fourth: He is sent to "feed swine," he yields, he obeys, "and fain would fill his belly with the husks that the swine did eat, but no man gave him" even of this unclean disgusting food. Degradation, misery, hunger, death, are now before him. The last degree of moral degradation known to a Jew is reached, and death in a foreign land with all its horrors is before him. The memories of the past harass and torment him; the present and future appall him: it seems like a horrible dream, and he now begins to awaken to a realizing sense of his true condition; and, as memory paints the picture of home and native land, of mother's kiss and fond caress, of little prattling sisters, and of father's deep abiding love, and faithfully paints his own heartless, sinful course, the separation from the loved of home, the determined, sinful course he had pursued, the want, shame, degradation, infamy, and horror of his present condition. He abhors himself; and, with nothing but a father's love to lean upon, he determines within himself "I will arise and go to my father, and say father, I have sinned. I am no more worthy to be called thy son; make me as one of thy hired servants." "And he arose and came to his father."

Let us now notice the course taken by this natural father towards his son after the separation. Not one messenger is sent after the wayward, erring boy to expostulate with him upon the evils of his present course, not a promise of forgiveness or of pardon, not an expression of pity, not an invitation to return; and, when the awful famine comes upon him, he, forgotten, as far as outward action indicated, was left without aid, or sympathy, or pity, to suffer the awful pangs of hunger, to starve, to die, and, without burial, to enrich by his own decomposing body, the soil of a foreign land. Indeed, it would seem that the father's affection was entirely alienated from the son. But, when the son, acting upon the resolution "I will go to my father," is seen ascending the distant hill-top with slow and faltering tread, trembling and staggering from side to side in very weakness, wan and emaciated with hunger and disease, clothed in rags, and covered with filth; the father's pride of name and station vanishes in a moment, the fountain of his love, long sealed, bursts every bond; the bowels of his compassion yearn upon the poor prodigal, and with the cry, "It is my son that was lost," he runs to meet and to embrace his erring child, and to pour out tears of heartfelt joy upon his bosom; but then the son begins to sob out his confession, "I have sinned....I am no more worthy to be called thy son." The father can hear no more; all the dark past is forgiven and forgotten; the great desire of his heart is now to wipe away the remembrance of the past from his son's mind, to show his entire forgiveness, and to elevate his son to the highest honor in the family, and so he cries to the servant "bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and kill the fatted calf, and let us eat and be merry, for this my son, was dead but is now alive, was lost, but is found."

Dear, kind reader, how much does the course of this younger son resemble ours; but oh! how much more full, abiding, perfect, is the love of our Father, God. How different the course pursued by the natural father to his child while in sin from that of our Father towards us while in sin! The natural father turned from his child, but the Heavenly Father turns toward us. While the former forgot and neglected his son, the latter kindly remembers his erring children and careth for them. Our Father has sent messenger after messenger after us, exhortation after exhortation, entreaty after entreaty: he invites, he entreats, he pleads, and following us by his mercy, grace, and truth, he would lead us to repentance. He is long-suffering; not willing that any should perish. Could we ask more? But God has done even more than this. He has even given his eldest, his dearly beloved Son, to die in our place, in our stead, that we might escape, and be exalted to his glory forever.

"But, is there nothing for us to do"? you inquire. I answer *yes*, much. Your condition is very nearly the same, and hence your action must be the same as the poor prodigal's. He was a wretched, sinful wanderer—so are you. He was destitute, hopeless, perishing—so are you. He considered his present condition; thought upon his father's love, and resolved to "go to his father" for forgiveness, favor, and life—so may you. He immediately put this resolve into execution—so should you. He came just as he was, with all his burden of sin, wretchedness, and woe upon him—just in this way you should come. He came trembling, penitent, but trusting in a father's love—so must you. He confessed his great sin, declared his utter unworthiness, and sought only the place of a hired servant. In this way, and with this confession, and request, you should come to God. Delay would have proved fatal to him—you also, are in imminent danger; delay is death! The prodigal's father ran to meet his erring child, but God is even now present. He has never deserted thee; he has no pride although thou hast wounded him, scoffed, derided, and sneered, yet he pities, has mercy, and will receive, only turn thy heart to him. As heaven is above the earth, so are the thoughts and ways of God above the thoughts and ways of man. The poor prodigal came for food, but received instead, food, raiment, home, kindred, honor, favor, wealth, and blessing! Oh! how full and abundant the blessings procured by a Father's love!

This is God's way of dealing. The sinner presents himself in all his filth and rags. God deals with him at once. There is needed no previous preparation. God takes him just as he is. The sinner is not required to fit himself, or wait, or change himself—he cannot. God takes him just as he is, and treats his case just as it now stands. God does not inquire, "is he worthy," or "what has he done to merit these," but hearing our confession, he immediately commands, "get the best robe and put it on him." No vile or cast-off raiment, no servant's dress, but the glorious robe of Christ's righteousness. It is brought to him as he is, where he is, and put on him. He must needs enter his home better clothed than when he went away. Love does it all! Ah! here is love free, forgiving, pardoning, abiding, without measure, to the uttermost.

Such, dear, dying friend, is God's love; rich in mercy, abundant in loving kindness, fruitful in every blessing! Oh! will you not receive it, and be blessed by it in this, and in the world to come? God grant it. Amen.

Vain Philosophy—No. 2.

H. V. REED.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."—Col 2:8.

II.—*Tradition.*

In the further discussion of this subject we shall call attention to *tradition.* It must be admitted by every sacred historian, that tradition has brought much ruin upon the Church of Christ. The world in all periods past has been darkened by its pall, which like a black cloud has hung over all nations; and to-day its sable folds are seen in almost every sky.

When Jesus appeared among men, and shone forth as the light of life and truth, he had to oppose the traditions of the Pharisees, which had become their rule of faith, instead of Moses and the Prophets. But he was true to his God, and did all within his power to break the superstitions of his age, and set before mankind a system of thought and action. But tradition was so firmly riveted on the minds of the masses that he met with but little success. The fishermen of Galilee held unflinchingly to his theology until his betrayal, and then they could join the world in denying the Son of God. But tradition had lost its hold upon their minds, and they were free, and when he arose from the dead, as the Son of Righteousness, they could hail him as the true Messiah, but the Jewish nation rejected him and placed their hope upon tradition instead of Jehovah's Word.

Jesus, in his teaching, rebuked the proud Pharisees, and said unto them: Ye make "the Word of God of none effect *through your traditions.*" (Mark 7: 13.)

It ruined the Jewish Church; they laid aside the commandment of God that they might retain tradition; and by so doing effaced the saving truths of God from their doctrines; blotting out the only light which gleamed from heaven to earth. The Pharisees held the doctrine of the immortality of the soul in high esteem. They borrowed it from Babylon, while in captivity, and it is admitted by all historians that previous to this era such a notion was not known in the Jewish nation. But on their return from Babylon they made tradition a prominent part of their faith; and thus the dual nature of man became a part of their *doctrine*, of which Jesus told his disciples to "*beware.*" (Matt. 16: 6-12.)

The *Traditions* of the Sadducees were equally absurd. They denied the *resurrection of the dead;* while the pharisees virtually ignored the same, and by their traditions had embraced the heathen dogma of the soul's immortality. Jesus appeared and confuted the Sadducees, by proving from Moses that there would be a resurrection of the dead and a future life. (Luke 20: 27-40; and overthrew the doctrine of the soul's natural immortality, as taught by the Pharisees, by showing that he was the *life* giver, and that *eternal life* was to be *imparted* by him to all the faithful at the resurrection of the just. (John 11: John 5: 28, 29. John 6: 40.)

This teaching contradicted all traditions from the priests of Egypt and the Persian Magi to the polished Pharisees at the altar. But says one, was not Paul a Pharisee? We answer, yes! as touching "THE LAW," but not as touching tradition, which made "*void the law.*" (Phil. 3: 5.) The Pharisees believed in "*angel and spirit,*" with Paul, but that has no reference whatever to the ghosts of men separate from bodies; for Josephus shows, in his discourse on *Hades*, that angels and spirits are beings to which the saints are to be assimilated at the *resurrection of the dead*, and not departed ghosts, as any one will see by reading the account. But if the fact of Paul's being a pharisee proves that he endorsed their doctrines, it would prove him to be a hypocrite, for Jesus so calls them, and that he embraced their traditions. But he has told us in what sense he was a pharisee, "*As touching the Law, a Pharisee.*" The sect of the Pharisees did not believe in the sufficiency of the Word of God, and hence added their traditions. The Catholic Church, in like manner, has added tradition to the Christian Scriptures, teaching the canonization of saints, the sprinkling of children and adults with holy water, and calling it baptism; praying men out of Purgatory; the priests giving a through ticket to Catholic saints of every stripe, from the thief to the pirate on the seas for a little gold; the immortality of the soul; Christmas and all holy days which Protestant Christendom adore as sacred to God.

The Pharisees and Catholics are not alone in denying the sufficiency of the Bible; the Protestant world endorse many of the notions of the former traditions. They, in common with the Catholics, believe in death-bed repentance, the soul's immortality, eternal misery, sprinkling for baptism; and farther, that the written Word is not a sufficient rule of faith. Hence "*spirit inspiration*" is heeded, and feeling is of more consequence than the Word of God. The traditions of the fathers and learned men are considered of equal value with the Word of Truth, and thus we are now in an age when God's eternal truth is left to perish in the streets, while the sayings of men and mental impressions are called voices from the Throne of God. Therefore we say, in conclusion, let us take heed to the "*things*" which have been spoken, lest at any time we let them slip, and not neglect the great salvation spoken unto us by the Lord and confirmed unto us by them that heard him. (Heb. 2.)

IDLENESS is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man. The idle man is the devil's urchin whose livery is rags, and whose diet and wages are famine and disease.

The Pastor.

REFORMER.

Of all men in the world the pastor is, perhaps, the greatest subject for fault-finding. A great many seem to think that the man whom the Lord has made an under-shepherd should do almost everything. Many who cannot go three miles to attend a prayer meeting, think it nothing for a minister to go (perhaps on foot), a dozen miles or more every Sabbath, and if he happens to fail once, or twice during the year, those who have paid little or nothing of the small amount they have agreed to pay, complain of lameness or dishonesty on the part of the pastor. The truth is, fault finders are seldom clear of fault themselves. How many pastors are fearfully berated for not visiting as much as some think they ought to, when perhaps these very ones have not been to his house for a year, or even inquired relative to his wants. Perhaps he has had to go to work to earn bread for his little ones, or clothing for self or wife.

Now remember that a minister "has feelings" as well as others, and needs encouragement; and, while it is true that some ministers break up churches, it is also true that some churches "break up" ministers, both mentally and financially. How many pastors are called "poor managers," "bad calculators," and other names, because they are not able to live on what some tight-fisted ones think they might live on?

We would not complain of our lot as pastors, or murmur at our fare, but some of God's dear, faithful ministers are compelled to quit the field, and dabble with the pursuits of mammon, at the expense of the cause of Present Truth, while those who talk largely of a soon-coming kingdom, and (blindly) of holiness of heart, are clinging to their "gods of wood and stone" with a death-like grasp. But some are doing their duty in this respect; and were it not for the "widow's mites," the banner of truth would trail in the dust. The poor widow, with several children to support, gives half as much or more than the man with broad acres, large houses, and large stock, who is better able to give fifty dollars than she is fifty cents. The first shows the spirit of the Master, the last the spirit of this world. The first lays up treasures in heaven, the second on earth, to be used in kindling the fires of the last great day.

May God arouse the dormant energies of a slumbering church, and use them to his glory!

My Convictions.

VERNON HOLMES.

To all who hope for eternal life only through a resurrection from the dead by our Lord Jesus Christ, greeting:

I am one who was baptized and instructed in that branch of the orthodox faith known as the Church of England or Protestant Episcopal faith. I must say that I clung to that church more for the reason that my dearest relatives were within its comfortable pale than because I had any settled belief in all its canons, doctrines, and dogmas. Indeed, my judgment was totally at variance with some of them. I could believe that our Savior was "crucified, dead, and buried," but I could not believe "he descended into hell"—having been taught that the term *hell* indicated a fearful place of torment, instead of meaning the grave—to be covered, or hid from sight; its true meaning. But I now believe "he descended into hell"—the grave.

Believing man possessed an immortal soul, I never could understand why he should be judged twice—at death and at the resurrection; and my perplexity was only deepened by referring to the Bible, in which I could find but one judgment invariably, and that to be at "that day" "when the Lord himself shall descend from heaven with a shout," and "all that are in the graves shall hear his voice and come forth to be judged, every man according to the deeds done in the body." These thoughts led me to believe that inconsistency was lurking somewhere, either in the Bible or in the teachings of the church, and I had almost come to the foolish conclusion that, that which appeared to be satisfactory to my ancestors and to the hosts of good and learned that the church could boast of, was quite good enough for me, when God, in his wonderful goodness, brought me face-to-face with the ADVENT CHRISTIAN TIMES!

The doctrine of the absolute mortality of man was at first distasteful to me, and, for a while, I combated it. I investigated its strongholds with a desire to capture them, but, I have here to say, that I was completely captured and captivated by the doctrine known as Adventism. I was absolutely amazed to note the delightful harmony and clearness of the Bible from this sublime and most glorious standpoint! I bless God from my heart that he has set me in a path where my feet run smoothly and my mind feels at rest. The Bible says Death is an "enemy." I can now see how he is an "enemy." I could not when taught he was the messenger who should call me to the "spirit land," of which land the Bible gives no guarantee. Death is an enemy in that he holds us in his strong embrace till Christ shall set us free by finally swallowing up death in life at his coming!

I am firmly convinced that the Advent faith is the pure old Hebrew faith, established by God himself, who will consummate it "in that day" when sin and death shall be "destroyed by the brightness of his coming," and the "children of the resurrection" shall "inherit the earth forever."

God! how can a man one moment doubt
  The wisdom thine which wrought the plan
Of our redemption—brought about
  Through faith in thee and love to man!

An Examination of the Law and Sabbath.

C. M. KEACH.

(Second Article.)

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." (Mat. 5:17.)

The honest inquirer asks: Why was the law proclaimed from Mt. Sinai to the children of Israel if they could not keep it? We cite the following from the pen of Eld. P. H. Wagoner, a prominent Sabbatarian writer, as a sufficient reply. In his work entitled "The Law of God," page ninety-three, he says:

"While we admit the fact that they could not keep the law, we deny the conclusion that has been drawn from it, namely, that it was inconsistent for God to place a condition before them that they could not fulfill. When we understand the purpose for which the law was proclaimed as the condition of the Sinaitic covenant, we shall see that that purpose was accomplished: but it would not have been accomplished had it been in their power to keep it. We turn again to the apostle's argument in Gal. 3. .... At Sinai the law was confirmed as the condition of another covenant, to continue for a limited time, and the object of its being so given was, that it might serve as a school master to bring them to Christ; and, if it were possible for them to keep it, it would lead them to trust in themselves and seek for justification by personal obedience instead of seeking to the Saviour for it.

The idea is this: the law was our school master to lead us to Christ by showing us our own weakness and the necessity of Christ as our substitute in obeying the law. It is objected by some that Paul was not speaking of any other than the ritual law in Gal. 3. The obvious absurdity of this objection is clearly seen from the fact or facts that

1. It was the law that needed atonement. (v. 13.)

2. That the man who doeth it shall live in it (v. 12), which is not true of the ritual law.

3. It called for a Mediator and the ritual law did not. (v. 19.)

The children of Israel, supposing the law to be the means of righteousness, were led to reject the faith of Christ. Their error is described in the following expressive language:

"But Israel, which followed after the law of righteousness, hath not attained unto the law of righteousness. Wherefore, because they sought it not by faith, but, as it were, by the deeds of the law." (Rom. 9: 31, 32.) "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, for Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:3, 4.) How clear is the fact that we are to be made righteous by the obedience of Christ, (Rom. 5: 19), imputed to us through faith in him. (ch. 4: 24.)

We now call attention to the Old and New Covenants. We inquire first, what constituted the old covenant? Some affirm that it is the decalogue, while others say, that it is the contract between God and Israel concerning the law. It is my opinion that it takes both the law and the contract concerning it to constitute the covenant. A covenant containing no conditions is no covenant at all. The covenant is defined by Sabbatarians thus: "The contract made in Exodus 19 and 24, relative to the ten commandments is the identical first covenant." (Sacred and Secular History of the Sabbath, by J. N. Andrews, p. 85.)

In Exodus 19 we find the following contract, (vv. 3-6): If ye will obey my voice and keep my covenant, then ye shall be to me a pec[illegible]r treasure. And all the people answ[illegible]d together and said, All that the L[illegible] has spoken will we do. (v. 8.)

Paul tells us that the old covenant is done away; and if the contract found in Exodus 19 and 24 is the covenant, (and we admit it is), then what is past is done away? For, if God still holds out his promised blessings to those who keep the law, and requires us to fulfill the law, then the old covenant is in full force now; and, if we consent to keep the law, we enter into the same covenant which the children of Israel did. If it be objected we have not kept the law in our past life, we reply neither did the children of Israel keep it, nor did they consent to keep it for their past lives. We inquire also, what part of the old covenant genders to bondage? Surely not the promise of God, and hence, we are left to conclude that it is the consent to keep the law, and if it gendered to bondage then, it does now.

Paul illustrates the old covenant by the bond-woman in Gal. 6: 24, and in verse 31 he says "We are not children of the bond-woman, but of the free," adding the exhortation "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." Here we have a solemn warning against renewing the covenant. By circumcision in the letter, the Galatians would appeal unto the letter for life, and hence be debtors to fulfill the conditions of the old covenant, the works of the law; hence Paul's warning: "If ye be circumcised, Christ shall profit you nothing. For I testify again unto every man that is circumcised that he is a debtor to do the whole law."

The two covenants may be contrasted thus:

1. Under the old covenant the children pledged themselves to render personal obedience to the law. Under the new covenant Christ has fulfilled the law in our stead, and his obedience is imputed to us through faith.

2. Under the old covenant the law was written upon tables of stones in the letter. Under the new the law is put in our hearts by faith—that is, faith, which is counted for obedience, is the equivalent of the law in our hearts.

3. The conditions of the old covenant are the works of the law. The condition of the new is faith in Christ.

In our next we will examine the present claims of the Jewish Sabbath.

The Promises to the Faithful.

MARTHA TRASK.

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Pet. 1:4.)

When we look back to that remarkable time when Jesus was here among men, and had been teaching them eternal life through faith in him and obedience to God, we must stop for one moment and think all, *all* that Jesus has done for us! He was rich, and for our sake he became poor. He hath made him to be sin for us who knew no sin. He was despised and rejected; a man of sorrows and acquainted with grief. Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions. He was bruised for our iniquities. Think, for one moment, the anguish that he suffered in the Garden of Gethsemane while pleading for us! So deep was his sorrow, and agonizing his prayer that great drops of blood rolled from his brow. Jesus, knowing the corruption that was in the world through lust, knew the fiery trials his followers would have to go through, and through his suffering the plan of redemption was made plain, and by partaking of his nature we will be kept from sin, for Christ was without sin.

Peter warns the church to be constant in the true faith of Christ. He says: "Give all diligence; add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in Christ." We must be more in earnest about being filled with the spirit of Christ.

Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. He exhorteth us to purity of life, and bear for him the affection that he does us. If we bear him the same love what a happy company of Christians we would see! Such a shaking as would long be remembered, and sinners would be converted. My prayer to God daily is, that the sandy foundation of formal professors, that is barren and unfruitful, will be shaken to the center, and they aroused to a sense of their danger; that while they are asleep in Zion the Bridegroom may come and go in and shut the door. What a solemn thought! And this second blessing, as some call it, they say is something new! Why, bless you, it is as old as the Bible is, or justification. When we feel that God hears and justifies us, then we want to tarry at the mercy seat till we are sanctified and stripped from all inbred sin. Then we will run and not weary; but so many of us only make a start, and rest with justification, and never know what pure and undefiled religion is. Paul says of such, Ever learning, and never able to come to the knowledge of the truth.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." What glorious prospects the pilgrims have in view! We can look ahead, and lo, the land appears!

Oh! watch, and fight, and pray,
  The battle ne'er give o'er;
Renew it boldly day by day,
  And grace divine implore.

We'll gird our loins, my brethren dear,
  Our distant homes discerning;
Our absent Lord has left us word
  Let every lamp be burning.

May God help us to be faithful, and very soon we will see the King of kings.

If what few words I write in weakness will encourage any lover of the Lord, either great or small, to God be all the glory, who is abundantly able to keep us unspotted from the world. And, if we are faithful, he will bring us off more than conquerors through him that hath loved us.

"Remember Lot's Wife."

The language quoted above was used by the son of God, among other instructions, relating to the time just preceding His second coming. (See Luke 17: 32.)

The last verses of this chapter are often quoted as proof that when the Lord comes, none will know the precise time. It is urged that, because Christ says in verses 33–36, "Two shall be in one bed; the one shall be taken and the other left." "Two shall be grinding together; the one shall be taken and the other left." "Two shall be in the field; the one shall be taken and the other left." Therefore, all will be following their daily avocations up to the very day that the Son of God is revealed from heaven. It is also urged that, if the precise time of His advent was known, the church would not be found either in the field, or at the mill. This last statement we readily admit. If, therefore, these texts do teach that at the very hour of the coming of the Lord the church will be found, one in a bed, one in the mill, one in the field, etc., it will be thus because they are in darkness concerning the definite time of His coming.

But we do not believe that any such idea is conveyed in this Scripture.

We are not disposed to allow any one to separate one verse, or two verses from the immediate context, and build a theory for us, on such detached portions of Scripture. The only certain rule by which we can learn the truth from the teachings of Christ on any given point, is by reading all he says on that particular subject in the entire context connected with the portion we select to prove our position. This is so evidently true that it seems hardly necessary to state the rule. We design treating the subject under consideration precisely according to this rule.

When we read the context in connection with verses 34–36, we find insurmountable objections to placing these verses at the very hour of the coming of Christ.

Verse 31 reads: "In that day, he which is on the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field let him likewise not return back."

Christ never gives a caution to his church when it is not needed. To suppose that the church will need a caution like that given in verse 31, at the moment when Christ comes, is simply absurd. When he comes the dead are raised, and the living changed "in a moment, and in the twinkling of an eye." (1 Cor. 15: 51, 52.)

There will, therefore, be no time for any to go down from the house-top, or return from the field, even if they were disposed to do so.

Again: verse 33, "Whosoever shall seek to save his life shall lose it."

How absurd to suppose that any member of the church of Christ will seek to save his life, in the sense of this text, in that hour when he sees the Son of God "coming in the clouds of heaven, with power and great glory." But this is the same day spoken of in verses 34–36.

Once more: who supposes that the flock of God will need an exhortation to "remember Lot's wife" when they see their descending Lord on his way to earth? But this exhortation belongs to the church in the same day named in verses 34–36.

According to Matt. 24: 30, the sign of the Son of Man is seen, and all the tribes of the earth mourn before Christ comes. Who believes that after the sign of the Son of God is hung in the heavens, the waiting ones will go out and engage in cultivating their farms, or go to work in the mill? This idea is too absurd to be harbored for a moment by reasonable men or women.

Here is additional proof that Luke 17: 34–36 must have its application this side of the coming of the Lord. When the sign of the Son of Man appears, probation is ended; for at its sight "all the tribes of the earth mourn." There will be no danger beyond that point that any will seek to save their lives at the expense of rejecting the truth; or like Lot's wife, turn back to those things they have left behind. At that time the future of the race, to the last man is unalterably fixed. The fact being clearly stated by the Son of God, that the last sign will be seen before he comes, there can be no such thing as applying the portion of Scripture we are now considering at the precise time when he shall appear.

If it be asked, where does the last part of Luke belong, we answer: The context tells us plainly. Read verse 26. "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." How was it in the days of Noah? "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." (Verse 27.) This quotation shows us clearly where this Scripture is located. It is in the days just preceding the coming of the Son of Man.

To make it more plain we give the text as it is translated in Campbell's and McKnight's version of the New Testament. "Two shall be in one bed: one shall be seized and the other shall escape."

"Two shall be grinding together; one shall be seized and the other shall escape."

"Two shall be in the field; one shall be seized and the other shall escape."

This rendering makes this Scripture perfectly plain. In the time just before the coming of our Lord, character will be developed and men's destinies will be fixed, under the sounding of the note of warning concerning the coming of the Judge of the quick and dead. The exhortation comes to the virgins who have taken their lamp and gone forth to meet the Bridegroom, "Remember Lot's wife."

There is no danger of turning back, except in the case of those who have "gone out" to meet the heavenly Bridegroom. To them this exhortation belongs, and to them only does it apply. Its parallel is found in Chron. 21: 34. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." How much this exhortation is needed we can all see by looking over the Advent body to-day. There is a looking back, like Lot's wife, to the things once left behind; the things that pertain to this present world, that will, as sure as the Word of God is true, drown men in destruction and perdition.—*Watchman's Cry.*

CAUGHT HIM THERE.—A little boy was advised by his father to use illustrations in his conversations whenever they should occur to him, "for," said he, "there is no more forcible way of conveying your meaning." Shortly after the boy was lectured on generosity. "Its better to give than to receive, Johnny—far better. The Bible says so, and I say so." "Illustrate it, papa," said Johnny, with a sly laugh in the corner of his eyes." I think I will understand you better."

Advent Christian Times.

L. C. COLLINS, EDITOR.
Wm. Sheldon, - - Associate Editor.

*₊*Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, July 1, 1873.

OUR FUTURE.

Our future depends much upon the co-operation of our friends in procuring new subscribers, and in furnishing aid in various ways. It is earnestly hoped that an effort will be made in all our tent, camp, and conference meetings this summer and fall to augment our subscription list. Some have already done well, and doubtless will continue to do well in this work, while others are wishing the enterprise success, but do not seem to think *they* are called to act. We need the help of every minister and every lay-member. You do not know what success you can have till you make an earnest trial. Let us have a response from every town where the paper now goes. You will thus spread the truth and help the paper.

WILL COME SOON.

Every line of prophecy shows that Christ will come soon; and the claim that he will come the present year, though not so strongly sustained as we would be glad to see it, is by no means unworthy of consideration. Could we *know* it was true, we would rejoice. It may be so. While we cannot step out on our feelings, but wait for clear light, we are far from concluding that a candid presentation of what appears to be evidence on the immediate coming of Christ will bring us into disgrace. While dogmatical and egotistical feelings should be repudiated, we should have our hearts open to all the light on the coming of our Savior, regardless of the applause or censure of those who scoffingly say, "Where is the promise of his coming?"

OUR HISTORY.

As a people we have a history; nor can this fact be obliterated by our foes. Without evincing the least egotism, we can say with emphasis, we have accomplished a work of no trivial consequence in spreading unpopular truth, and refuting popular errors. In spite of fierce opposition, we have made ourselves felt. But our work is not yet finished. Defiant and God dishonoring errors still lift their heads, reminding us that the conflict is not yet over. We must gird on our armor anew and follow the enemy into his intrenchments of tradition and vain philosophy.

Hitherto our history has not been marked with infallibility, nor was that of the apostle's even, as human frailties and imperfections often cropped out in their day. So it has been among us. Some extremes and mistakes are discernible, but, under the circumstances, the real wonder is that they have been so few. But, in spite of all these, we not only exist, but are steadily gaining ground. The truth is prospering in our hands. We are getting into a position of greater usefulness. Not that we are to become popular, but we are gaining numerous victories. Let us take courage, and press the battle. Scatter papers, tracts, and books. Much good has been done in this manner, and much more should be done. Let us work with new vigor.

CLOWNISH MINISTERS.

The effort upon the part of ministers to ape the clown in producing laughter in the congregation, by indulging in a vien of low witticism, is truly deplorable. It is a growing evil in the land, and is finding its way into our own midst, and ought to be nipped in the bud. Who can think of Christ or his apostles as stooping to excite laughter among the people by weaving into their sermons some low incident that is calculated to tickle human nature, and detract the mind from the solemn truths proclaimed by them? The *Presbyterian* thus refers to this departure from ministerial gravity in the pulpits:

Where there is no reverence there is no godliness. Where seriousness and holy awe are in feeble exercise, there the "powers of the world to come" are feebly operative. But how deplorable are the examples presented every week of the absence of this sentiment from the pulpit. We can hardly believe the types which thus spell out for us in the newspapers the words of irreverence and flippant nonsense which are substituted for the Gospel of Jesus Christ in some of the pulpits of our land.

The great reform so needful now-a-days must begin at the altars of God. Let the priests cease to offer strange and unhallowed fire. Let them cultivate in their own experience and speech that reverence which their people must feel if they are to be spiritually elevated. And we apprehend that the shortest road to reverence will be found in a more scrupulous adherence to Bible truths.

Let the pulpit be occupied with important themes; let sin, righteousness, and a judgment to come fill the mind of the preacher, and we will read of no laughter, no applause. Let substantial doctrines be preached, and we shall not be shamed by reading in the Monday papers such dreary columns of politics, personalities, and things bordering on the profane. Bats fly at night because the light is gone. Frivolity fills the mind because reverence is not there. Would it were possible to bring the shadow of God's presence over the mind of every popular preacher. We should soon see the effects in a better type of godliness throughout the church. "Let us have grace whereby we may serve God acceptably with reverence and godly fear."

Let our ministers desist from the work of spicing their sermons with laughable witticisms. It is not Christlike, but savors of carnality. Let us be ministers of Christ in the highest sense.

An Appeal for Help.

Dear brethren of the Advent Christian Church East and West, we appeal to you for aid in the construction of a house of worship. We are few in numbers but believe in the soon coming of the Lord. We wish to do all the good we can for the cause of truth; and, as the cause is much hindered by having no public place to meet, but have to meet at private houses, we thought of a plan by which we think a house can be built and no one burthened. If we can raise six or seven hundred dollars from the brethren we can build the house. One of our brethren, who is a carpenter, says he will build the house if we can raise money enough to get the material. Are there brethren who will give us one dollar each; those that cannot do that will they give 50 cents? The amount above mentioned could soon be raised and no one feel burdened. It would place us in a condition to work by the side of our opposers, having the truth and a house to meet in, the good Lord blessing the work, the cause must and will prosper. Brethren, will you assist us in this time of need. Have we not one common interest in the establishment of the truth? Let us co-operate in this work, not only at this place, but at all places where anything is needed. If this plan should meet the approbation of the brethren and be carried into effect, our brethren will soon be situated so they will not be turned out of doors, and school houses and meeting houses locked against them, as has often been done.

As to the need of this work I refer you to Brn. S. K. Gibson, G. G. Godfrey, Kent, and Patton. Will some of these brethren please write a few lines on the subject?

Any one willing to contribute their mite to assist us, will please forward it to our treasurer, Br. William Belcher, at Hamburg, Fremont County, Iowa. Receipt of all sums will be acknowledged.

Yours in hope of the soon coming of the Lord, JOSEPH HAMILTON,
Elder of the Advent Christian Church, meeting at Hamburg.

Crisis please copy.

Home Letters—No. 2.

ALVIRUS W. HITCHCOCK.

THE MORE SURE WORD OF PROPHECY.

Dear Friend:

I hear you are somewhat troubled in regard to Peter's statement concerning the word of prophecy. You think there would be no failure in understanding him if he had simply declared the prophetic word to be *sure;* but as he spoke of the *more* sure word of prophecy, you do not see how the statements of prophets can be more sure than any other feature of divine revelation, as all must be *alike reliable.* I think I appreciate your difficulty. Begging you not to esteem me officious, I submit you my humble opinion of this portion of God's Word, hoping it may give you some light.

You are aware that the prophets have spoken at some length concerning the second advent of the Messiah. Isaiah, viewing in prophetic vision the scenes of that decisive event, speaks like this: "And it shall be said in that day, Lo, this is our God; we have waited for him and he will save us." Said Enoch, "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all." Daniel says, with all the eloquence of God's inspiration, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven,.... and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him." Job declares in the assurance of living faith, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin-worms destroy this body, yet in my flesh shall I see God." From these and other similar statements, the disciples had gathered some idea of the nature of the future Advent. Though they heard the testimony of our Lord upon this point, they seemed to take it as only a confirmation of what the prophets had written. It seems, however, that in the early part of their ministry, the ideas of the disciples were somewhat indistinct in regard to the future coming and kingdom of Christ. They needed something to give them a conception of the *reality* of that foretold in prophecy. For this very purpose, and that the confirmation of the Word might be complete, Christ enacted the scene of the transfiguration. In holy vision three of the disciples saw a miniature representation of the Second Advent. Now, how the graphic descriptions of the prophets rush into their minds! How clear their conceptions now, of what before was vague and indefinite! No wonder that Peter afterward felt like stirring up the minds of the saints to a remembrance of "the words which were spoken before by holy prophet." It was in this frame of mind that he gave utterance to his statement concerning the "more sure word of prophecy." By a reference to the original, we are able to grasp the full force of the writer's idea, which our translators have left ambiguous. The Greek reads: "*Kai echomen behaitoren ton paophetikon logan,*" which literally means, "And we have the prophetic word more confirmed." The idea is not, then, that the word of prophecy is *more* sure than something else, but that, by the scene of the transfiguration witnessed by the disciples on the mount, the prophetic word is *confirmed.*

How thankful should we be in our day that this circumstance was recorded! What a forcible proof that the coming of the Lord will be a *real, tangible event!* It is a successful weapon against the mystic interpretation of the "promise of his coming." We will not, then, dear friend, remove the ancient landmarks. Let us rest secure upon the faith of the primitive church, and the hope of the martyrs of God; and in due time, with the blood-washed of every age, we shall join the convocation of the glorified.

Was St. Paul a Bachelor?

MRS. H. V. REED.

It seem to be a general impression that Paul was a bachelor, and many ladies of the present day have formed an opinion of him which is decidedly unfavorable.

Those who are strongly interested in the suffrage movement appear to be greatly exercised by his advice to women, and disposed to rebel against it; but it must be that they who condemn him so rashly have not read *all* that he has written on the "Woman Question," and we protest against his being condemned unheard.

This article has been suggested by the words of a recent writer, who pitches into Paul without a bit of mercy, calling him an old bachelor and blaming men and women for ever believing in his instructions. Now I am in favor of universal justice, and we women must always be careful not to condemn our friends.

I believe, and propose to show, that Paul was actually a married man, and a strong advocate of woman's privileges.

The Corinthian church had written to him for directions upon the subject of matrimony in a time of great persecution, and, *under the circumstances,* he seemed to think that for the time being, the unmarried had better remain so.

No candid mind can think for a moment that Paul intended to disapprove of God's ordinance. He gives directions for the greatest faithfulness and affection on the part of the married; but he says, "I say therefore to the unmarried and widows that it is good for them if they abide even as I." This is his advice—not by commandment, but by permission.

The word *unmarried* in the above text is *agamoi* and applies to those who have lost their companions, and Belsham renders it "widowers." In this sense it is properly joined with *h'eera* (widow), hence the idea of the writer is plain.

Eusebius, Clement, and other historians speak of Paul as a married man, and according to the best historical evidence we can get, he was at the time of writing this epistle a *widower.*

And thus he remained true to his dead, and admonished other men who had lost their wives to pursue a similar course.

Is there anything very odjectional in this advice? If there is a woman in America who is particularly anxious for her husband to marry again after her death, we should like to see her.

The apostle's "advice to wives," in the fifth chapter of Ephesians, seems to be very offensive to some because he admonishes them to *obedience.*

Husbands, however, are very fond of quoting it. If there is but one text in the Bible with which they are acquainted it is that; but do you ever hear the twenty-fifth verse from masculine lips? Listen: "*Husbands love your wives, even as Christ loved the church, and gave himself for it.*" There, gentlemen, is your rule of conduct—don't forget, and, by the way, how do you like it? Oh, where is there a greater love than this? and what an exulted opinion Paul must have had of woman to deem her *worthy* of such affection! Rest assured that obedience will gladly follow a love like that.

When men are honest, loyal, and true—when they tenderly love and shield even at the sacrifice of self, then women will "honor and obey" without any objections or regrets.

Don't look incredulous; some of us are blessed with just such husbands, and think we know how to appreciate them. You never hear this class complaining of rebellious wives.

If *all* men were what they should be, "Woman's Rights Conventions" would pass away forever, and wives would be too happy at home to ever seek the platform. Let those who are annoyed by these "manifestations" seek to abolish them by a radical improvement of the male sex.

But in the face of such advice as the above, a lady writer says: "Though he might have understood the management of the women of Macedonia, he wasn't *quite up* to the womanly intellects of the nineteenth century."

My own impression is that Paul's method of domestic management is just what the "womanly intellects of the nineteenth century" would best appreciate and profit by, but what, alas, few of them are blessed with. Any woman would be satisfied with an affection like that, and if she wouldn't, why, she doesn't deserve any.

Let those who are troubled with unappreciative wives, try Paul's recipe, and if this tender care and surpassing love does not win them back, they are made of very different material from the rest of womankind.

Again the lady says: "In my opinion an old bachelor, whether he be saint, apostle, prophet, evangelist, pastor or teacher, hasn't the slightest business *to express an opinion* in reference to other men's wives." Well, it is drawing the line pretty close in these days of free speech if a man is not allowed to *express an opinion* because he isn't fortunate enough to have a wife. Is that to be the rule of action, or rather *inaction,* when women are candidates for office? To be sure, we are not willing for bachelors to criticise other men's wives very freely, nor shall we permit sharp-nosed old maids to find fault with our husbands, or prescribe rules for the management of our children. They can feed their canaries and train their cats and poodles as they please (providing, of course, the cats and poodles can stand it), but they can't manage our babies.

And if they haven't any room for the milk of human kindness in their veins, they needn't spend their time in whining about Paul's idea of matrimony. His admonitions faithfully followed lead to the highest and purest happiness that mankind is capable of. He represents the husband as being the head of the family, and every man ought to be worthy of that position; then, he exhorts him to "*love his wife.*" Ah, yes, Paul, that is the keynote of true matrimony—the never-failing, never-changing love—that lives through storm and sunshine, through prosperity and adversity, always growing stronger as the years go by. Love which is founded upon mutual respect and the admiration of moral worth, will live when beauty is lost and vanity is dead. Again, he says: "So ought men to love their wives, *even as their own bodies.*" There's another test. How many can walk up to that without flinching?

Tobacco and whisky would be neglected sometimes if this advice were followed, for women do like to have their husbands *clean* and sober. How many men, think you, would tolerate a wife that chewed tobacco, or kiss a rosy mouth polluted with the filthy weed? No wonder men can't kiss each other!

Again, in the last verse of the chapter, the apostle repeats his charge, to render it if possible more emphatic: "Nevertheless let every one of you in particular to love his wife, even as himself, *and the wife see that she reverence her husband.*" We can't object to that. When man places himself upon the Bible pedestal, and shapes his conduct by the high standard that inspiration has given, women will gladly reverence him.

No man who is truly worthy the affection of a noble woman is obliged to complain of a lack of respect on her part. Woman will reverence man if he will allow her to do so. She clings to him even in his vices; and if he filled the grand idea of Paul, he would rejoice in a love and happiness of which very few of them have any conception.

Paul was one of the earliest advocates of "Woman's Rights;" he says: "There is neither male nor female, but ye are all *one* in Christ." There's equality for you—how can it be expressed more strongly? Because a woman is taught to respect her husband—because she was forbidden to *habitually* speak in public, or to interfere with matters which it was man's business to attend to, it does not follow that when God fitted her for any work, she was denied the privilege of using her gifts. Anna was allowed to prophesy in the temple as well as Simon, and Paul commends several women for their efficiency in teaching the Word.

His prohibition of a woman's prophesying or praying with her head *uncovered* is certainly an acknowledgement of her right to do so under proper regulations. He does not claim that she is of less importance than man, but that she is and should be more modest, hence he desires her to be vailed, in accordance with the Orienta customs on appearing in public.

The Bible gives to woman a position of delicacy and also of dignity, while it admonishes her to act with becoming modesty and self-respect. Surely she must be very far "out of her sphere" who finds fault with its perfect consistency.

Watching for Souls.

Clemens Alexandrinus has preserved a beautiful incident in the life of John the Apostle, which has so many lessons for Sunday-school teachers that we cannot forbear giving it nearly as we find it by Tholuck. On his return from Patmos to Ephesus, he visited the neighboring regions, to ordain bishops and organize churches. In one city near Ephesus, while exhorting and confirming the brethren, he noticed a handsome, spirited young man, to whom he felt himself greatly drawn. Turning to the bishop, he said: "I commit him to you, before Christ and the congregation, who are witnesses of my heartfelt earnestness." The elder received the young man, promised to do all in his power, and John, at parting, repeated the same charge. The bishop took him home, educated him, and finally baptized him. After he had given him the seal of the Lord, however, he abated in his solicitude and watchfulness. The young man fell into bad company, became extravagant, and step by step he was led away, until he was led into robbery, rushing into destruction like a spirited steed when frightened from the path. Finding himself liable to punishment, he became an outlaw, organized a band of robbers, and committed the worst crimes.

Some time after, John visited the city, and, after attending to all other matters, said: "Well, bishop, restore the pledge which the Savior and I entrusted to thee before the congregation. I demand that young man, and the soul of my brother."

"The old man sighed heavily, and replied: "He is dead."

"Dead?" said the apostle, "in what way did he die?"

"He is dead to God," answered the elder; he became godless, and finally a robber. He is no longer in the church, but with his fellows, holds the fastness of a mountain."

When John heard this he rent his clothes, and smote his head with a loud cry, saying: "To what a keeper have I committed my brother's soul."

Taking horse and guide he hurried to the spot where the band of robbers was to be found. When the outguard seizes him" he cries out: "I have come for this very purpose. Take me to your captain."

The captain, completely armed, and waiting to see the prisoner, is so startled on recognizing John, that he flees, from a sense of shame and remorse, but the venerable apostle hastens after him, crying: "Why, my child, do you flee from me, your father, an unarmed old man? Have compassion on me, my child: do not be afraid. You have yet a hope of life, Stop!"

With such like entreaty he stops him. The young man weeps bitterly, hiding his guilty right hand. But John gets the hand and kisses it, leads him to the church, labors with him with fasting and prayer, until he is able to restore him to the church.

How few teachers fall in love with a soul as John did! How many neglect to care for their pupils after they have made a profession of Christ! Alas! how few will follow the wayward one, as the Beloved Disciple did, into the very jaws of hell! Perhaps the day is coming when a greater than John shall ask us to restore the pledge of a soul intrusted to us.—*Sel.*

"The Signs of the Times."

The Reformed Presbyterians have on the occasions of their annual assemblies, a regular committee on "The Signs of the Times." Their assembly met here last week, and this committee made its report, of which the following is an abstract:

The committee on the Signs of the Times would respectfully report:

The Lord reigneth. He is executing the purpose of his heart with reference to our world, in his providential rule of it. Upon a glorious, high throne Immanuel sits, directing all things to the issues contemplated in Eternal counsels.

1. We behold a shocking, alarming destruction of human life by outright murder and assassination, and by the carelessness of builders and public carriers, etc.

2. A dreadful prevalence of drunkenness and all the causes which lead to impurity and divorce.

3. A wide-spread prevalence of the disregard of those civil laws which have a reference to moral conduct.

4. Our day witnesses a more thoroughly organized, and bold and persistent opposition to Christianity in all its ramifications.

5. We witness the persistent attempts of Romanism to establish itself more firmly in our land.

6. These are times of agitation in the church—agitation upon matters that seem to affect our vital interests.

7. A lowering of the tone of Christian consistency.

8. The advancement of the kingdom of our Lord Jesus Christ.

9. We behold progress in the effort to move our nation to an acknowledgment of its proper relations to God.

10. The church of God in her various branches is coming together.

Now our puzzles in contemplating this long array of "signs," are two in number, but one in kind. First, when we look at the preamble of this report and see the joyous and cheerful sentiment with which it begins, and then glance down at the doleful signs that follow, we are astonished; and second when we have read the first seven signs which seem to intimate that everything is going to destruction, and then read the eighth sign, which asserts that "Christ's kingdom is advancing," we are fairly astounded. If the subject were not so solemn, these palpable contradictions would be amusing. As they are, they are terribly perplexing, and we wish the committee would make another report and show how to harmonize its conflicting signs, for we are sure we cannot "discern" them without their exposition.—*Pittsburgh Leader, May 25, '73.*

What Is Dying?

A secular paper reports Beecher as saying concerning the death of the saints:

"Dying is going, home, not to supineness, not Oriental luxury, but to supreme activity, where every part is developed and cultured in the realm of love. Bless God for the privilege of dying.

A disembodied immortal to be "*developed and cultured,*" in "*every part,*" after emigrating to a distant "home," indicates imperfection in immortality. Where is dying spoken of in the Bible as going home, except to man's long home, the grave, causing the mourners to go about the streets?" Why should we bless God for the privilege of falling into the hands of the enemy death? Should we not rather give thanks for "*the gift of God,*" which is *eternal life* through Jesus Christ our Lord?—*Sel.*

HAST thou not made a hedge about him?" Satan's observation and reflection with regard to a good man and God's care of him.

ILL nature is a contradiction to the laws of providence and the interest of mankind. It is a punishment no less than a fault to those who have it.

The Christian Life.

Prayers I Dont Like.

I do not like to hear him pray,
On bended knees, about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour.
I'd rather see him go to mill,
And buy the luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home to say,
"If want o'ertakes you, come to me,"
I hate the prayer, so loud and long,
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to her pray,
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked "to work for less."
Such pious shavers I despise!
With folded hands and face demure,
They lift to heaven their "angel eyes,"
Then steal the earnings of the poor.

I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel's, wing them upward bears—
They're lost a million miles from heaven.

Feed Yourself.

An "Old Divine," writing to ministers, gives them this good advice: "Let the scriptures teach you; and not you the scriptures. Be sure you feed yourself; or it will do little good, and you none. Take these four canons to find out what to say: 1. The scriptures unbiased. 2. The thoughts and experiences of good men. 3. Your own experience. 4. The condition of the people. Beware of forms, nor be tied to one way. Divide observationally, textually, and doctrinally. Be always on the subject next to your heart. Let there be something in every sermon to draw sinners to Christ.

Bless, and Curse Not.

A bad, passionate man was one morning swearing at his wife, when his little girl of five years old came into the room and said, "Mother! I know my text; let me make haste to school."

"What is the text, my dear?" said the poor mother, wishing to keep her child from hearing the oaths of the father.

"Bless, and curse not," said the little girl, putting up her rosy mouth to her father for a kiss as she finished the words.

The tears came into the man's eyes as the child departed. All that day "Bless, and curse not" rang in his ears. He became a changed man from that time. God had spoken by the mouth of a little child.

Be Cordial.

The necessity of cordiality in a church is thus set forth by Dr. Hall in the *Christian Intelligencer:*

"You enter a church on the Sabbath forenoon with a timid, hesitating step; are gravely, civilly scrutinized by the sexton, who, you feel, is taking your measure and estimating your social position. The worshipers pass you as if you were a post. They do not jostle you, nor yet notice you; they are not rude, but severely let you alone.

"You sit in the pew near other worshipers in body, but remote enough from them as far as sympathy is concerned. One or two children see you furtively, and a casual adult may, perhaps, suggest to you the propriety of your explaining how you came to be there, but you are no further noticed; and when the minister pronounces the blessing, you do not feel as if you had any right to appropriate any part of it to yourself.

"Many quiet respectable churches have this spirit. It is hard to say who is responsible for it, or for correcting it. But it is no help. It chills those who had a little warmth, and it keeps out those who are a little cold. It is as effective against the approach of the poor as a notice against trespassers. And while persons who value the church as a social elevator may go and help to work the refrigerating machine, some 'respectable' persons who want a little religion, as such, will keep away. For the sake of every lawful purpose of a church, all men should keep this spirit out. The sexton should look pleasant, and find a stranger a seat as if he expected him. Bibles and hymn-books should be handed by the nearest worshipers. There would be no harm in the minister praying for those friends who have turned in to worship; and if a pleasant nod came as the hymn-book is returned, as much as to say, 'Glad to see you—hope you'll come again,' it would eke out even a poor sermon, and send the 'casual' away with a good impression. A church may have a spirit that welcomes or a spirit that repels the people, but surely the Bride is to say, 'Come.'"

NEWS OF THE WEEK.

AT HOME.

—Brigham Young says that any of his wives can leave him any day they wish.

—Grasshoppers in immense numbers have attacked the growing wheat and corn of Kossuth, Osceola, O'Brien, and Clay Counties, in Iowa, and have desolated the fields.

—The officials of the leading railways centering in Chicago finally signed the agreement abolishing the free-pass system. No more free passes, except to their own employers, will be issued by any of these roads after June 30.

—The 23rd was the warmest day this summer in Chicago—94 degrees in the shade at noon; but there is a refreshing breeze from the southwest. Physicians assure us that there is but little sickness in town compared with previous seasons.

—The forest fires in Northern Michigan have been extinguished by soaking showers. Upward of forty persons were burned, and many drowned in the lake at Michigammi while trying to escape from the flames. The sufferers are well cared for. Supplies are pouring in from all quarters.

—Seven car-loads of Mormon recruits from Europe, are now on their way westward for Utah. This is the first lot of several thousands of new dupes that Brigham Young's missionaries have picked up in the Old World during the past year, and who are to be transferred to the imaginary Eden west of the rocky mountains this summer.

—The cholera has reached Paducah Ky, when there were six deaths (June 21st.) out of forty cases. There were thirty-three deaths the same day and twenty-four the next in Memphis Tennessee nearly all of them from cholera. This is the largest mortality since the epidemic of 1866, and consequently the city is in a bad fright.

—The monster steamship, Great Eastern, is now on her way across the Atlantic laying the new ocean telegraph cable between the British coast and Newfoundland, on this side. This cable will take the place of the one laid in 1865, which is disabled, and which the Great Eastern will take up for repairs on her return trip. The big steamer has two smaller steamers to assist her in the work.

—Chicago's public officials are now doing their very utmost toward cleaning the streets and alleys and deodorizing offensive gutters compools, etc. If all citizens will second their efforts and co-operate with them by keeping their private premises clean, Chicago will be able to keep off the cholera. Clean houses and clean streets and alleys will give us a healthy city in any event.

—Something very much like a tornado swept through Chicago on Sunday the 22nd of June, doing considerable damage. It came from the southwest and passed [illegible] through the city in a northeasterly direction. Its track can readily be traced by numerous fallen trees and injured buildings in the West and North Divisions. The South Side seemed to have escaped entirely.

—Michigammi, a minin settlement of 800 inhabitants on the shore of Lake Superior, took fire Thursday from the burning woods which surrounded it, and was destroyed. The people to save their lives sought refuge in the lake, but a number were overtaken by the flames; eight bodies have been found, and more are known to have perished. To add to the sorrowful plight of the people, they are cut off from communication by rail and telegraph, as the great heat has warped the rails and burned down the wires.

Some little time since it was announced in the Journal that an extensive religious movement had been inaugurated in this city, having for its doctrine a firm belief in the special power of the Holy Ghost to lead sinners to repentance and make saints more holy, as in the days of the Apostles. The movement gained ground so rapidly last winter that it became exceedingly strong, and it now embraces Christians of several denominations and men of wealth and influence, who are fostering it in the hope of bringing about a more spiritualized state of religion in all the churches. After a few weeks' rest, in which the interests of the movement have not languished, a handsome tent, capable of holding nearly a thousand people, has been erected on the vacant lot at the corner of West Randolph and Ada streets, near Union Park, and convenient to the street car and 'bus lines, where at the usual hours of worship, and on week day evenings and Sundays, services will be held, in which all denominations of Christians and the public are invited to participate. The Rev. Mr. Kinman, an evangelist of high reputation, will conduct the meetings.

—There were 72 deaths from cholera in Nashville Ten. June 21—and 19 the 24th. The Mayor has issued the following proclamation:

MAYOR'S OFFICE, June 21, 1873.

To all whom it may concern:

In pursuance to resolutions adopted by the sanitary Board of Physicians, I hereby proclaim and make known:

FIRST—That from and after Monday, the 23rd inst., the sale or use of all kinds of vegetables, berries, and fruits of every kind whatsoever, except onions, tomatoes, and old mealy Irish potatoes, also all kinds of fresh fish, are prohibited and interdicted, either in the market house or anywhere within the city. Any person found with such articles, and offering them for sale, until further notice, will have them seized wherever found and destroyed by the City Marshal or any of the police.

SECOND—That until further notice citizens are interdicted from the further cleansing of privies, except as is set forth and recommended by the Sanitary Board of Physicians in their resolutions, and that each and every one will at once attend to and strictly adhere to the request in said resolution in useing disinfectants.

I earnestly appeal to the good, common-sense of all kinds and classes of our citizens to strictly adhere to the requests made of them, and to cease and abstain from eating any fruits or vegetables, except those designated by the Sanitary Board.

Our city is, as you are aware, now undergoing probably one of the greatest scourges from cholera that it has ever passed through, and unless we shall act wise and prudently, and be careful of what, and how much we eat there is no telling when we may see the end of the disease.

Very respectfully,
THOMAS A. KERCHEVAL, Mayor.

ABROAD.

—The body of Henry M. Wellington, of Boston, has been recovered from the wreck of the Atlantic.

—In the German Parliament, June 24, Ministers Delbruck and Von Moltke made speeches against the North Sea and Baltic Canal enterprise.

—A Constantinople special says a treaty has been concluded between the Khedive and the Sultan for mutual protection, by which in case of the invasion of Turkey, agrees to provide 150,000 troops.

—The last rumor from Berlin is to the effect that the Emperor William is no longer capable of fulfilling the duties of his position by reason of dangerous illness, and that the Crown Prince will soon be proclaimed Regent. The Emperor is one of the oldest reigning sovereigns of Europe, and news of this character is not surprising.

—The Khedive of Egypt has purchased his independence of the Sultan of Turkey on the easiest possible terms. In case Turkey is invaded, he is to furnish 150,000 troops for the Sultan's defense. Notwithstanding that the Khedive has many accomplished foreign officers in his service, his troops would scarcely prove formidable in resisting the advance of a Russian army.

Correspondence.

Conference Report.

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Considering the hurrying time of the year, there was a good representation of brethren and ministers. The Lord was with us to own and bless us, and we did have a heavenly sitting together, a feast of fat things in the Lord. Twelve united with the church. All were greatly comforted and blessed. About forty sat down at the table of the Lord, after which we adjourned to meet with the church at Boylan's Grove, June 20, and parted each with a determination to live and work together for the Lord, till the Master should say: It is enough, enter into the joy of thy Lord

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The Carmel church was represented by Br. James Barnes, as being in a prosperous condition.

Voted to change the annual conference from Missouri to Ridle S. H., Decatur Co., Iowa.

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H. M. Wheeler, (by letter).—I am old and feeble, yet am doing a little as I can find opportunity. Wish there might be more done in this county, as there are many inquiring minds.

The following resolution was then introduced and adopted.

Inasmuch as certain parties are circulating a report to the effect that Dr. J. C. Bywater was unjustly dealt with and finally expelled from this conference upon charges that had been previously examined and adjusted or settled. Therefore we as a conference, deem it proper to say that Dr. J. C. Bywater was tried at Clayton, Sept. 24, 1870 upon ne charges, after being duly notified, and he refused to attend said trial, it was proceeded with, and the charges being fully sustained, we were compelled to withdraw fellowship from him.

It was then voted that we have [illegible]emi-annual conference about the middle of Octob[illegible] Also, that Br. O. D. Gibson act as our e[illegible]gelist the ensuing year, so that a[illegible] des[illegible] or new fields will know to whom [illegible]

O. D. Gibson, Cor. Se[illegible]

From Gershom P. Mattoon.

I wish to tell you a little of my experience, and the reason for my hope that the Lord will soon appear. I was taught all the traditions of the popular sects from my childhood. My father was an earnest Christian from my earliest recollection, and sought to provide all possible means of knowledge for his children.

I have been a member of the Congregationalist and Presbyterian orders for nineteen years, but when I heard the first Advent sermon in '43, it came with power, and demonstration of the Spirit, and the Bible was like a new book to me. The near coming of the Lord, and the earth inheritance has been a fixed truth with me ever since, and I now as fully believe in the sleep of the dead and destruction of the wicked. We have been over two years with a little band of Adventists in St. Johns, but being old and feeble, and more than four miles away, I can not meet with them often.

From Cynthia Benjamin, Clyde, Wayne Co., N. Y.

I am greatly desirous for the prosperity of the paper, and trust that it will thrive until our great Master shall appear; and the time hasteth greatly.

O yes, we are almost there, for now over the hill tops comes plainly the gleam of the morning; how the worn spirit expands, and the dim eye lights up, as we think of seeing home and friends ere long, and I am strong in the belief that I shall be among the number that shall not sleep, but shall put on immortality in a moment. In fact, I believe the Lord hath revealed this much unto me. Now may the Lord strengthen our hearts and our hands, and may we be like the faithful servant he tells of in his Word, watching; every thing in a state of complete preparation. How glorious is our hope. Well may we toil, and suffer persecution, for I reckon "that the sorrows of this present time are not worthy to be compared with the glory that shall be revealed."

From E. S. Burrill, Ashland, Mich.

Have received the tracts and distributed them all. They are doing much good. The truth will prevail in time. Let us all so let our light shine that others may be influenced by our good works to seek for the truth. Let us seek to possess true religion, as well as profess it. Be patient always in well doing, seeking for glory, honor, and immortality. God has promised if we seek we shall find, if we ask we shall receive.

Dear brethren, let us hold fast to our profession, and all will be well when Jesus comes. O that we may be found among the faithful that have part in the first resurrection, on whom the second bath hath no power.

It has only been about one year since I experienced this blessed truth, and to-day I am firm and steadfast. I am a young man of but twenty-three, and have spent most of my past life in the follies of youth, but now rejoicing in the blessed hope of a soon coming Savior to redeem fallen man. Let us be faithful and never forget the duties we owe to our Redeemer.

From Philo Hitchcock.

Within the past few months, I have had occasion to employ a Methodist local preacher, to fill some of my regular appointments, who is by the way, seeking light upon God's Word, and as a preacher will compare favorably with many who have "passed" into a higher sphere of ministerial labor. But he is minus that bigoted, intolerant spirit that characterizes many whose disposition savors more of popery than of Christianity, and who say they are Jews and are not. And he also possesses some of the spirit that calls no man master but Christ.

Well, they have just held a quarterly conference, and have passed a resolution that "no local preacher within the bounds of said conference shall preach or fill appointments for the Adventists." Well, they must have a sandy foundation to be so afraid of their cause as that. I had rather have a position that is fortified by God's eternal truth, whose foundation rests upon the pillars from God's throne. No wonder that the cause sustained by human creeds is so cowardly, for the Christ they profess to love, is robbed of his crown and glory as a life giver, and another takes his place.

May God dispel the gloom of priestly rule, and give the captives liberty and truth.

Fr[illegible] W. S. Corey, Spavinaw, Benton County [illegible]

[illegible] have taken your paper nearly a year, but [illegible] not a member of the faith until about [illegible]e weeks ago. Through the influence of [illegible]ruth and exhortation of Br. J. H. May, [illegible]fe and myself were baptized in hope of [illegible] coming kingdom, and of sharing in its [illegible]

[illegible]e been delaying for some time, tempted [illegible]a, but at last resolved that inasmuch as [illegible] answer for myself I would act for my[illegible]nd I have seen more satisfaction and en[illegible]ent than ever before. I love to contem[illegible]ate upon heavenly things with the brethren. We have a good house of worship, and eighteen or twenty members, a small Sunday school, which will no doubt be a great benefit. Brethren, pray for us. We know the time is short, and are trying so to live that we can say, "come Lord Jesus, come quickly." We expect to receive our reward when Christ comes and not before; for the Psalmist tells us the "meek shall inherit the earth," "when the wicked are cut off." Our opposers tell us that the meek inherit the earth now, but surely the wicked inherit the most of it. Members of other churches call us "soul-sleepers," and do not want us in their houses; we pray for them, and hope they will do better.

I heard one old Baptist preacher say that the "Baptist church was the everlasting kingdom that would break in pieces all other kingdoms, and that soon."

Let us pray that we may be admitted into Christ's kingdom, is my prayer.

From W. C. Hicks, Brockway Centre, Mich.

Brethren, in my last I promised to give you some items of my labors since I came to this shore. When I arrived here, early in the spring, I went to work immediately with my dear Br. George Wright. It was under his earnest preaching that I received the truth, and, through it, brought to a knowledge of Jesus; when I did not confer with mortal man, but entered with him immediately into the gospel ministry to win souls to Christ. Shortly after, I removed to another part of the State, where I have been laboring for nearly two years; and now it seems like old times to be with him once more, shoulder to shoulder in the blessed cause. I had not been here long when we concluded, in the name of the Lord, to open meetings in Lexington. Br. Wright had been preaching for about nine months, on every Sunday evening in a hall some friends had hired for the purpose, and so the way was open for a rally on the powers of darkness. Our dear Br. Payton, of Almont, put in an appearance the second week, and with the blessing of God from the first to the last we labored together in harmony for six weeks. There were some blessed conversions in this meeting; it was blessed to hear them tell of the peace they had found in believing. Br. Wright baptised quite a number and brought a church of twenty-four members together; they have proceeded to build a chapel which, if they take hold of with a right good will, will be finished this fall. This effort has given our cause a permanency in Sanilac county which it never had before. From this place I went to Brockway Centre, where Br. Payton and myself are engaged in an effort. The Lord is abundantly blessing the meeting. In my next I will give you some particulars. The good Lord bless you all and keep you in love until he comes.

From D. O. Amos, Bero, Kan.

"Be kindly, affectionate one to another, with brotherly love."—Paul.

I feel unworthy to write to The Times as a teacher, feeling I should be taught by any of my brethren. I have been in the faith a little over two years, and spending part of that time in Iowa and Kansas with the dear brethren in like precious faith, of a soon coming Redeemer. My heart is filled with sorrow when I find there are some dissenters among the people, that will not claim the name of Advent church for a little difference in the church and the thousand years' millennium. Now, brethren, men are of different minds in the State as regards mortality. Will not all who are in the faith that they will be saved from death by a soon-coming Saviour, whether they claim the name of Adventist or church of God or Restorationist, will we not take each other by the hand and work together? There is a great work to do. Let us work in our faith while it is day. Soon, night cometh, when no, man can work; let brotherly love continue among all that are in the faith. Mark the signs in the heavens and earth. Do we not know, of a surety, that Christ is near—even at the door. The midnight cry is sounding: "Who will be ready to enter into the marriage supper of the Lamb?" Brethren, take heed! Were there not ten virgins that went out to meet the Bridegroom? The wise took oil in their vessels and were ready to enter in.

Who, then, is a faithful and wise servant whom his Lord shall find so doing when he comes. Then let us look for Him every moment, so that we will be ready to enter in at the marriage supper of the Lamb. Brethren, have your lamps trimmed and brightly burning. Let us talk often of our soon deliverance; may not any discord or dissensions arise among the people of like precious faith; may we keep firm in the faith once delivered. Keep an eye steady to that great lighthouse, which is Christ Jesus. He will land our frail bark on the banks of eternal deliverance. Let us not be slothful in business, but fervent in spirit; serving the Lord, rejoicing in hope, patient in tribulation, instant in prayer; distributing to the necessity of saints, given to hospitality.

We are poor out here and need help, and there is a great work to be done. Will the brethren East assist us? There is a good tent in the field, and Br. J. C. Smith is State Evangelist and we need help to carry on the good work. My prayer is that all will work together in brotherly love and in honor, preferring one another.

From A. S. Corey, Plowboy, Kas.

I have read with much satisfaction Br. Sanford's letter to the Adventists of Kansas, informing us of the organization of the conference, and the appointing of a State evangelist to visit the churches and inaugurate the proclamation of the coming of the Son of Man. To me this is heart cheering indeed. Seventeen years ago I came to this state from Worcester, Mass., being then a member of the Thomas st., Advent church in that city. I had no doubt that I would meet here brethren of like precious faith, and that Advent ministers had already or soon would occupy this far western field. But in this I was disappointed, having seen and heard only one Adventist preacher in this state. Two years ago Br. Himes sought us out, and made our hearts glad by a welcome visit.

Many times these long years of waiting and trial have I earnestly desired to hear proclaimed the faith I espoused in my boyhood, and to which now in later life I am very much attached.

Now our conference is organized and our missionary in the field, new duties and responsibilities meet us, and call for faithful and energetic action on the part of every Adventist in the state. As Br. Sanford very truly says, "every follower of our soon coming King ought to be a preacher." Let every believer stand up for Jesus. Sore trials will surely come, but stand up manfully for Jesus. Let the poisoned shafts of malice fly thick around, they will fall harmlessly at our feet. We should represent faithfully by word and deed the faith that is in us. To compromise with sin or error will result in spiritual death.

The report of the proceedings at Bero are very encouraging. Undoubtedly much good was accomplished. Now if a general meeting of Adventists could be held at some central point, easy of access, every heart would throb with a new impulse, and every tongue would be loosened to proclaim the glad tidings, "behold he cometh!"

Many of our people here are timid. They hesitate to stand out as an Adventist, for they stand *alone!* They dread the reproach which is sure to rest upon them, for the words of Jesus are true in their case, "the world has hated me, so it will hate you." It is not pleasant to be hated of men for our hope, and we wonder why it is. It seems strange to us. But think it not strange concerning the fiery trial which is to try you, as though some strange thing hath happened unto you, says the apostle. "Sin is rife and men's hearts are cold." We live in perilous times. The church is asleep and the last great day is stealing rapidly upon us.

From Wallie Catlin, Brodhead, Wis.

I would like to say to the brothers and sisters that love the blessed hope of the gospel, and are waiting for our Lord from heaven, that I am one that is looking for the same Jesus, and hope to gain the same things. I am young in the faith, yet I love the blessed promises and thank God for leading me out of the darkness into the light. With this hope in me, and by God's grace, I am trying to live for Jesus, and I find that it is good to serve God with all our hearts, for we get an hundred-fold more in this present life and in the world to come everlasting life. Let us be faithful over the few things, and, when He comes, he will make us ruler over many.

"Yes, Jesus is coming, for yet a little while, and He that shall come will come, and will not tarry." (Heb. 10:37.)

Although we are the gazing-stock of this world we are heirs with Jesus to the everlasting kingdom, which will be set up when He comes. The world looks on and wonders why we, as a people, talk so much about Jesus and his coming. I can tell them why. It is because we love Him and believe God's Word: "And unto them that look for Him shall he appear the second time without sin unto salvation." (Heb. 9:28.)

The testimony of the two angels on this subject is true, which also said: "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up to heaven." (Acts 1:11.) Then just as sure as those men of Galilee saw Him go up into heaven, he will come back to earth again; and as the clouds received Him out of their sight, the clouds will open and we shall see Him return. It will be the very same Jesus that was baptised of John; that healed the sick; that raised the dead, and comforted the afflicted; yes, the one that loved little children so well. Should we fear and tremble at the thought of His coming to judge the world? No; for ourselves we tremble not, but we tremble for those that are not in a saved condition. O, there is a work for the church to do besides getting herself ready. It is to try to get others to go along with us. Let us try to induce some, at least, to live for the future, and to love His appearing. We love His appearing because we love Him. He is our best friend, and through Him is the only hope of a future life. The thought of His coming soon gives us new courage to fight our way through, to finish our course and have laid up a crown of righteousness which the Lord, the righteous judge, will give at that day.

Then let us love His appearing and walk worthy, and do all we can for the cause and trust in his strength to deliver us from the wrath to come, and may the blessed hope cheer you all, even to the day when hope shall be changed to sight, and the curse removed and the earth filled with the glory of the Lord. O let us put our shoulders to the wheels of salvation and roll the car on until all have heard the truth.

From J. S. Lowrance, Centreville, Leon County, Texas.

Through the kindness of Br J. S. Lawyer, of Cobden, Ill., I enjoy the pleasure now of perusing, every week, a copy of that noble defender of the faith, The Advent Times. And as I see that many of the brethren write to you, I thought I would intrude upon you with a few lines, to let you know my circumstances and my wants. I have, for several years, been a member of the Christian church (commonly called Campbellites), and am now an ordained elder in that church, holding my membership at Dongola, Ill. I am convinced by reading The Times that I believed some things that are contrary to the Word of God, and did not believe many things that are revealed in His divine will. But thanks be to His name that we can have the privilege of learning "the way of the Lord more perfectly." I moved from Illinois last November and settled here in Texas; and, since coming to this country, I have never met with any of my brethren, or any of the Advent brethren. While I was in Illinois I sometimes tried, in my humble way, to preach to my fellow-creatures around me, and exhort them to prepare for the speedy coming of our Lord. But since I came here, and finding none of my brethren, I have not attempted it. And I do not wish to preach unless I can preach the "truth, the whole truth, and nothing but the truth." I presume that if I was to preach what I now believe, I would not be recognized by my brethren as preaching the truth. I have never had an opportunity of joining the Advent brethren, having never heard one of them preach. Now, what I want to know is this: Have I the right to preach what I now believe, without connecting myself with the Advent brethren? I wish to do all the good I can in the cause of my Master, but do not wish to make a wrong step. I came to Texas with scarcely means enough to commence work, and cannot realize anything from my crop until fall. I expect, then, to be able to assist you some in your noble work. I am very anxious to have some of your tracts to assist me in the study of the Bible, but have not the means now to send for them; but if you could indulge me to send a few by mail I will remunerate you in the fall. There is a great field of labor here for some good brother, and I would be glad if some one would come out here. I think there could soon be a congregation organized.

Note.—Many of our Advent preachers have come out from other denominations; having seen the light they walk by it. All such will feel a sympathy for the brother who penned the above lines, and we doubt not, could they speak personally to him, would say: Obey God, and He who promised to be with his disciples alway, will be with you to the end. If you feel that the commission of this last time has been given to you, "Fear God; give glory to Him for the hour of his judgment is come," go forth in the name and with the Spirit of the Master; proclaim it to a dying world. Let this be your one effort, to gather sheaves for the great harvest-day, and the Lord will take care of all the rest. Time is short; the Lord is at hand, and the cry comes from all quarters, "Come over and help us." May the Lord raise up and send forth laborers everywhere into his vineyard.—[Ed. Times.]

From A. R. Munson, Sterling, Whiteside Co., Ill.

I have been a subscriber and reader of The Times for more than six years. It has been a great comfort to me in affliction. It is my teacher and preacher, without it I could not understand my Bible so clearly. This is my first attempt to write a letter for its columns. I am so little gifted in the way of writing, but if it be only a "mite" like the widow's, may

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H. M. Wheeler, (by letter).—I am old and feeble, yet am doing a little as I can find opportunity. Wish there might be more done in this county, as there are many inquiring minds.

The following resolution was then introduced and adopted.

Inasmuch as certain parties are circulating a report to the effect that Dr. J. C. Bywater was unjustly dealt with and finally expelled from this conference upon charges that had been previously examined and adjusted or settled. Therefore we as a conference, deem it proper to say that Dr. J. C. Bywater was tried at Clayton, Sept. 24, 1870 upon ne charges, after being duly notified, and he refused to attend said trial, it was proceeded with, and the charges being fully sustained, we were compelled to withdraw fellowship from him.

It was then voted that we have a semi-annual conference about the middle of Octob[illegible] Also, that Br. O. D. Gibson act as our e[illegible]gelist the ensuing year, so that a[illegible] des[illegible] or new fields will know to whom [illegible]

O. D. GIBSON, Cor. Se[illegible]

From Gershom P. Mattson.

I wish to tell you a little of my experience, and the reason for my hope that the Lord will soon appear. I was taught all the traditions of the popular sects from my childhood. My father was an earnest Christian from my earliest recollection, and sought to provide all possible means of knowledge for his children.

I have been a member of the Congregationalist and Presbyterian orders for nineteen years, but when I heard the first Advent sermon in '43, it came with power, and demonstration of the Spirit, and the Bible was like a new book to me. The near coming of the Lord, and the earth inheritance has been a fixed truth with me ever since, and I now as fully believe in the sleep of the dead and destruction of the wicked. We have been over two years with a little band of Adventists in St. Johns, but being old and feeble, and more than four miles away, I can not meet with them often.

From Cynthia Benjamin, Clyde, Wayne Co., N. Y.

I am greatly desirous for the prosperity of the paper, and trust that it will thrive until our great Master shall appear; and the time hasteth greatly.

O yes, we are almost there, for now over the hill tops comes plainly the gleam of the morning; how the worn spirit expands, and the dim eye lights up, as we think of seeing home and friends ere long, and I am strong in the belief that I shall be among the number that shall not sleep, but shall put on immortality in a moment. In fact, I believe the Lord hath revealed this much unto me. Now may the Lord strengthen our hearts and our hands, and may we be like the faithful servant he tells of in his Word, watching; every thing in a state of complete preparation. How glorious is our hope. Well may we toil, and suffer persecution, for I reckon "that the sorrows of this present time are not worthy to be compared with the glory that shall be revealed."

From E. S. Burrill, Ashland, Mich.

Have received the tracts and distributed them all. They are doing much good. The truth will prevail in time. Let us all so let our light shine that others may be influenced by our good works to seek for the truth. Let us seek to possess true religion, as well as profess it. Be patient always in well doing, seeking for glory, honor, and immortality. God has promised if we seek we shall find, if we ask we shall receive.

Dear brethren, let us hold fast to our profession, and all will be well when Jesus comes. O that we may be found among the faithful that have part in the first resurrection, on whom the second hath hath no power.

It has only been about one year since I experienced this blessed truth, and to-day I am firm and steadfast. I am a young man of but twenty-three, and have spent most of my past life in the follies of youth, but now rejoicing in the blessed hope of a soon coming Savior to redeem fallen man. Let us be faithful and never forget the duties we owe to our Redeemer.

From Philo Hitchcock.

Within the past few months, I have had occasion to employ a Methodist local preacher, to fill some of my regular appointments, who is by the way, seeking light upon God's Word, and as a preacher will compare favorably with many who have "passed" into a higher sphere of ministerial labor. But he is minus that bigoted, intolerant spirit that characterizes many whose disposition savors more of popery than of Christianity, and who say they are Jews and are not. And he also possesses some of the spirit that calls no man master but Christ.

Well, they have just held a quarterly conference, and have passed a resolution that "no local preacher within the bounds of said conference shall preach or fill appointments for the Adventists." Well, they must have a sandy foundation to be so afraid of their cause as that. I had rather have a position that is fortified by God's eternal truth, whose foundation rests upon the pillars from God's throne. No wonder that the cause sustained by human creeds is so cowardly, for the Christ they profess to love, is robbed of his crown and glory as a life giver, and another takes his place.

May God dispel the gloom of priestly rule, and give the captives liberty and truth.

Fr[illegible] W. S. Covey, Spavinaw, Benton County A[illegible]

[illegible] have taken your paper nearly a year, but [illegible] not a member of the faith until about [illegible] weeks ago. Through the influence of [illegible] truth and exhortation of Br. J. H. May, [illegible] and myself were baptized in hope of [illegible] coming kingdom, and of sharing in its [illegible]

[illegible] been delaying for some time, tempted [illegible], but at last resolved that inasmuch as [illegible] answer for myself I would act for my[illegible] I have seen more satisfaction and con[illegible] than ever before. I love to contem[illegible]ate upon heavenly things with the brethren. We have a good house of worship, and eighteen or twenty members, a small Sunday school, which will no doubt be a great benefit. Brethren, pray for us. We know the time is short, and are trying so to live that we can say, "come Lord Jesus, come quickly." We expect to receive our reward when Christ comes and not before; for the Psalmist tells us the "meek shall inherit the earth," "when the wicked are cut off." Our opposers tell us that the meek inherit the earth now, but surely the wicked inherit the most of it. Members of other churches call us "soul-sleepers," and do not want us in their houses; we pray for them, and hope they will do better.

I heard one old Baptist preacher say that the "Baptist church was the everlasting kingdom that would break in pieces all other kingdoms, and that soon."

Let us pray that we may be admitted into Christ's kingdom, is my prayer.

From W. C. Hicks, Brockway Centre, Mich.

Brethren, in my last I promised to give you some items of my labors since I came to this shore. When I arrived here, early in the spring, I went to work immediately with my dear Br. George Wright. It was under his earnest preaching that I received the truth, and, through it, brought to a knowledge of Jesus; when I did not confer with mortal man, but entered with him immediately into the gospel ministry to win souls to Christ. Shortly after, I removed to another part of the State, where I have been laboring for nearly two years; and now it seems like old times to be with him once more, shoulder to shoulder in the blessed cause. I had not been here long when we concluded, in the name of the Lord, to open meetings in Lexington. Br. Wright had been preaching for about nine months, on every Sunday evening in a hall some friends had hired for the purpose, and so the way was open for a rally on the powers of darkness. Our dear Br. Payton, of Almont, put in an appearance the second week, and with the blessing of God from the first to the last we labored together in harmony for six weeks. There were some blessed conversions in this meeting; it was blessed to hear them tell of the peace they had found in believing. Br. Wright baptised quite a number and brought a church of twenty-four members together; they have proceeded to build a chapel which, if they take hold of with a right good will, will be finished this fall. This effort has given our cause a permanency in Sanilac county which it never had before. From this place I went to Brockway Centre, where Br. Payton and myself are engaged in an effort. The Lord is abundantly blessing the meeting. In my next I will give you some particulars. The good Lord bless you all and keep you in love until he comes.

From D. O. Amos, Bero, Kan.

"Be kindly, affectionate one to another, with brotherly love."—PAUL.

I feel unworthy to write to THE TIMES as a teacher, feeling I should be taught by any of my brethren. I have been in the faith a little over two years, and spending part of that time in Iowa and Kansas with the dear brethren in like precious faith, of a soon coming Redeemer. My heart is filled with sorrow when I find there are some dissenters among the people, that will not claim the name of Advent church for a little difference in the church and the thousand years' millennium. Now, brethren, men are of different minds in the State as regards mortality. Will not all who are in the faith that they will be saved from death by a soon-coming Saviour, whether they claim the name of Adventist or church of God or Restorationist, will we not take each other by the hand and work together? There is a great work to do. Let us work in our faith while it is day. Soon, night cometh, when no man can work; let brotherly love continue among all that are in the faith. Mark the signs in the heavens and earth. Do we not know, of a surety, that Christ is near—even at the door. The midnight cry is sounding: "Who will be ready to enter into the marriage supper of the Lamb?" Brethren, take heed! Were there not ten virgins that went out to meet the Bridegroom? The wise took oil in their vessels and were ready to enter in.

Who, then, is a faithful and wise servant whom his Lord shall find so doing when he comes. Then let us look for Him every moment, so that we will be ready to enter in at the marriage supper of the Lamb. Brethren, have your lamps trimmed and brightly burning. Let us talk often of our soon deliverance; may not any discord or discussions arise among the people of like precious faith; may we keep firm in the faith once delivered. Keep an eye steady to that great lighthouse, which is Christ Jesus. He will land our frail bark on the banks of eternal deliverance. Let us not be slothful in business, but fervent in spirit; serving the Lord, rejoicing in hope, patient in tribulation, instant in prayer; distributing to the necessity of saints, given to hospitality.

We are poor out here and need help, and there is a great work to be done. Will the brethren East assist us? There is a good tent in the field, and Br. J. C. Smith is State Evangelist and we need help to carry on the good work. My prayer is that all will work together in brotherly love and in honor, preferring one another.

From A. S. Covey, Plowboy, Kas.

I have read with much satisfaction Br. Sanford's letter to the Adventists of Kansas, informing us of the organization of the conference, and the appointing of a State evangelist to visit the churches and inaugurate the proclamation of the coming of the Son of Man. To me this is heart cheering indeed. Seventeen years ago I came to this state from Worcester, Mass., being then a member of the Thomas st., Advent church in that city. I had no doubt that I would meet here brethren of like precious faith, and that Advent ministers had already or soon would occupy this far western field. But in this I was disappointed, having seen and heard only one Adventist preacher in this state. Two years ago Br. Himes sought us out, and made our hearts glad by a welcome visit.

Many times these long years of waiting and trial have I earnestly desired to hear proclaimed the faith I espoused in my boyhood, and to which now in later life I am very much attached.

Now our conference is organized and our missionary in the field, new duties and responsibilities meet us, and call for faithful and energetic action on the part of every Adventist in the state. As Br. Sanford very truly says, "every follower of our soon coming King ought to be a preacher." Let every believer stand up for Jesus. Sore trials will surely come, but stand up manfully for Jesus. Let the poisoned shafts of malice fly thick around, they will fall harmlessly at our feet. We should represent faithfully by word and deed the faith that is in us. To compromise with sin or error will result in spiritual death.

The report of the proceedings at Bero are very encouraging. Undoubtedly much good was accomplished. Now if a general meeting of Adventists could be held at some central point, easy of access, every heart would throb with a new impulse, and every tongue would be loosened to proclaim the glad tidings, "behold he cometh!"

Many of our people here are timid. They hesitate to stand out as an Adventist, for they stand *alone!* They dread the reproach which is sure to rest upon them, for the words of Jesus are true in their case, "the world has hated me, so it will hate you." It is not pleasant to be hated of men for our hope, and we wonder why it is. It seems strange to us. But think it not strange concerning the fiery trial which is to try you, as though some strange thing hath happened unto you, says the apostle. "Sin is rife and men's hearts are cold." We live in perilous times. The church is asleep and the last great day is stealing rapidly upon us.

From Wallis Catlin, Brodhead, Wis.

I would like to say to the brothers and sisters that love the blessed hope of the gospel, and are waiting for our Lord from heaven, that I am one that is looking for the same Jesus, and hope to gain the same things. I am young in the faith, yet I love the blessed promises and thank God for leading me out of the darkness into the light. With this hope in me, and by God's grace, I am trying to live for Jesus, and I find that it is good to serve God with all our hearts, for we get an hundred-fold more in this present life and in the world to come everlasting life. Let us be faithful over the few things, and, when He comes, he will make us ruler over many.

"Yes, Jesus is coming, for yet a little while, and He that shall come will come, and will not tarry." (Heb. 10:37.)

Although we are the gazing-stock of this world we are heirs with Jesus to the everlasting kingdom, which will be set up when He comes. The world looks on and wonders why we, as a people, talk so much about Jesus and his coming. I can tell them why. It is because we love Him and believe God's Word: "And unto them that look for Him shall he appear the second time without sin unto salvation." (Heb. 9:28.)

The testimony of the two angels on this subject is true, which also said: "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up to heaven." (Acts 1:11.) Then just as sure as those men of Galilee saw Him go up into heaven, he will come back to earth again; and as the clouds received Him out of their sight, the clouds will open and we shall see Him return. It will be the very same Jesus that was baptized of John; that healed the sick; that raised the dead, and comforted the afflicted; yes, the one that loved little children so well. Should we fear and tremble at the thought of His coming to judge the world? No; for ourselves we tremble not, but we tremble for those that are not in a saved condition. O, there is a work for the church to do besides getting herself ready. It is to try to get others to go along with us. Let us try to induce some, at least, to live for the future, and to love His appearing. We love His appearing because we love Him He is our best friend, and through Him is the only hope of a future life. The thought of His coming soon gives us new courage to fight our way through, to finish our course and have laid up a crown of righteousness which the Lord, the righteous judge, will give at that day.

Then let us love His appearing and walk worthy, and do all we can for the cause and trust in his strength to deliver us from the wrath to come, and may the blessed hope cheer you all, even to the day when hope shall be changed to sight, and the curse removed and the earth filled with the glory of the Lord. O let us put our shoulders to the wheels of salvation and roll the car on until all have heard the truth.

From J. S. Lowrance, Centreville, Leon County, Texas.

Through the kindness of Br J. S. Lawyer, of Cobden, Ill., I enjoy the pleasure now of perusing, every week, a copy of that noble defender of the faith, THE ADVENT TIMES. And as I see that many of the brethren write to you, I thought I would intrude upon you with a few lines, to let you know my circumstances and my wants. I have, for several years, been a member of the Christian church (commonly called Campbellites), and am now an ordained elder in that church, holding my membership at Dongola, Ill. I am convinced by reading THE TIMES that I believed some things that are contrary to the Word of God, and did not believe many things that are revealed in His divine will. But thanks be to His name that we can have the privilege of learning "the way of the Lord more perfectly." I moved from Illinois last November and settled here in Texas; and, since coming to this country, I have never met with any of my brethren, or any of the Advent brethren. While I was in Illinois I sometimes tried, in my humble way, to preach to my fellow-creatures around me, and exhort them to prepare for the speedy coming of our Lord. But since I came here, and finding none of my brethren, I have not attempted it. And I do not wish to preach unless I can preach the "truth, the whole truth, and nothing but the truth." I presume that if I was to preach what I now believe, I would not be recognized by my brethren as preaching the truth. I have never had an opportunity of joining the Advent brethren, having never heard one of them preach. Now, what I want to know is this: Have I the right to preach what I now believe, without connecting myself with the Advent brethren? I wish to do all the good I can in the cause of my Master, but do not wish to make a wrong step. I came to Texas with scarcely means enough to commence work, and cannot realize anything from my crop until fall. I expect, then, to be able to assist you some in your noble work. I am very anxious to have some of your tracts to assist me in the study of the Bible, but have not the means now to send for them; but if you could indulge me to send a few by mail I will remunerate you in the fall. There is a great field of labor here for some good brother, and I would be glad if some one would come out here. I think there could soon be a congregation organized.

NOTE.—Many of our Advent preachers have come out from other denominations; having seen the light they walk by it. All such will feel a sympathy for the brother who penned the above lines, and we doubt not, could they speak personally to him, would say: Obey God, and He who promised to be with his disciples alway, will be with you to the end. If you feel that the commission of this last time has been given to you, "Fear God; give glory to Him for the hour of his judgment is come," go forth in the name and with the Spirit of the Master; proclaim it to a dying world. Let this be your one effort, to gather sheaves for the great harvest-day, and the Lord will take care of all the rest. Time is short; the Lord is at hand, and the cry comes from all quarters, "Come over and help us." May the Lord raise up and send forth laborers everywhere into his vineyard.—[ED. TIMES.]

From A. R. Munson, Sterling, Whiteside Co., Ill.

I have been a subscriber and reader of THE TIMES for more than six years. It has been a great comfort to me in affliction. It is my teacher and preacher, without it I could not understand my Bible so clearly. This is my first attempt to write a letter for its columns. I am so little gifted in the way of writing, but if it be only a "mite" like the widow's, may the blessed Master say, "she hath done what she could."

I learn by a late issue of THE TIMES that Wm. Sheldon has lost a son. How my heart responds to the tribute paid. Their hearts and home are not the only ones made desolate. We too lost an only son, the sun-light and joy of our home; a[illegible] Rachael, the mothers weep for the[illegible]sing to be comforted beca[illegible]

I went o[illegible] [illegible]ork City just six weeks ago, [illegible]eat a[illegible] [illegible]alth and rest from domestic ca[illegible], hoping much from the change. But when [illegible]d been there a week my boy was taken [illegible]nd in less than a week died. So far from husband and home. What a sad termination for all my bright anticipations. I looked for joy, and "lo, sorrow cometh." What a long sad journey homeward. More than a thousand miles with my baby. But for prayer to God for strength, I must have fallen beneath the blow.

The first night after he died I turned to the Bible for comfort and opened to the 88th Psalm, "O Lord God of my salvation, I have cried day and night before thee." It seemed so appropriate. For Oh, I did plead with God to spare my darling, that I might take him home alive, but my prayer was unanswered. Surely it could not have been for want of faith, for I believe God is omnipotent; it may be I merited the chastisement.

Will some of the dear believers write me some comforting words through THE TIMES. I am as it were shut out from all the world, and audible words of consolation are all silent to me. But O, when the blessed Lord shall come, I shall no longer sit in silence, and in tears mourning for the loved ones sleeping in death's icy arms. Do any of the brethren and sisters ever think how hard it must be for those who are wanting the sense of hearing, but in that great day the deaf shall hear, the dumb shall speak and the lame walk.

I am doing what I can to make ready. I want my lamp trimmed and burning. There is no Adventist church here, and no person to my knowledge, who believes in the doctrine. I have done what I could to introduce THE TIMES, lending to those who would read them, hoping indeed some good seed might be sown, even if it does not spring up until after many days.

This is a place of five or six thousand inhabitants, and I think would afford a large missionary field. I have a dear, kind husband, but, alas, he is one of the careless ones. Who will volunteer their prayers, that he [illegible]y be brought under the banner of light, [illegible] two bright little girls, respectively ten [illegible] six years. We had a dear little girl die [illegible] years ago. It was at that time a friend ([illegible] does not live here now) introduced to [illegible] THE TIMES—then the "Voice of the West." She taught me many things of which I was in the dark, and I shall always bless her as being the first to give me light. She is the wife of an Episcopal bishop, and is acquainted with several persons who are or have been connected with THE TIMES.

In conclusion I would beg an interest in your prayers.

From O. D. Gibson.

I noticed an article in our paper of May 20th, headed "To the age," in which reference is undoubtedly had to an article I wrote not long ago, on the words of Jesus to Martha, Jno. 11:26. The writer asks if the expression "never die" in this text might not as well, from the Greek, read "forever die," making Jesus affirm the believer to remain dead only for a season, and then to rise. Now, I do not know what the Greek will allow in the case, but that change in my mind has two serious objections to encounter. First, the living again, or rising after a season, is thereby asserted of believers only, and is predicated on their believing in Him: thus negatively asserting that those who do not believe in Him will never be raised, which would conflict with the plain and positive assertion of Christ in Jno. 5:29, where *all*, even those "who have done evil, shall come forth" from their graves. Again, it seemingly destroys the force of the contrasted condition of believers which he is evidently giving. One is in the 25th, the other in the 26th verse. The first is a believer *dead*, but going to *live*. The other is *alive*, and never going to *die*. Now, the Saviour could not use the words, "dead" and "die" in two senses, when speaking of the same class. It must be the same event, only to the one it had happened, while to the other it was not to happen. Notice, in verse 25, "Here is a believer *dead*, but going to *live*." Now it will not do to say this is spiritual death, for then we destroy his being a believer, [illegible] a spiritually dead believer would be as great a contradiction as "the death that never dies," which we sometimes hear about; hence, it must be a believer literally *dead* and going to literally *live* again, for Jesus had just declared, "I am the resurrection." But why is this dead believer going to live? This, Christ answers more fully in Jno. 6:39: "And this is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." We see, then, the *why* in the case is they are in an enemy's prison and power, but the Father has given them to me and wills that I should not lose them; therefore, I will redeem them from death and ransom them from the power of the grave "in the last day," that they may have everlasting life and not perish. Now, read verse 26th: "Here are some who are not dead, but alive, hence will not have to be made alive." But what is wanting in their case? Simply a change of condition so as to never die, which will be mortality putting on immortality. Here they are a little lower than the angels; then they will be equal unto the angels to die no more, and are the children of God, being the children of the resurrection or its equivalent—a change from corruption to incorruption. So, then, the *point* from which, or beyond which, the living believer "shall never die" is not *any point* along the course of time, but is *that point* when, and where, the dead believer re lives, which Jesus said was at "the last day."

One great truth should always be borne in mind, which is, that life is the great boon of reward; hence, will never be received until the time of reward or rewarding comes, therefore all expressions such as "never die," "never see death," "not die," "live forever," "eternal life," "everlasting life," etc., all refer to that state beyond the day of rewards, when the last enemy shall be destroyed and there shall be no more death. With this view all is clear and harmonious, and harmony is what I love to see.

THE Christian's fellowship with God is rather a habit than a rapture. He is a pilgrim, who has the habit of looking forward to the light before him; he has the habit of not looking back; he has the habit of walking steadily in the way, whatever be the weather, and whatever the road. These are his habits; and the Lord of the way is his Guide, Protector, Friend, and Felicity.—*Cecil.*

Our Young Folks.

The Little Ones.

A row of little faces by the bed,
A row of little hands upon the spread,
A row of little roguish eyes all closed,
A row of little naked feet exposed.

A gentle mother leads them in their praise,
Teaching their feet to tread in heavenly ways,
And takes this lull in childhood's tiny tide,
The little errors of the day to chide.

No lovelier sight this side of heaven is seen,
And angels hover o'er the group serene;
Instead of odor in a censer swung,
There floats a fragrance of an infant's tongue.

Then tumbling headlong into waiting beds,
Beneath the sheets they hide their timid heads,
Till slumber steals away their idle fears,
And like a peeping bud each face appears.

"Booful."

A gentleman went to see a poor family pinched by poverty. He sent them wood and food, and, what was as good, he showed them his pleasant face.

"This is booful! this is booful!" cried the little boy, warming his cold hands by the stove, which for many days had been as cold as all out doors.

"Are you a man's comed from God?" asked the child, looking up to the gentleman.

"Yes," said he; "God sent me."

"And when you go back, tell him I's glad—I's so glad. Tell him, thank him, ever so many times." The child stood some time with as shining a face as you ever saw.

"Now I's warm, I think of Pete and Lizzie. Maybe I's take them some of my wood God guv us."

"Maybe not," cried his father gruffly.

"Daddy," said the child, struggling to tell his feelings, "Daddy, God give, I give. God good; I be like him. So!"

The child had been a few times to a missionary Sunday School, and there a few little seeds of divine truth dropped into his heart. Nothing, it would seem, favored their growth; yet they sprang up, and the first chance he had he showed the grateful and sympathizing spirit of God's little ones.

The gentleman hunted up Pete and Lizzie, and they, too, had a basket of wood.

I wonder if we, according to our light, are up to this little child?—*Child's Paper.*

Sorry is not Enough.

"Allen! Where is Allen?"

A moment ago he was playing with his little cart in the yard, hauling dirt to the currant-bushes. I cannot tell how many cartfulls he carried. He was busy as a little man. But Allen was gone. There is his cart.

"Allen! Allen!"

"I's here!" at last said a small voice from the back parlor.

"What are you there for?" asked his mother, opening the door and looking in.

Allen did not answer at first. He was standing in the corner with a pretty sober look on.

"Come out to your little cart," said his mother. "It's waiting for another run."

"I'se not been here long 'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punish my own self. I picked some green currants, and they went into my mouth," said Allen.

"Oh! when mother told you not to! Green currants will make my little boy sick," said his mother in a sorry tone.

"You needn't punish me," said Allen; "I punish me my own self."

His mother often put him in the back parlor alone when he had been a naughty boy, and you see he took the same way with himself.

"Are you not sorry for disobeying mother?" she asked Allen.

"I sorry; but sorry is not 'nuff. I punish me. I stay here a good while and have thinks.

Have You Done Anything For Christ?

A lady was teaching a class of ten bright boys in the Sabbath school. They were attentive and thoughtful, but none were Christians. The lesson was, "Showing our love for Christ."

At its close the teacher asked her scholars, one by one, if they had done one single thing for Christ during the week. As she questioned each, some answered sadly, "No," and others shook their heads in silence.

"Not one deed for Christ!" said the teacher, and she looked sadly at the solemn, earnest faces.

A thoughtful boy of thirteen at her side sat a while in silence. Perhaps he was thinking, "I wonder whether any one really loves Christ, if any one tries to please him?" Suddenly he turned his expressive eyes upon his teacher and said, respectively but earnestly, "Miss M——, have you done anything for Christ?" The question was unexpected. Emotion crimsoned her cheek and brought tears to her eyes. At length she controlled herself and said, in broken accents:

"I hope so, John, but I know I have not done what I ought or might have done for him."

That question followed the teacher home. In her closet, upon her bed, she saw that inquiring gaze, and heard that earnest question, "Have you done anything for Jesus?" It seemed as if Christ himself had asked her, "What have you done for me?"

Each day a voice repeated the question, and each Sabbath, as she came before her class an echo came, "What have you done this week for Christ?"

Earnestly, prayerfully, did she strive to heed the warning. More closely did she cling to the Savior, and more faithfully labor to show those dear ones the way. Her prayerful labors were blessed: and now, teacher and pupils rejoice together in a Savior's love.

Teacher, what have you done for Christ to-day?—*Morning Star.*

A Night in a Station-House.

It was a forlorn sight.

A drunken father, blear-eyed and bloated, to whose hand a child of five years old clung with a tenacious grasp.

"What's this man brought in for?" asked the Chief of Police.

"Disorderly conduct, throwing stones at people, cursing and swearing."

"Very well; put him into the cell. But stop; there's the child!"

The little fellow was an exceptionally beautiful boy. He had grave blue eyes, so large, and so pitiful that their glance appealed to the Chief's stout heart. His complexion, where it was not discolored by dirt and tears, was the finest and fairest. His lips were like cherries. His yellow hair curled thickly over a noble shaped head.

"That man has seen better days," said the Chief to himself. "Come bub, your father must go in the cell. We'll find a place for you somewhere."

"No, no sir; oh, no!" cried the boy in a terrified voice. "I go with papa. Oh! please don't take me from my papa."

"But, child you must. See here, Colbert, you must take the child away."

Easier said than done. The little fellow caught his father's hands, clung to his body, which staggered at his touch, all the time screaming, in heart-breaking tones, that he must, he would go with papa. "L' 'm alone," said the man at last, seeming to come out of his stupor for a moment. Don' you see—he's got nobody but me? L' 'm alone.

I can't allow the child to go into the cell, said the Chief, "but I can't bear to hear his cries. I suppose there's nothing else to do. He must go. Put them in together, Colbert."

So they were put in together in the dark, stifling den, and the door was shut. The little fellow cuddled himself against the half insensible form and laid his head upon his father's bosom. So they slept together.

The faint light looked in through the grimy bars when, on the following morning, the father awoke and bestirred himself. Of course, as is usually the case, he wondered where he was and how he came there. The last thing he remembered, he had gone into a saloon alone and drank a few glasses, and then recollection ceased. Where was his hat? where was his coat? And looking round, he cried out in agony:

"God of heaven, there's little Benny!"

Yes; there was little Benny, the pure, fair child, the idol of a broken-hearted mother. There was little Benny and he had spent the night in this hole.

The man fairly beat his breast as he looked down on that bright, curly head.

"Husband and child both," he muttered bitterly. "Too bad, too bad."

At that moment, the blue eyes of the boy opened. He raised himself in wonder but as he met his father's gaze he smiled like an angel.

"The bad man would put you in here, papa, but I wouldn't let him take me. You didn't know anything, papa, when I found you in the street. You lost your hat—I guess the wind took it—and the boys were all laughing. You *was* sick; wasn't you, papa? And when the bad man took you off I came, too. Now, let's go home and tell mamma all about it. Let's tell her we was stoled," and the dear, unconscious little fellow laughed merrily over the brilliant idea.

But that father! God help him! His heart was touched as it never was before. He could not speak—he could scarcely think. What was the mother suffering that moment? And this awful sin that had led him into its toils—it never had looked as it looked to him now, within the unsightly cell, the faint light lying on the curls of his innocent boy.

And when they went out, there stood the mother who, half distracted, had been wandering and searching all night. Oh! what a sight for her gentle, loving eyes! With a wild cry she fell upon the neck of the child, and drawing him away, sunk to the floor with him, sobbing as if her heart would break.

Think of the bitter anguish so many good and gentle women are called to endure, and then look in the face of the *respectable* rumseller and call him a gentleman if you can.—*Selected.*

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, [illegible] Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon Post-paid, [illegible].

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

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THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1878, 128 Pages. For sale at this Office. Price 30 cents.

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 15 cents.

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Advent Christian Times.

CHICAGO, TUESDAY, July 1, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

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☞ Address articles intended for publication in THE TIMES to Eld L. C. Collins, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

Business Department.

THE first edition of "Modern Spiritism," by C. C. Marston, is exhausted, and the second edition is printed and ready for delivery. The better class of work and consequent increase of cost in its preparation has necessitated a slight increase of price—from 12 to 15 cents post paid.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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To Correspondents.

A. CUSHING.—Where is David Young's address.
MRS. A. BILLINGS.—Your paper was stopped by your post master. Have put your name on the list again.

Job Work.

We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note-Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

Notices.

Notice.—Postponed.

To avoid interference with other meetings, the Conference at Jeffersonville, will be postponed until Thursday the 3d of July, at which we hope to have a good attendance. N. FIELD.

Book Notices, Etc.

The July number of the PHRENOLOGICAL JOURNAL opens volume 57—certainly a venerable magazine—in a most creditable manner. Readers must find the following among the specially interesting papers, which impart a high value to the number. Salmon P. Chase, with portrait; The Problem of Government, which every politian should read carefully; Sketches from daily Life, illustrated; Creating an Atmosphere; Genius and talent: How to use Phrenology, illustrated; How I gained it; The Shaker problem, a defence; James L. Orr, with portrait; Integrity; Where will you Summer; Compulsory Attendance, a powerful discussion of the educative question. Address S. R. Wells, 389 Broadway, N. Y.

The Great South series of magnificently illustrated articles begins in SCRIBNER'S for July. In the first paper entitled The New Route to the Gulf, Mr. Ed. King gives us graphic descriptions of the movement of the army of emigrants into the great South-west land, and the romantic border life—past and present—of that strange but now rapidly modernizing country. An entertaining illustrated paper on Low Life in Berlin follows this. One of the most interesting magazine articles of the day is Rev. J. A. Reed's defence of Lincoln from the attacks of certain late biographers. Another noteworthy article in this number is Dr. Newell's singular autobiographic paper entitled Recollections of a Restored Lunatic. There are, besides the continuation of Arthur Bonnicastle (in which is chronicled the death of Old Jenks), stories by Adeline Trafton and Mrs. Osgood; a bright little article on Children's Magazines; a remarkable paper by An Orthodox Minister on The Liberty of Protestantism, and poetry by MacDonald, G. P. Lathrop, B. F. Taylor, Miss Annan and others.

In Topics of the Time, Dr. Holland discusses American Morals, Skilled Domestic Service, and Summer Play. In The Old Cabinet we find The Stove that makes its own Twilight, Within and Without, Ideal and Real, Song of a Heathen—sojourning in Galilee, A. D. 32. The book reviews are more than usually full and readable, and the other departments have their customary interest. Bret Harte's new story will begin in the August number.

The SCIENCE OF HEALTH for July is the first of its second year. It is a most practical and useful magazine, devoted to the best interests of the people. This would be a new world of ours, in its conditions, if the avoidable causes of diseases were understood by others as they must be by the readers of this magazine. The July number contains; The Physical needs of a Baby, Are you Cat Footed? Rules for Bathing; Constipation and its Cure; Science and Temperature; How to make lean folks Fat; Graham bread; How to cook Green Peas, New and Old Potatoes, Squashes, Apples, etc; Diseased Liver; Three Theories of Disease; Woman's Dress; with the usual Talks and Answers, making a most valuable number. Address S. R. Wells, 389 Broadway, N. Y.

Obituary.

GRAHAM.—Died, Friday, June 6th, at her residence in Flint, Mich., of cancerous tumor, Mrs. Sophronia Graham. Funeral, Sunday, June 8th.

She looked for the coming of Jesus to bring life and immortality to those that are his. The writer addressed the friends and mourners from these words: "There will be no more death."

Her sickness was long and painful, and all felt that death in her case, was a release and rest. Her last desire seemed to be for all her children, that they might prepare for the coming of Christ, that they may be an unbroken family in the kingdom.

> "When shall the ransomed victors be
> Enrobed in immortality?"
> "When Jesus comes."

J. M. SNOOK.

TOOKER.—Died, Sunday, June 15th, at his home in Ypsilanti, Mich., of consumption, Hiram B. Tooker, after a painful illness of several months. Aged 71 years and 6 months.

He came to Ypsilanta about 27 years ago, and has been a lover of the blessed hope, and looking for Jesus since '42 and '43. But death has stepped between and taken him captive. However, his wife sorrows not as those who have no hope, for Jesus will soon come and destroy the captor and release the captive.

Words of comfort by the writer, at his late residence June 17th, from 2 Sam. 14:14. J. M. SNOOK.

Advent Herald, and Crisis please copy.

MACON.—Died in St. Louis, Mo., June, 1873, Elder Napoleon Macon. Aged 60 years.

He was a freedman, pastor of the Advent church in Lowell, a talented and good man. He embraced the Advent faith some years ago, and was one of the fruits of the St. Louis mission among the freedmen. He continued faithful to the end, and died in peace. His death was caused by a fall of earth from an embankment, which mortally crushed him. Dear saint, his memory will be precious to those of us who knew him.

J. V. HIMES.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
J. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Creston, July 6, 2 p. m. S. B. MABEY.

Rochelle, 3 p. m., and perhaps evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

As I expect to visit Minnesota, I would say to those on my route, if any wish me to stop over with them, and will write me, I will try to arrange so to do. My route will be from Mendota to Dubuque, thence to Cedar Falls, and thence north to St. Paul. Shall start, D. V., July 4.
L. F. COLE.

Oneida, Knox Co., Ill.

Grove meeting on the 4th of July, four miles south of Ionia, on the Galesburg road, in Henderson Grove, near Br. Jonas Smith's, commencing at 10½ a. m., and holding over Sunday. Br. William McCullock is expected to be with us to preach the Word.

The Q. M. of the Neponset District is hereby called to meet at this meeting, hence we earnestly request all the churches in this district to send their representatives. Come in the name of the Lord, brethren, and let us have the best of all our quarterlies yet. L. F. COLE, Sec'y.

P. S.—The brethren have thought best not to have the tent at the above meeting. L. F. C.

The Northern Illinois A. C. Conference will hold its annual session during the campmeeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment bound world the good news of our soon coming King.

Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau Co., Ill. N. W. SPENCER, Prest.
C. C. MARSTON, Sec'y.

The camp meeting of the Northern Illinois Conference will be held at Wyanet, Bureau Co., commencing August 20, and continuing over two Sabbaths.

Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R.R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if desired, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.
In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Religious services will be held in the Afton Center Chapel, on the 4th of July, at 10:30 a. m., and 2 p. m. Several ministers from abroad have signified their intention to be present. We invite all who can to meet with us and enjoy a season of social converse and worship. Let all who can, bring provisions, so we can have dinner without leaving the church. Those who come by rail to DeKalb or Waterman Station, if they will write me I will see that they are brought out. We prefer to have them come the day before the 4th.
By order of Committee,
H. G. McCULLOCK.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 3½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marietta, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

There will be a monthly meeting of the Advent Christian Church at Graham S. H., in Fairgrove, Tuscola Co., commencing Saturday, July 12, at 3 p. m., and holding over Sunday. The church at Almer are cordially invited to to attend.
Preaching, 3 and 7:30 p. m.; and Sunday at 10 a. m., 3 and 7:30 p. m. E. H. DURAND.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Cheseburg, May 17, and every four weeks until further notice. JOB BROWN.

The tent meeting at Arcadia is adjourned until July 3, for reasons which will be satisfactory to those interested when we see them as above appointed. P. W. HOUGH.

The Advent people in Exeter, will hold a grove meeting the 4th of July, continuing over Sunday. Meeting will begin on Friday morning, at half past 10 o'clock. Come brethren from all this region, and let us have a feast.
STEPHEN SCOTT.
WM. FULTON.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

Tent meetings at Montivedio, Chippewa county. We expect to pitch the State tent at the above place so as to commence meetings on the evening of July 4, and continue as long as the interest demands. This is a new field, and we want the aid and the prayers of all who love the truth. GEO. W. MILLER.

IOWA.

Warsaw, third Saturday in each month in the evening.
Chester, S. H. Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

The fourth Q. M. will be held (D.V.) with the church at Iron Hill, commencing July 11 and holding over the following Sunday. There will be business of ESPECIAL interest transacted at this meeting, and very important to every member; therefore let each church be represented.

Come, brethren and sisters, come and work for the salvation of perishing souls, and also deepen the work of grace in your own hearts. Do not look over this notice with idle interest. Come all that can; let us have a general rally.
W. R. CHANDLER, Sec'y.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

Greeley, Odel S. H., July 4.
Elk Creek, " 5, 6.
Fishel Hill, " 7.
Bear Creek, " 8, 9.
Lodomillo No. 1 S. H.," 10 and over the following Sunday. J. RIDLEY.

There will be a basket meeting on the 4th of July, at the grove, near Br. R. L. Clark's, two miles east of Brooklyn, and on the main road to Victor, Iowa.

We design to hold this meeting over the following Sunday. Will all the friends far and near come and aid us in this new field?
S. K. GIBSON.

By the request of the 3d Q. M. of the Deep Creek District, held at Delmar Junction, May 25, there will be an extra session of the annual conference, held with the church at Iron Hill, in connection with the Q. M., commencing Saturday, July 12, at 10:30 a. m.
L. H. HENRY, Prest.
H. H. JAMES, Sec'y.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.

WM. A. & M. L. DURAND.

The Lord willing, one of the series of Time Campmeetings, (as per arrangements at the recent Charlestown Council, and advertised in the "Watchman's Cry,") will be held at Fairport, in the same grove where we held our meeting last year, to commence Sunday, July 6, and continue over the following Sunday.

The evidences for the coming of the Lord Jesus Christ this present year (1873), will be thoroughly canvassed by Brn. Geo. W. Brown, C. C. Barker, S. W. Bishop, Caleb Thompson, J. F. Nickerson, Jones, Wendell, and others.

Come out once more to the woods, dear brethren and sisters, to our feast of tabernacles. We expect a general rally of "all those that love his appearing," and especially of those who believe and those who desire to hear or support the evidences of Jesus' coming this watch—'tis the morning watch!

Let everyone coming to the forest, come prepared for forest emergencies; bring umbrellas, overcoats, overshoes, bedding, and the like, all you need; don't expect to borrow in the woods. Those who desire will arrange to board themselves, but it is recommended to spread a common table thus avoiding confusion.

A large boarding tent will be put up and plain, substantial fare furnished at 50c. per day; transient boarders will be charged 25c. per meal; dinner on Sundays, 50c. Tents can be rented at the following prices per week, freight extra: 24x30, $13; 16x24, $8; 12x17, $4 50; 9x12, $3; 7 or 9x9, $2 50; 14x14, $4 50. Send orders promptly to Br. D. T. Cooper, 70 Mount Hope Avenue, Rochester, N. Y.

Fairport is 10 miles east of Rochester, on the N. Y. C. R. R., (direct) and the campground is 1½ miles north of the depot. Come early and stay through the meeting. Pray for good weather and a profitable time.

Wm. E. Brown, R. C. Brown, South Butler; J. E. Wells, D. T. Cooper, Rochester; A. C. Newell, Darien; C. Pennoyer, Lockport; Silas Hewett, Seneca Falls; E. A. Bowe, LeRoy; J. S. Schoonmaker, Syracuse.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Conference for Southern Indiana will commence at Jeffersonville, Thursday, July 3, and will continue one week.
A general attendance of bishops and evangelists in the section named is desired. N. FIELD.

Judson, Park county, July 26, and over Sunday at 10:30 a. m., and 4 p. m.
Jamestown, July 13, 10:30 a. m., and 4 p. m.
Colfax, July 20. E. C. ANDRUS.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.
JOSEPH LUTTRELL, Sec'y. 287, St. Joseph St.

Advertisements.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 49. CHICAGO, JULY 8, 1873. WHOLE NO. 480.

Advent Christian Times.

Published Every Tuesday by the
Western Advent Christian Publishing Association.
88 West Lake Street, CHICAGO.

Poetry.

What's the Matter?

[Air—Ring, ring the bell!]

What means the tidings that falls on the ear;
What is the message the watchman doth bear—
Omens are filling the earth and the air—
Rouse up the people—Oh, prepare! Oh, prepare!

Cho. Send out the message, loud let it ring;
This is the anthem the pilgrims will sing.
Loud let it echo o'er mountain and plain;
Jesus is coming, and he's coming to reign!

What makes the nations excited and vexed!
What ai's the people, so sorely perplexed?
Why are they looking for something to come?
Do they see the tokens of the soon coming One?

Cho. Send out the message, etc.

What mean the rumblings of earth all around;
Sea and waves roaring, a terrific sound!
Fire, hail, and tempest, famine and sword;
Is old earth a groaning, and a groaning for her
Lord!

Cho. Send out the message, etc.

What ails the devil that he is so spry,
Marshaling his host to the last battle cry!
See how they rally at their leader's call!
Is it not a presage of the usurper's fall?

Cho. Send out the message, etc.

What means the echo that thrills o'er the land?
Legions are marching at Jesus' command!
Shouting and singing in unmeasured strain,
Jesus is coming, and he's coming to reign?

Cho. Send out the message, etc.

GEO. THOMPSON.

Communications.

Regeneration.

JOHN BOWER.

[The following article is so much to the point and affords so much light on the subject contemplated, that its republication is very desirable. T.]

The doctrine of regeneration as taught in the gospel, is to me a glorious theme. There is such harmony between the natural and the spiritual.

By generation we are the natural children of the first Adam; by regeneration we are the spiritual children of the second Adam, the Lord from heaven. To generate is to beget and bring forth. To regenerate is to rebeget and be born again. The first gives us a natural existence, and is birth of the flesh. The second gives us a spiritual existence and is a spirit birth. In natural generation the child exists in its immature begotten state, and is dependent upon another for its present and future life. It lives because its parent lives. When born it has life in itself. In regeneration we are begotten again. (1 Pet. 1:3.) Of his own will begat he us by the word of truth. (Js. 1:19.) And in our begotten state we are the unmatured sons of God. "Therefore the world knoweth us not, because it knew him not." "And it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 Jn. 3:2.) In this rebegotten state we are dependent upon another, that is, Christ, for present, spiritual, and our future life. As the branch draws its nourishment from the vine, and lives because the vine lives, so, said our Savior, "because I live, ye shall live also." "Our life is hid with Christ in God." "When he who is our life shall appear, then shall we also appear with him in glory." Being born again we shall have life in ourselves, independent, immortal life. "Neither can they die any more; for they are as the angels, and are the children of God, being the children of the resurrection." The first birth gives us a natural body; the second, or birth of the spirit, gives us a spiritual body. There is a natural body and there is a spiritual body. First the natural, afterward the spiritual by the resurrection. (1 Cor. 15:55.) Let us here apply the Savior's figure, "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth." Did you ever see a converted person to whom that figure could apply? But, say you, it means that the Spirit cometh and goeth as the wind. But why twist it to mean what it does not say? Would it not be far better for us to twist *our theories to suit the Word?* It reads, "so is every one [not his spirit] that is born of the Spirit." If this figure could not be literally applied to the new birth or resurrection state, then there would be some reason it means what it does not read. Our Savior was the first born from the dead, (Cor. 1:8,) and was declared to be the Son of God, with power according to to the spirit of holiness, by the resurrection from the dead." Christ is the first fruits of the resurrection from the dead. His rising again is a pledge and sample of the resurrection of all the children of God. If we apply the figure to Christ, it is complete. When he was known of the two disciples at Emmans in breaking bread, he vanished out of their sight. He appeared in their midst when the doors were shut, and the disciples were afraid, and supposed him a ghost, (for they had their supposed ghosts then as we have now,) but he said, "It is I, be not afraid, a ghost has not flesh and bones as ye see me have." We are to be as angels, being the children of the resurrection. Angels appear and go away, and who can tell whence they came or whither they go?"

With this view of the regeneration we are not at a loss to know when it begins and where it ends. It begins at conversion. It is then we are begotten by the Word of Truth. We exist in our begotten state, dependent upon Christian life until the resurrection, or its equivalent, a translation, when regeneration will be complete. That will be the time of Zion's travail, and a "nation shall be brought forth at once." The Scriptures reveal two Adams, two covenants, two begettings, two births, two Jerusalems, a paradise lost and a paradise restored. The paradise lost is inherited by the generated family of the first Adam. Paradise restored, or the new earth, will be inherited by a regenerated family out of the first Adam's lost posterity, and Christ at the head, the everlasting Father; "the Father of the everlasting age."

We are sons of God now by adoption in the gospel, "not by works of righteousness which we have done, but according to his own mercy he saved us by the washing of regeneration and renewing of the Holy Spirit." Mark! The washing or baptism is not the regeneration, but is necessary to regeneration, for, if we have been planted (baptised) together in the likeness of his death, we shall be also in the likeness of his resurrection." (Tit. 3:5; Rom. 6:3-5.)

And Jesus said unto them, "Verily, verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel. And every one that has forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Then regeneration will be complete. The kingdom will be under the whole heavens, and the holy ones, born of the Spirit, will enter and inherit the kingdom prepared for them from the foundation of the world. Glorious day! May it soon come! Amen.

Growth and Purity.

MARTHA TRASK.

I have before me, in the *Advocate of Christian Holiness*, an article which I feel will do every brother and sister good to read. And if the editor of THE TIMES will give it space in the paper, I will give God all the glory for his wonderful plan of salvation.

"Spiritual acquisition and freedom depend largely on intellectual apprehension of the truth. On this account it is a great pity that so many good people will mix up the different facts of religious doctrine and experience. Large blessings are received, but for want of properly defining them they are frequently lost. Perhaps on no point is there more need of discrimination than that of the relation of growth in grace and entire sanctification. To grow in grace is our bounden duty, and the address is to all who love our Lord in sincerity, whether the new convert or the old soldier of the cross; the justified and regenerate, or those who are cleansed from in-bred sin. Many have a desire for some experience they have not got, but they do not quite understand the unrest of their hearts. They imagine that growth in grace is the thing to gain them satisfaction and rest, and so for this they pray. Did they apprehend the matter fully, they would think of growth in grace only as preparatory to the circumcising which shall take away the irritating cause from their hearts. Growth is initial and incidental, but it does not let the soul, with its remaining native corruption, down into the living blood of Jesus. It does not cleanse, but it apprehends the need of cleansing. We can never grow into the blessing of holiness; no, not as long as wood grows and water runs. The very form and matter of this blessing, and of growth, are different. They are antagonistic, but they are in no wise identical. Look at them: Growth is accretion, addition, development. Entire sanctification or holiness is freedom from foreign matter, clearness, purity, perfectness. From these definitions we see the fatality of confounding growth and entire sanctification. An apple grows—it is not purified. Gold is purified, but it does not grow. But the Christian may grow and be purified also—not with identical experience, but as part of his religious attainments. We grow in knowledge, in addition of the parts of experience, and in heart-size or capacity of experience and usefulness. This may all be before the blessing of holiness is received, or at least the two first; but entire sanctification prepares us for a larger growth than formerly in knowledge, and the facts of experience, and especially in heart-size or capacity. Before the blessing of holiness is received there will be a growth in desire and in apprehension of the beauty of the desired blessing. After the blessing is received the desires largely will take new forms. The prayers for growth in grace now becomes doubly pertinent. It looks after a filling in of God into the whole soul, a baptism of both light and fire. (The light to illuminate, and the fire to warm our cold hearts.) With purity, God is careful to give the filling in also. But in the filling up with blessings there is room for indefinite enlargement afterwards. The cup *was* cleansed; now it is filled, so that we have the inward glory. Let us grow in grace, but let us not confound with it the work of cleansing, and so cover up and thereby put off the blessing of entire sanctification. Get blessed, brothers and sisters; get blessed in all desirable and needed ways; but be sure and get your heart sanctified, and washed, and purified for a permanent and extraordinary growth in the grace of our Lord Jesus Christ."

I can testify to the truthfulness of the above piece; for I once hungered and thirsted after this fullness of perfect peace, and sought it with tears, but did not get it until I gave myself fully to God, and let him cleanse the cup. And glory be to God, he did fill it, and he has been filling and enlarging my poor heart ever since. He fills my cup to overflowing; and I am fully persuaded that if I did not confess this power, this fullness, this perfect peace, that my heart is filled with, God would take it from me. And I know he does keep me every moment, but I must keep my eyes on Jesus. I can't withdraw my eyes a single moment to look at anybody, or at my own imperfections, for I cannot make one hair white or black. But Jesus paid it all—all to him owe. May God help each one that reads these lines, not only to consecrate their time, talent, soul and body, but their belief. If unbelief keeps you from this great blessing, cast it on Jesus and leave the result with him, and you will be filled with perfect peace. Satan is the author of all doubt and unbelief, and if he can keep us in doubt he has accomplished a very important point. Even while I, in weakness, try to write this, Satan tells me that others can write so much more ably on this point, that I ought to keep still, but he has cheated me long enough, and I will not listen any longer to his *lies*, but will trust in God to bring strength out of weakness. And may God help us to break loose from all entanglements of Satan, and strike out into deep waters of perfect love and liberty in Christ Jesus, and to God be all the glory.

ONCE a Sabbath school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bargain.

"I do," replied a boy; "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed: "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."

A Rule that would not Work.

Several years ago, in the State of Georgia, an excellent brother, who had been for some time "exercising his gifts," was called to a pastorate of the church to which he belonged, and where for years they had acted upon the old idea of not stipulating what salary the pastor should have, but leaving each member to give what he felt like giving—the aggregate amount being always very small. This excellent brotner, who, by the way, is said to be one of the best preachers in Georgia, told the church frankly that if he accepted their call he should give up his plantation and devote his whole time to their service, and that he should expect them not only to stipulate what salary he should receive, but also to pay it promptly. This met with considerable disfavor; but they were anxious to secure the service of so excellent a preacher, and the church finally fixed upon a definite salary, and put the deacons to work to raise it. One brother still refused to put down his name for any given sum, and not wishing the pastor to feel hurt at this, went to him and said:

"I intend to give you something, but I am opposed, on principle, to subscribing any definite sum. I may not be able to pay much; I may fail in my crop, and may not be able to pay anything. But I will give what I feel in my heart at the end of the year to be right."

The pastor pleasantly dismissed the subject, and presently asked the good brother if he would not like to run his plantation for him next year, saying that he wanted to give his whole time to the work of the ministry, and wished to get some reliable man to farm for him.

The face of the good brother brightened as he replied, "That would suit me exactly; I want a place, and your's is one of the best I know."

"Very well," replied the pastor, "I will vacate the first of next month, and you can just move down."

'But upon what terms? What will you give me?"

"Oh, we will settle that at the close of the year; I am not willing to make a definite promise now."

"But that will not suit me. I have a family dependent upon me, and I must know definitely beforehand what I am to get."

"Well, I suppose that would be more agreeable to you; but I cannot tell now what I can pay you—the crop may turn out badly, or the price may be so low I cannot pay you anything. But you just move down; and if you work faithfully, I will give you at the end of the year whatever I feel to be just."

"The excellent brother lost all patience, and replied to this: "You must have a very poor opinion of my judgment if you think I will farm for you on such terms. Did you ever know a man to be fool enough to make a contract with such conditions as you propose?"

"No," replied the pastor, "I never did; but you wanted me to be fool enough to make a contract to serve the church on such terms."

"The brother was fairly caught, and at once hurried off and put his name on the subscription to the pastor's salary for a good sum.

We are glad to say that the faithful honest stand taken by that pastor has brought forth its legitimate fruits, and he has been ever since well supported. Would that churches and pastors generally could learn the proper lesson from this incident.—*Religious Herald.*

"Thou Hast the Words of Eternal Life."

PHILO HITCHCOCK.

Many of the disciples upon hearing the words of Jesus went back and walked no more with him. They could not understand some of the "hard sayings" uttered by him, and many of them began to leave him. He then said to the twelve, "Will ye also go away?" Peter says, "To whom shall we go; thou has the words of eternal life." There was an acknowledgement of his divine mission. "I am come that ye may have life" is the claim of the Lord Jesus Christ; and the Apostle Paul declares that Jesus Christ "hath abolished death, and brought life and immortality to light through the gospel." Christ, by his resurrection, came into possession of an immortal nature, "being raised from the dead he dieth no more;" after his ascension he also declares that "I am he that liveth, and was dead; behold I am alive for evermore, and have the keys of hell and of death." In this he affirms that he has conquered death in his own person, and also has the "keys" of the dismal house of death. He says, "I can open and no man can shut."

Once more: Paul says, "Ye are dead and your life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

These are the "words of eternal life;" and it is true that Jesus Christ is the only being in the universe of God that can bestow immortal life upon the children of men. And how much more this truth exalts the Son of God than the poetry of modern times? Hear the poet that was doubtless moved to write, but I am sure the Holy Spirit never dictated the theology:

"There is a land immortal,
The beautiful of lands,
Beside the ancient portal
A sentry grimly stands!
He only can undo it
And open wide the door,
And mortals who pass through it
Are mortals never more!

"That glorious land is heaven;
And death the sentry grim;
The Lord has therefore given
The op'ning keys to him.
And ransomed spirits sighing,
And sorrowing for sin,
Do pass the gate in dying,
And freely enter in."

Poetry very good, but theology false. It savors of the old lie in Eden, "Ye shall not surely die." It robs the Crucified of his well-earned glory, and decks the brow of "him that hath the power of death, that is, the devil."

Oh! why is it that Orthodoxy is so afraid to let the blazing light of investigation come in contact with their system? It would open the dark corners of their theology and bring to light its hidden deformites. It would show apostate Christendom and a Christless world a brighter and a more inviting way. It would reveal a truth that would harmonize revelation and nature, and with it would correspond the standard of truth that dwells within the breast of every living being; not that "death is the gate to endless joy or opening key to heaven," but a revolting and cruel foe that "hath invaded earth," and humanity cries out for its destruction. May God hasten the day when error shall forever hide behind the fadeless glory of the truth of God, and when the sons of Adam shall honor their Redeemer by lifting to the breeze of heaven the banner of immortal truth —"Thou hast the words of eternal life."

At Jesus' Feet.

Lord Jesus, life is hard, as thou dost know,
And hours of peace and rest are very rare;
But it is sweet, after the toil and woe,
To nestle close to Thee with thoughts of prayer,
If Thou wilt lay Thy hand upon my head,
I shall arise refreshed and comforted.

Dear Master I am sitting at Thy feet;
I would not miss a look or lose a word;
The hour is very holy when we meet;
I fain would see and hear none but the Lord.
I long to lay aside, joy, grief and fear,
And only know and feel that Thou art near.

Deliver up the Kingdom.

WM. MURPHY.

It is a matter of wonder to many that Christ can, after coming into possession of an everlasting kingdom, over which he is to reign forever, at any time afterwards deliver up the kingdom to the Father. I do not believe that he does. I know that at first sight 1 Cor. 15: 24 seems to teach it. But let us attempt to find out Paul's exact meaning in the text, bearing in mind that he has a Scripture on his mind which he quotes in immediate connection, and we will see that even this verse agrees with the declaration that Christ shall reign over the house of Jacob (the sacred,) forever, and of his kingdom there shall be no end. He certainly cannot do this and yet deliver up the same kingdom to the Father forever. Paul's quotation is from the 110th Psalm, "The Lord [the Father] said to [David's] my Lord [Christ] sit thou on my right hand"—How long?—"Until I make thine enemies thy footstool." The Father puts Christ's enemies under Christ's feet. This makes quite a difference.

The right hand is the second, not the first place. The Father reigns and Christ sits on his right hand; the position of honor next the throne. As Pharoah said to Joseph, "only in the throne shall I be greater than thou." (Gen. 41: 40.) He that reigns, the Father, is he that puts down the enemies. But Christ, at or after his coming, gives something into his Father's hand. What is it? When on earth Christ said: "The Father loveth the Son, and hath given all things into his hand." (John 3: 35.) "All things are delivered unto me of my Father." (Mat. 11: 27.) (Greek *Paradothee*, the word delivered up in 1 Cor. 15: 24 is the same, *Paradidomi.*) In Luke 13, the parable of the barren fig tree teaches that something was delivered up to Christ as Mediator for a time: "Let it alone for this year also till I shall dig about it and dung it; and, if it bear fruit, well: if not, after that *thou*, [not I,] shalt cut it down." A delivering up of the tree first to the Mediator, afterwards of the unfruitful to the owner of the vineyard.

But the word *kingdom*—this is the stumbling-stone in 1 Cor. 15: 24.

Well, what kingdom is it that is like a net cast in the sea? We take one of many parables for our purpose. Is this the kingdom promised to those that love God, and over which Christ shall reign forever? I think not; only in this way: this is a kingdom full of rebellion, which is delivered for a time to a Mediator or Reconciliator for the purpose of reconciliation, until the long suffering of God shall end, and then the office of Mediator shall cease. His duties shall be done as connected with that office, and the kingdom as it shall be then, is delivered up to the Father. This is at the end. Before Christ reigns in his kingdom, "this kingdom is not of this age," but of the ages to come.

Where is Christ now? Let Paul answer: "But this man, after he had made one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. 10: 12.) He will be at the right hand of God when he comes the second time to earth. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," *et al.* (Mat. 26:64.)

But "when the Son of man shall come in his glory, then shall he sit on the throne of his glory." Then shall he say to some, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Hitherto," we imagine him saying, "it has been filled with violence; the violent have taken it by force, and ye, my friends, have been with me in it as strangers and aliens; but now my Father, who has counted those who have spurned my loving offers as his enemies, and he has put them all under my feet, and now you shall reign with me for ever and ever." (Rev. 21: 5.)

Let me conclude with a paraphrase of 1 Cor. 15: 24: Then, at Christ's coming, cometh the end, when Christ shall have delivered up, or over to judgment, or punishment, (see *Paradidimo*, Greenfield's Lexicon,) the kingdom or world to God, even the Father; when the Father shall have put down all rule and all authority and power. For the Father must reign till he hath put all enemies under the Son's feet....For the Father hath put all things (in his decree) under the feet of his Son. But, when he saith all things are put under him, it is manifest that the Father is excepted who did put all things under the Son. And, when all things shall be subject to the Son, then shall he also himself be subject to the Father, who put all things under him, that God may be all in all.

Christ shall judge the world in righteousness. The Father will beat down his foes before his face and plague them that hate him. "The beast is slain and his body given to the burning flame; afterwards there is given the Son of Man, by the Ancient of Days, dominion, glory, and a kingdom." (Dan. 7.)

Whose Reign is it?

S. K. GIBSON.

For he must reign till he hath put all enemies under his feet. (1 Cor. 15: 25.)

The question is asked, Who it is that shall reign till he shall put all enemies under his feet? One thinks that it is God the Father, another that it is the Son of the Father. What saith the Word? Now we do not doubt the sovereignty of God, and that by him all things exist, and all power is of and from him, but has he not laid help upon One that is mighty? and that one is Christ. "He that honoreth the Father honoreth the Son," and we cannot honor the Father without honoring the Son. "For [because] the Father judgeth no man but hath committed all judgment unto the Son. And hath given him authority to execute judgment also because he is the Son of Man."

We have here a clear and concise statement that God himself does not judge man, but that work he hath committed to the Son. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Is sin and are sinners the works of the devil? Then Christ is to destroy them, for he came or was manifested to do this very work. From the introduction of sin into the world, Christ was promised to remedy the evil, and "bruise the serpent's head."

The child born and the Son given is just as surely to have the "government upon his shoulders and *execute* judgment in the earth," as that "a virgin should conceive and bring forth a Son," and Christ literally to appear in the world. (Is. 9: 6,7.) "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." (Also Jer. 33; 15.)—"I will cause the Branch of righteousness to grow up unto David: and he shall execute judgment and righteousness in the land."

By these texts we learn that Christ is to have judicial power to "order," arrange, plan, to set in order; and to "establish," to adjust, to prepare and to *execute with judgment* and justice. Now let us inquire, what is he to order and establish? The prophet says, "it," "the kingdom." What is to be done? "Gather out all things that offend." And for this special work, God has given the Son all power in heaven and on earth, "and to *execute also*, because he is the Son of Man." Can we for a moment suppose that God has given Christ all this power, and made all these promises to him, and about him, and then He himself do all this work, leaving Christ without power, rule or kingdom? Again, Christ is to judge the world. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body,....whether it be good or bad." "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. 2: 16.) "He that judgeth is the Lord *therefore, judge nothing before the time, until* the Lord come." (1 Cor. 4: 5.

Thus the Bible teaches us that the world is not judged until Christ's second advent, and then by him after he comes. "The unjust are reserved unto the day of judgment to be punished," and this cannot occur while Christ is at the right hand of the Father. The dead are not raised until Christ's second advent; and the Lord does not judge dead folks. "The dead small and great shall stand before God." The dead are not raised until the seventh trumpet sounds, and at that time the Lord himself shall descend from heaven, and John the Revelator tells us the kingdoms of this world then become the kingdom of our Lord and his Christ, and at that time the nations are angry, thy wrath is come and the time of the dead that they should be judged, and should give rewards, and destroy those who destroy the earth. (Rev. 11.) Then rewards and punishments are not due prior to judgment and the judgment does not take place prior to the resurrection, and the resurrection does not occur prior to the second advent of Christ. Then Christ will come before the enemies are destroyed, "for every eye shall see him, and they that pierced him."

Once more, we learn that it is at his coming that he sits upon the throne of his glory, and when the kingdoms of this world become his, "who shall judge the quick and the dead at his appearing and his kingdom." (2 Tim. 4: 1.) Here is the appearing judgment (and this includes the resurrection) and the kingdom all occurring at that time. When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations and he shall separate them.....Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom," and to those on the left, "depart."

Now, here we have the coming of the Lord in his kingdom, and really, are all his enemies destroyed before this? No. For this is the very time for rewards and punishments. And then, who is the executioner but Christ the King? It is the King who says, "Come," and it is the King who says, "depart." Then it is all the work of Christ, and not the Father. "For the Father hath committed all judgment unto the Son and hath given him authority to execute judgment, also because he is the Son of Man." (John 5: 22, 27; also 2 Tim. 4: 1.) "Who shall judge the quick and the dead at his appearing and kingdom." Paul here connects the resurrection, the judgment, the appearing, and the kingdom all together, or at the same time. Is that right? Then it is not right to say that God the Father is the one to reign and destroy all enemies before Christ shall take his throne. (See also 2 Thes. 1.) When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God,....who shall be punished." The same one that comes is the one that takes vengeance, and punishes, without any doubt.

God the Father says to the Son, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions, *thou* shalt break them with a rod of iron, *thou* shalt dash them in pieces as a potter's vessel." (Ps. 2: 8, 9.) This prophecy of David is to be fulfilled by Christ at his coming. He is the man-child who was to "rule the nations with a rod of iron," (Rev. 12: 5,) "and he treadeth the wine press of the fierceness and wrath of Almighty God." (Rev, 19: 15.) It is Christ "that doth judge and make war."

"The Lord cometh with ten thousand of his holy ones to *execute judgment*," "whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner," but he will "burn up the chaff with unquenchable fire." (Mat. 3: 12.) It is Christ who follows John; and just as truly is Christ to purge the world, gather the wheat, and burn up the chaff. What need we of further testimony, God's word is true. Christ is to reign until all enemies are destroyed.

"For he must reign till he hath put all enemies under his feet." Now if these words "he" and "his" refer to Christ, it is all in harmony with the above Scripture, but if to God, it is not, and then, the word "till" limits the reign spoken of to the time all enemies are destroyed. But will God ever cease to reign? and Paul does say that Christ will deliver up the kingdom to God the Father, when all rule and authority and power is put down, and he does say that the Son also himself shall be subject unto God. Christ is to have a kingdom, but not until his coming; he is to destroy his enemies; but not until he comes, and Paul very clearly teaches that his reign will close and he will himself become subject unto the Father. Says David, as he looks with true prophetic eye to the reign of Christ, "The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy *footstool*." Now, can this mean that Christ is not to leave the throne of his Father until God has destroyed his enemies? I think not; for if so, then much of the Scripture is out of harmony. And I feel it very important that the Scriptures harmonize. Well, the next verse reads, "The Lord shall send the rod of thy strength out of Zion: *rule them in the midst of thine enemies.*" (Ps. 110: 1, 2.)

Paul says, "From henceforth expecting, till his enemies be made his footstool;" which makes the matter clear. Christ, as the promised Lord, and the only begotten of the Father, expects to rule and reign and execute judgment and justice in the earth. Amen.

Ignorant Worshipers.

C. C. M.

There is probably no clearer illustration of the dearth of intelligence among many worshiping communities of negroes at the South than the following extract from a hymn, to be found in a "Colored Folks' Hymn Book," used in South Carolina:

"We's be nearer to de Lord
Den de white folks, and dey knows it;
See de glory gate unbarred—
Walk in darkeys, past de guard!
Bet yer dollar he won't close it!

"Walk in darkeys, troo de gate.
Hark! de kullered angels holler;
Go away, white folks, you're too late!
We's de winnin kuller!' Wait
Till de trumpet blow to foller!

"Halleloojah! tanks to praise!
Long enuff we've borne our crosses;
Now we's de sooperior race,
And, wid Gorramighty's grace,
We's gwine to hebben afore de bosses."

It is certainly an ignorant class of persons that will use such an effusion of poetic nonsense as a praise to him, who seeks to be worshiped "with the spirit," and with the understanding also, but what shall we think of the man or men who composed the hymn? Will they plead ignorance? Then we will say that a man, who has no more intelligent idea of worshiping God than is displayed in this so-called hymn, should never attempt the composition of songs to be sung by the waiting hosts of Zion. Talk about ignorance among the freedmen! What else can be expected so long as such men are their tutors? Let the standard be elevated, and all true and noble minds will seek its level.

The Unpardonable Sin.

E. A. P. GILBERT.

The sin against the Holy Ghost is unpardonable, and those who commit it must suffer the second death. Let us look to the Bible to see what it is, then we can decide whether we are under this great condemnation or not.

Mat. 12:31, 32 says, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men,....but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Knight renders the 31st v., "though every other sin and detraction in men is pardonable their detraction from the Spirit is unpardonable." By reading John 14:26; 15:26; 16:7, 13; Eph. 1:13; 4:30, we see that the Holy Ghost spoken of in Mat., Mk., and Lk. is the Holy Spirit of promise which Peter said should come upon those baptised by water, and calls it the gift of the Holy Ghost. He says, "the promise is unto you and your children, and all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. It is the Spirit by which we are sealed unto the day of redemption. In Rom. 8:16, we find it is the Spirit that beareth witness with our spirit that we are the children of God; also in the 26th v., it is given to help our infirmities by making us free from the law of sin and death; 2nd v., or the law in our members, (7:23.) and without this spirit we have no title to the inheritance: "for if any man have not the Spirit of Christ he is none of his. Rom. 8:9. But as many as are led by the Spirit of God, they are the sons of God. v. 14. Paul therefore concludes that if we have the Spirit, we are the children of God, if children, then heirs; heirs of God and joint heirs with Jesus Christ; if so that we suffer with him, that we may be glorified together. If children, what are we heirs to? Jas. 1:5 says, the "kingdom."

We see from the Scriptures how important this spirit is; our salvation depends on our receiving this gift, and being led by it, which we can have by simple faith. Now it is this Spirit against which if any man speak it shall never be forgiven him. But is it alike unpardonable to all? the ignorant as well as those who understand what they say? Paul says, (Heb. 10:26,) "If we sin wilfully after we have received the knowledge of the truth, there remaineth therefore no more sacrifice for sin." The 29th v. says because they have done despite unto the spirit of grace. Heb. 7:1–7, we find Paul speaking of a class who, after having been once enlightened, and tasted of the heavenly gift and made partakers of the Holy Ghost, etc., if such shall fall away, (or sin wilfully,) it shall be impossible to renew them again unto repentance. Ch. 10:18, Now where remission of these (sins and iniquities) there is no more offering for sin. V. 14, For by one offering he hath perfected you, even them that are sanctified. The two last texts show us why they cannot be renewed to repentance or forgiven, there would have to be another sacrifice made. For we find by Rom. 3:25, that Christ was set forth as a propitiation for sins that are *past*, up to the time of our believing in Christ. Now by turning again to the 12th of Mat., 22–33, we find the reason of Jesus making the remarks about the sin against the Holy Ghost, was, because the Pharisees accused him of casting out devils by beelzebub, the prince of devils. Jesus told them that if he cast out devils by the Spirit of God, then the kingdom of God had come unto them. Mark says, he spake this because the Pharisees said he had an unclean spirit. They attributed to devils the work of the Holy Ghost. The force of his argument seems to be, if any one attribute the influence of the Spirit of God working through themselves or through others, to another power, such as the spirits of the dead, or of devils, or mesmerism, etc., wilfully, they shall have no forgiveness, in this world, or the world to come. We see by Paul that those who commit this sin, must have been enlightened and partakers of the Holy Ghost. Therefore, we see a good reason why they cannot be forgiven; they cannot do it ignorantly, but wilfully, because those who have had the Spirit have had the witness in themselves that it was of God, and if they have grieved that Spirit which they can do, see Eph. 4:30, it will depart from them and leave them in darkness. If they then being ashamed of its influence, or by any other motive, are induced to deny its power, they have committed the sin that is unto death, that cannot be forgiven. 1 John 5:16.

Dear brethren and sisters, beware how you grieve the Holy Spirit of promise if you have received it. Perhaps no one ever committed the unpardonable sin while the Holy Ghost had its abode in them but by grieving it, by commission of wrong, or omission of duty, it takes its flight like a timid dove; then beware, the temptation comes to commit the unpardonable sin. But if you have never felt the witness of peace which this Spirit always brings with it, then do not rest one moment in your present state, but submit, Oh, submit now, your will to God's will, and when you say with all your heart, "Father, not my will but thine be done" in me, and to me, and through me, and with me, and by me, now, henceforth and forever, then you will find that Spirit witnessing with your spirit that you are the child of God by finding peace in believing; that peace that passeth understanding, which the world can neither give nor take away. You will find true, by experience, what John says, "He that believeth hath the witness in himself, and if any man have not this Spirit and the witness and its fruits he is none of his." Oh, hasten, I beseech you, hasten! to secure the witness that you may be an heir of God and joint heir with Jesus Christ to the kingdom which God has promised to them that love him.

"Destruction" the End of the Wicked.

VERNON HOLMES.

This is a solemn subject, and I approach it with feelings due to its gravity. I have no theory of my own to advance concerning it, but wish to show what I plainly conceive to be God's will concerning the final destiny of the wicked.

No declaration is more frequently or more emphatically made in the Bible than the declaration that the "wicked shall be destroyed." Our Saviour says, "Broad is the way that leadeth to destruction." (Mat. 7:13.) "Fear him which is able to *destroy* both soul and body in hell." (Mat. 10:28.) These assertions being made by him "who spake as never man spake," command our most earnest and serious consideration as to the meaning of the words *destruction* and *destroy*, for they denote what is to overtake those who go in the "broad way," and have not "the fear of God before their eyes." The sense of the word *destruction*, is, according to Webster and all other lexicographers, to "annihilate the form of anything, that form of parts which constitutes it what it is." For instance, a house that is burned down or otherwise demolished, is, as a house, annihilated, though the particles which once constituted it remain as ashes or *debris*. Now, this is the meaning of the words *destruction* and *destroy* by our dictionaries, yet orthodox theologians give to them an exactly contrary meaning in their theology, agreeing with the Websterian definition in all else. Where do they get authority for such a strange and inconsistent variance? When our Saviour speaks of the end of the wicked as the "Second Death," by what rules of interpretation can they construe this to mean "eternal life," which, our Saviour also says, is to be the portion of the *righteous only*? Is it answered that, because of the assumption that eternal life in hell is an eternity of torment, therefore it is a "second death?" Not so. How can *torment* be called "second death," when it has no resemblance to the *first death*? First and second imply an agreement with each other, as first and second man, implies two men, and not one man and one horse. Is there any possible similarity between excruciating torment or the slightest misery and the peaceful "sleep in Jesus?" I think there is no room for doubt here. Well then, can we doubt our Saviour knew what he was saying? Certainly immortal-soulism teaches that he did not mean that God could *destroy* a soul in hell—*Gehenna!* The inevitable conclusion is, Orthodoxy is at fault; and the disrelish in its ranks for the idea of annihilation, and the spiteful, scornful way in which the term *annihilationist* is hurled at Adventists amounts to naught. It only argues simplicity of mind or a disposition to cavil to exclaim annihilation to be a philosophical impossibility, as I have shown the destruction of sinners to be their annihilation, as a house is annihilated by fire, or, as a fort or castle is annihilated by being rased.

The "second death" will be like the first death in that the victims of the former shall be in a condition similar to that of the latter, *i. e.*, being and consciousness are totally destroyed. When death has completed his work the most powerful and beautiful human body is reduced to a mere handful of ashes. It is, as a human body, "as though it had not been," and this God most emphatically declares shall be the finality of the wicked: "They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." (Mal. 4:3.) "For yet a little while and the wicked shall not be." (Ps. 37:10.) Why should hell exist since "the wicked shall not be?" They shall be destroyed from the presence of the Lord in the fire at the last day. This is the Bible hell, and, consequently, the truth of the matter; such poets as Bailey and metaphysical writers like Swedenborg to the contrary notwithstanding, who would have us *infer* that the Bible means that the *principle* of wickedness only is to be destroyed. Bailey closes his magnificent *Festus* with the devil restored to his pristine condition! I have only to say that, if the Bible is a book which "he who runs may read," then it is not such a book as writers like the above would have us believe it to be.

I know our orthodox friends infer the immortality of the soul, and consequently, eternal torment to the damned, from the parable of the Rich Man and Lazarus, and the reply by our Saviour to the thief on the cross, and from a few other passages of Scripture, but they are inferences only. I feel assured that, if they will investigate these seemingly hidden parts of the Bible with all the light attainable from any and every source, they must and will conclude in favor of the exposition put upon them by the advocates of the Advent or pure Hebrew faith—such as Martha possessed who, when Jesus told her "Thy brother shall rise again," replied "I know that he shall rise again in the resurrection at the last day." She evidently believed her brother was then in the grave and not in paradise or the "spirit land," as the Pharisees taught, and of which teaching the Saviour warns us.

"And the day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch!" What a complete and awful destruction is here declared of them that do wickedly by Jehovah himself! Now, the question is, shall we allow an inference to contradict a plain declaration uttered by One who neither lies nor equivocates, or shall we construe it to harmonize with this passage and the Scriptures throughout; for upwards of 200 texts directly affirm the utter destruction of the wicked. Is there any doubt as to the meaning of the following terms: "They shall not live forever," "They shall die," "Shall perish," "They shall be cut off," "They shall be *destroyed*," "Shall be consumed," "Shall be burned up root and branch," "Shall be as though they had not been," "The soul that sinneth it shall die," "Shall be banished from the presence of the Lord for ever!" Is eternal hell out of God's presence, or is he not omnipresent, and the Creator and Sustainer of all things? Since God has so often, through the prophets and apostles declared destruction to be the *end* of the wicked why shall we not believe it? Why the necessity of supposing eternal torment to make out the justice of God when there is not the first principle of justice in it, and when no authority for eternal suffering is to be found in the Bible? Why oppose the destruction of the wicked as repugnant and unjust in that it is merciful, dealing, they say, so kindly with the sinner as to make the Word of God of none effect toward their conversion? I deny the truth of such reasoning in my own case. Since believing "all the wicked will be destroy," my heart has felt a love for him and an interest in his Word that it never knew and could never know under orthodox teachings. I am bound to love him for he has made himself, and his ways concerning my being and destiny so plain and agreeable to my judgment that the very laws of my being impel me to love and to exalt him in the day and in the night season, and to do all in my power to cause others to love him, in which spirit this article is written. Indeed God has "set life and death before us." He says "Choose ye for yourselves," only remember "I have no pleasure in the death of the wicked." How good he is! He has done all he consistently can to cause you to choose a glorious, unending life as your portion! Oh! sinner, why will you die? Turn you, turn you, and your soul shall live. Is the loss of life, unending, glorified life no loss to you? Impossible! no sane man can choose death in preference to such a life sublime! It will add to your discomfiture in the last day, O sinner, to know that your doom will be acquiesced in by all orders of intelligence who will declare God just, and thou an unfeeling reprobate.

It is sad to know that infidelity is so prevalent and apparently steadily on the increase in our land and throughout the world. What is the cause of this? Is it because of ignorance? No, not in the common acceptation of that term are they ignorant who regard the Bible as a mere fable, they are ignorant only in that, as a class, they are proud. They boast of intellect, elegance, and culture. They pride themselves as possessing a superior judgment to those who believe the Bible is the will of God, whom they term as superstitious. Their God is intellect, and they feel themselves above the standard of "mortal man," they possess immortal souls because Greek philosophy says so. But Paul, who was an accomplished and brilliant scholar, was also a Christian, and he tells us to beware of vain philosophy and mere tradition, which warning, if these skeptical people will heed, they may search the Scriptures with a better motive than merely to find fault with God and with men wiser than themselves. They may then perceive that man is "mortal" and that eternal life is the "gift" of God, bestowed by Jesus Christ upon those who are worthy, at the resurrection of the dead, at the end of the world; and so perceiving, the Bible, perhaps now a mass of contradictions and absurdities, will astonish them by its clearness, harmony, and simplicity, as it did the writer. Throw away the heathen doctrine of immortal soulism and all is made clear and straight!

The Christian Life.

The Prayerless Day.

Mrs. Mason was tired; the day's busy cares and perplexities had pressed their labor-soiled fingers upon her comely face, leaving traces of their visits in the wrinkled forehead, the closely set mouth, and the deepened lines about the eyes. Mrs. Mason was preparing for her nightly rest; the last little prattler had long ago been tucked away in the cosy bed; the rosy, crowing baby was sleeping sweetly in the cradle; the work-basket was relieved of its weekly load of patching; and for the first time that busy day, Mrs. Mason was free from the planning and arranging that had all the day long lingered in her active brain.

It had been a long, hard day: this much Mrs. Mason felt both bodily and mentally. Not only had hands and feet been busy, but the burden of house keeping and child watching had pressed home upon her with an unusual weight.

"I have too many cares," she said half aloud; "it is enough to craze any woman; five noisy restless children to look after, and not a soul to lift a finger towards the work but myself; the only wonder is that I bear up beneath the burden so well;" and again Mrs Mason's mental vision reviewed the scenes of the day just dropped into eternity. Alas! now that the hurry and worry and bustle were over, how many acts could she see to deplore; the cross answers to the many questions; the impatient shake given in the ferment of the moment to a restless child: the denial of harmless petitions, and so on to the close.

Mrs. Mason meant to be a faithful, earnest mother; she also meant to be more—a sincere Christian. Her aims were too high, her aspirations too pure, to allow peace and joy to dwell in her breast as she took a retrospect of the last few walking and working hours. This day, she keenly felt, had not been a golden link in the long chain of earthly days that was winding around her mortal life; rather was it a cold, hard, dull link of iron.

"It must not be so to-morrow," was her mental resolve; and as she stepped to the stand to extinguish the light her eyes fell upon a small copy of Thomas a Kempis, "Imitation of Christ." She took the book up half thoughtfully—it was a gift from her mother; yet, although it had lain for nearly a year upon the little stand, very, very few of the ancient meditations had entered Mrs. Mason's understanding.

How could she ever find time to read—she with so much care? As she lightly turned the leaves wishing sadly that she were not too tired to read a few pages, her eyes fell upon these words: "As long as thou livest in this world, thou wilt have need of the whole armor of God."

"The whole armor of God," said Mrs. Mason: "have I worn it to-day?" And quickly her thoughts ran over the inspired words that St. Paul used to describe the panoply that should ever encase the fighting Christian. Mrs. Mason knew them well; she had known them from a child, and as the closing words ran through her mind, her thoughts lingered upon these; "praying always, with all prayer and supplication in the Spirit." "Ah!" said Mrs. Mason, "I see the cause of all this wrong; this has been a day begun without prayer. It's no marvel that I have wandered in a tangled way!"

Ere Mrs. Mason went to her bed, her evening prayer rose to the throne of the Most High, and a new resolve was also taken, that the work of the day should never again be commenced till strength to perform it had been sought from him who giveth, upbraiding not.

Mother, do the days bring you weariness? Are they filled with cares, crosses, anxieties? How is it then with you? Do any prayerless days steal upon you with their blackness, their deformity, marring with their hideousness the fair proportions of your Christian Life?—*Mother's Journal.*

Advent Christian Times.

L. C. COLLINS, EDITOR.

Wm. Sheldon, Associate Editor.

*,*Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, July 8, 1873.

ALL PERSONS in *the least* interested in seeing the debt of the Association disposed of, that the new society may begin its immediate and important work free and untrammeled, will meet at this office, 25 West Lake Street, on Thursday, July 17th, at 10 a. m. As you love the cause of truth, and desire the loud proclamation of the near approach of the Master, attend this call—letting *nothing* hinder or delay.

Closet Prayer.

Jesus enjoined it, and his true friends relish it. It is the secret of our success, as ministers, in winning souls to Christ. There we get strength. When we slight the closet we are shorn of our power in the presence of our foes, and become like other men. *The Presbyterian* inserts the following article from Herrick Johnson, D. D., which is richly worth perusal, and clearly sets this subject in its true light:

Every soul needs a closet. True prayer will find one. It is the instinct of the heart thirsting for God. It is the command of the Master—Enter thy chamber. It is the way trodden by Jesus. "When he had sent the multitudes away, he went up into a mountain apart to pray." "He withdrew himself into the wilderness and prayed." "He continued all night in prayer to God." "Sit ye here while I go and pray yonder."

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

Men are professing to follow Jesus who never think of following him into these solitudes. Men are professing to have found Jesus who, alas! have never found, or at least kept, a closet. The tendency of the age is to *outwardness* in Christian life—to activities, works, push, stir, doing. God forbid that we should deprecate any true Christian activity. But there is a morbid externalism, which may cut off the very springs and sources of our piety, and leave us smitten with dry rot. The good works may not be done in the spirit of ostentation and with noise of trumpets, "to be seen of men;" but they may be done in such forgetfulness and neglect of inner life, personal holiness, communion with God, as to rob them, however arduous, and however self-denying, of all their efficacy and spiritual power.

There is no blast of trumpets in this duty; it attracts no notice, makes no noise. The closet is a still, hidden place, not seen of men; and its duties are secrets with God. But he who thinks he can accomplish very much for God without this source of supply, has yet to learn the very alphabet of Christian efficiency. The closet is where a believer replenishes his stock. It is the secret place where the culture of personal holiness goes on. He enters in, and opens the sluices of his heart, and asks God to flood them with his spirit. He shuts the door and communes in spirit with Jesus. He leans upon that bosom, weeps his tears there, sobs out his sorrow for sin, gets his "Go in peace" from his forgiving Lord, washes in his blood again, strengthens his faith, catches something more of his Lord's spirit, fortifies his soul, deepens and widens his spiritual experience of grace power; and when he opens that door and comes forth, he is something better, stronger, purer, humbler for that talk with God in the secrecy of an inner chamber.

Hence the unspeakable, indispensable value of frequent solitude for communion with God; not simply for hurried, ejaculatory, or silent petition, but for thoughtful and even protracted prayer, with posture of devotion and audible expression. Mount, desert, closet, still hour, to what uses have these been ordained! How grand spirits have been girded for heroic work by them! What solemn and precious baptisms they have furnished! What preparations for labor and sacrifice and victory! Jacob at the ford Jabbok, Elijah on the mount, Elisha in the chamber with the dead child, "the door shut on them twain," Daniel in the den of beasts, Jeremiah in the court of the prison, Jonah in the belly of hell, Jesus in Gethsemane; it was the closet, the still hour, the talk face to face with God alone, that gave all these their lofty moods, their might with men, their spiritual victories. It is there the soul touches the unfailing fountain of spiritual supply. There the mountain tops are reached that pierce the clouds and bring down fatness.

We have activities enough; the church never so bristled with good works. The busy hum of our ecclesiastical machinery is heard all over the land. Alas! what meager and inadequate results! The activities have been with too great self-sufficiency, and without the sufficiency that is of God. Our works need to be vitalized and surcharged with power from on high. The channels of that power are broken hearts. Hearts get broken in the closet; and there and then they pull down the power. Surely it is the voice of the Master to every disciple this day, "Enter into thy closet and shut thy door."

Alabama.

The writer, we trust, will pardon the publication of the following private letter. Hope we shall hear often through THE TIMES. We are intending to publish some small tracts on purpose to scatter in the south before long, and will remember these brn. when they are out. Having been over the ground, we feel an interest in spreading the truth in the south. God bless these advocates of unpopular truth. Here is the letter referred to:

LONG ISLAND, JACKSON CO., ALA.

Eld. Wm. Sheldon.

DEAR BROTHER:—You have already learned that I have cut loose from the Baptists, and am now fully allied to those of like precious faith, the Second Advent Christians. It was a hard struggle to leave the denomination after nearly 44 years association with them, and 35 of it in the ministry. But I find how pleasant it is to dwell together in unity with those precious waiting ones. While many give me the cold shoulder, many yet treat me kindly. Opposition comes hard from some quarters, but invitations to occupy new fields are continually opening before me. I a[illegible] able to answer all the calls to preach a[illegible] places. I hope some day ere long an e[illegible]at laborer will be sent to aid Br. Cargile [illegible]myself in building up. We begin to ne[illegible] more organization of those of like faith. We are felling, scoring, and hewing the timber, we want the builder to follow us and rear the edifice.

Do you think of ever visiting us again? Can you send one this way on a preaching tour? Will you give the addresses of myself and Br. Cargile an insertion in THE TIMES and request ministers coming this way (I hope the Lord will send them) to correspond with us and call on us.

Will you please send us a few tracts, half a dozen of your work, "Christ's reign on David's throne," one "Faith of St. Paul," and one "Hades and Sheol."

I am yours, in hope of eternal life.

J. J. SMITH.

NOTE.—We will send the books called for, so far as we can obtain them. Can not yet speak positively about visiting Alabama. Our heart is with these ministers in their bold stand for the truth. If we cannot visit them, we will use our influence to have some one go who will help them.

Queries and Replies.

BR. SHELDON:—I have a few questions to ask, and I have as much confidence in your ability to answer them as any man that I know of, consequently I call upon you to favor your brother and all concerned with an answer:

1. Do the Scriptures teach that believers in Christ now-a-days receive a baptism of the Holy Spirit, either before or after being immersed in water?

2. Does the Word of God teach the abstract operation of the Holy Spirit in conversion of the sinner independent of the written word?

3. Does the Word of God teach sinners to pray to God for pardon while they still remain in disobedience to the command to be baptized; or, in other words, do the Scriptures promise pardon to the sinner by prayer?

4. What do some of the brethren, the correspondents of THE TIMES mean when giving a report of their success in the preaching of the Word, say that so many rose for prayers? Do they mean that these sinners wished the Christians to intercede for them at the throne, for God then and there to pardon their sins? I am somewhat puzzled by these things, and am not able to harmonize such things with God's Word, being a babe in Christ. Please answer through the paper, and oblige your brother waiting for that blessed hope.

R. P. JOHNSON.

1. We are not particular whether the term "baptism" or "gift" of the Holy Spirit is used, since they were both accompanied by signs at first and evidently refer to the same thing. Christ, before his ascension, alludes to John's promise of a "baptism" of the Holy Ghost, (Act 1:5,) which was witnessed on the day of pentecost, producing signs and miracles. When Peter preached to the Gentiles, "On the Gentiles also was poured out the *gift* of the Holy Ghost; for they heard them speak with tongues," etc. (Acts 10: 45.) Here the "gift" of the Holy Spirit as well as its "baptism," was followed by tongues; hence, if the claim so often made, that there can now be no "baptism" of the Holy Spirit without causing its possessor to speak with tongues, is worth anything, it would also prove that there could be no "gift" of the Spirit without producing the same result; yet we hear Peter saying: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the "gift" of the Holy Ghost. For the promise is unto *you* and to your *children*, and unto all that are afar off, even *as many as the Lord our God shall call.*" (Acts 2: 39.) That certainly brings the *gift* of the Holy Spirit down to our day, even though it once was attended with unknown tongues, in some cases, just as the *baptism* of the Holy Ghost was. To repudiate the one for the lack of attending miracles, would involve the repudiation of the other.

2. If our brother means to include *pardon* in the term conversion, we reply God never pardons men with the Bible, but always by his Spirit. The Bible is simply the mind of the Spirit put on record, and is always in agreement with the Spirit; but the Spirit is an agent that existed *before* the Bible, and *continues* to exist, and also continues to *act*, but always in harmony with the word that it dictated. A knowledge of the Word may change the *purpose* of a man, but it requires the operation of the Spirit to change the *character*, by pardoning sin. Paul thus refers to the process and principle of changing sinners into saints: "Such were some of you: but ye are washed; but ye are sanctified; but ye are justified [how?] in the name of the Lord Jesus, *and by the Spirit of our God.*" (1 Cor. 7: 11.) This cleansing work, or conversion, or whatever other name may be applied to it, is wrought "by the Spirit of God."

3. God "now commandeth all men everywhere to repent," which cannot be done without prayer; and an angel told the joyful news concerning Paul before his baptism, "Behold he *prayeth!*" (Acts 9: 11.) We also have this rule laid down: "If we *confess* our *sins*, he is faithful and just to forgive us our sins, and to *cleanse* us from all unrighteousness." (1 John 1: 9) We confess to God by prayer, and we repent by prayer. When *dead* to sin we are buried in baptism. It is not a good plan to bury men alive to make them die!

4. They mean that so many desired pardon, and solicited prayers to this end. We are to pray for "all men" and certainly for those who especially solicit our prayers.

The Beasts and Elders.

North Fairfield, Hebron Co., Ohio.

BR. SHELDON:—If you please, I would very much like your assistance in the proper understanding of a portion of Scripture found in Revelations 5:8-10, inclusive:

Who or what are these beasts and elders, first introduced in the 4th chapter, and in other places spoken of?

In the 10th verse of 5th chapter, they say: "And we shall reign on the earth."

Your brother searching and striving to live and spread the truth. H. C. SMITH.

Without entering into a full exposition at present, we are satisfied that these beasts and elders symbolize the church and its ministry, which church and ministry are firstly redeemed by the blood of Christ out of every kindred and tongue, and nation, and people, and are finally to "reign on the earth." No other class of intelligences in the vast universe have thus been redeemed out of every nation; hence, there can be no mistake in this application.

In the first place, the elders and beasts are all seen at once, symbolizing the entire church with its ministry. Subsequently, to set forth important particulars, the four beasts are brought to view under the opening of four successive seals—only one beast being seen under any one seal; and thus the different stages and changes in the history of the church are set forth. Our exposition may be found in part second, of the work entitled "Adventism," which is too lengthy to republish in this connection.

Books on Prophecy.

Wellington, Kan.

BR. SHELDON:—Will you tell me what books I want to study the subject of prophecy, Daniel's visions, and John's in Revelations. I want books that will give full information; the names of the governments symbolized by the beasts in Daniel and Revelations; the date of their rise and fall. Where can they be obtained, and what will they cost?

Please answer through the paper and oblige your brother in the "blessed hope."

VIRGIL HUNT.

If you mean by this an examination into the various views of European and American authors, ancient and modern, the works are numerous and costly, requiring an extensive list of authors. If you ask only for works by our own writers, you will be enabled to select from the printed list in TIMES and *Crisis*, such as we now have on hand, with prices appended. Among them you will find *Good Tidings*, *Adventism—its relations to Prophecy*, and several pamphlets by different authors.

Minutes of the W. A. C. P. Association,

Held at Norwood Park, Ill., June 10th 1873.

The meeting was called to order by the President. The minutes of the last Board meeting were then read by the Secretary. On motion the shares presented at the last Board meeting to the Trustees of the Association were voted to be canceled. A. S. Calkins, O. S. Knapp and L. H. Davis were then appointed a committee to prepare business to come before the meeting and proposed—that the property of the association be leased to the Western Advent Christian Society whose basis should be that of a delegation from the State Conferences.

J. M. Snook moved, and C. Fox seconded, that the basis of the Association remain as it is. O. S. Knapp opposed the motion. L. H. Davis moved an amendment, that this Association instruct the Trustees to lease the property of the Association to a new Association for ninety-nine years, when ascertained what the new Association should be.

A. E. Babcock spoke against, followed by many of the brethren for and against.

The Chairman read the article and certificate for the new Association, and the amendment passed as follows:

YEAS.	Shares	YEAS.	Shares
D. R. Mansfield	15	H. J. Howe	1
L. C. Collins	17	M. McCulloch	1
L. P. Fox	3	E. H. Burrington	1
W. Sheldon	21	J. Ferris	1
D. S. Clark	1		
H. G. McCulloch	1	Total	127
O. S. Knapp	35		
A. S. Calkins	5		
G. W. Hurd	3	NAYS.	Shares.
E. B. Scott	1		
S. B. Mabey	1		
J. C. Shaw	2		
C. W. Smith	4	C. Fox	3
L. H. Davis	1	J. V. Himes	4
L. C. Rice	1	J. M. Snook	90
N. W. Spencer	5	E. H. Durand	1
F. Burr	1	A. E. Babcock	2
L. F. Cole	1	Wm. McCulloch	3
S. C. Welcome	1	C. C. Marston	14
A. N. Seymour	1		
G. W. Howard	1	Total	117
D. Mathewson	1		

The majority in favor of leasing was 10. It was voted that the Trustees should not make the lease until the Trustees of the new Association, or the W. A. C. P. Society, shall properly indemnify the Trustees of the W. A. C. P. Association for the payment of the debts.

J. M. SNOOK,
Secretary.

Dedication.

It was my privilege on Sunday, June 29th, to preach the dedication sermon of the Advent Christian Chapel in Norwalk, Ohio, and I wish to write a word in relation to the interest in the cause of Christ as felt by the A. C. church of that place.

The work of the Lord was greatly revived in all that region during the past winter, and the little company in Norwalk were graciously blessed in the quickening of the saints and the conversion of sinners among them.

As a result of the revival they went to work enlarging and remodeling their chapel, and making a comfortable and convenient place of worship for those who assemble there. At the dedication many brethren from adjoining towns were present, and together with the citizens made a crowded audience. Elds. E. McCulloch, of Nevada, and H. C. Smith, of Fairfield, were present to assist in the services. The occasion was an interesting one, as it seemed to be the opening of a new era in the history of the cause of Bible truth and spiritual holiness among the brethren in that region. The spirit of harshness and censorship if it ever was found among them, seemed to be gone, and while the chapel was dedicated to God's service, the church made likewise a heartfelt consecration of themselves to God, to do and to suffer his righteous will. And we all felt that God accepted the whole, and gave his Spirit to bear witness to the work. It was indeed good to be there.

At the close of the evening service the church voted an invitation to me to remove to Norwalk and labor among them in word and doctrine. Although my health is poor at present, in consequence of nervous prostration caused by the railroad accident in which I narrowly escaped death; yet I am glad to report that it is improving, and if the Lord will I shall remove from Chicago to Norwalk, Ohio, and labor there and in that vicinity as the Lord gives me strength.

I would say in conclusion that my P. O. address will hereafter be Norwalk, Ohio, where all communications to me may be sent.

FRANK BURR.

Is the Definite Time of the Second Advent Revealed in the Bible?

A PROPOSITION.

It having been repeatedly and publicly stated that no minister of this State *dare* to meet the definite time argument for the Lord's return in 1873, I beg leave to submit the following proposition:

If suitable preliminaries, such as time and place of meeting, can be satisfactorily arranged, I will meet in debate any Christian gentleman who may be chosen to represent and support the affirmative of the following question, namely: "Is the Definite Time of the Second Advent Revealed in the Holy Scriptures?"

This seems to me to be the fundamental question to be settled. It is plain that every thing depends upon this. If it can be shown that it was the intention of the Holy Spirit to reveal the definite time of the second advent, then it is equally plain that it is our duty no less than our privilege to know it. I also submit as a necessary condition precedent to the proposed discussion, that each party or disputant shall be responsible for one-half of the necessary expenses of said meeting, and that a stenographer be employed to report the discussion for the purpose of publication. Thousands of persons in various parts of the country will be interested in the arguments pro and con, who could not possibly attend the discussion itself. If "light" be needed—and I think it is—I know of no better way of letting it shine on this question than in the

way proposed. It is of course understood that if the discussion be held, it shall be governed by the usual parliamentary rules, and the courtesies and amenities usual among gentlemen shall be observed. The sole object of both parties should be to elicit truth.

J. H. WHITMORE.

Rochester, N Y, June 23, '73.

Correction.

In "Home Letters" No. 2, I am caused to make a very mangled quotation of the original, the conjunction, verb, and article being the only words properly inserted. As it appears, it is really "Greek" indeed. It should read "*Kai echomen bebaioteron ton prophetikon logon.*"

Home Letters---No 3.

ALVIRUS N. HITCHCOCK.

CLOSE COMMUNION.

Dear Friend:

I am sorry to learn that your mind is somewhat troubled upon this question. You think you cannot conscientiously commune with those who do not belong to the church which you represent; especially those who repudiate Scripture baptism. Though I differ from you materially, yet, being fully aware of your Christian character, I am sure that I can conscientiously commune with *you*. Let us take a brief survey of the ground together, and then, perhaps, you will be able to help yourself out of the difficulty.

1. *What is the design of the Lord's Supper?* Says the evangelist (Matt. 26:26), "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my *body* [*i. e.*, this *represents* my body—a figure of metonymy.] And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is [*represents*] my blood of the New Testament, which is shed for many for the remission of sins." Again, in 1 Cor. 11:26, we read: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." From these statements we learn the symbolic character of the bread and wine. The institution of the eucharist is designed as a standing memento of the sufferings of Calvary. Lest in the flight of centuries we should forget the tragedies of the cross, and become absorbed in the anticipation of future glory, Jesus says to the church in all time, "This do *in remembrance of me.*" And not only does this preserve fresh in our memory the agonies of the Crucified, but it is an open profession to the world of our faith in the great atonement.

2. *What are the qualifications necessary to the partaking of the communion?* If, as we have just observed, we represent not only the *events* of the cross, but our *faith* therein, by partaking of the bread and wine, it directly follows that whoever has experienced the *efficacy* of the divine sacrifice thus symbolized, and gives proof of a godly life, is a proper communicant. He who by faith accepts Christ as his savior, is entitled to a seat at the Lord's table; and it is not only our privilege, but our duty to commune with him, and extend the hand of Christian fellowship. This conclusion is inevitable, from the very design of the institution.

3. *Do these qualifications exist before baptism?* If so, the Lord's supper may be taken before the performance of that ceremony; and we are at liberty to invite the unbaptized to the table. That a change of heart *always* precedes baptism we shall not say; but that it *may* precede that ordinance, admits the clearest proof.

Forgiveness and justification from past offenses are one and the same circumstance. In this condition, we are entitled to all the ordinances of God's house. Now, we would ask, By what are we justified? by baptism? Let Paul answer: "Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ." Again, "Much more then being now *justified by his blood* [*i. e.*, *faith* in his blood], we shall be saved from wrath through him....And, not only so, but we also joy in God through our Lord Jesus Christ, by whom we have *now* [Greek *nun*—*nun*—*at this time, already*, *i. e.*, when justified by faith in his blood], received the atonement." Says the apostle again, "Where is boasting then?" It is excluded. By what law? of works? Nay; but by the law of *faith*. Therefore we conclude that a man is *justified by faith* without the deeds of the law.

From these and other inspired statements, we conclude with Paul, that faith is the principle upon which we are justified. Not that works are of no weight, but that if the faith be genuine, works will follow as a necessary sequence.

Faith accompanies repentance. When the heart-broken sinner truly repents, and casts himself upon the merits of Jesus, God does not say, "I cannot forgive you until you are baptized." No, no; he offers pardon on the spot. "If we *confess* our sins, he is faithful and just to *forgive* us our sins, and to *cleanse* us from *all* unrighteousness." Thus, justification immediately follows repentance, which is an expression of *living faith*. Hence, *at that time*, whether baptized or not, the qualifications necessary to partaking of the Lord's supper are fully exhibited.

4. *If we may commune with those who are unbaptized, may we not also with those who are honestly in error in regard to this truth?* Our conclusions here are easily reached. The church universal is the church of God. He whom God accepts, of whatever name, is a member of the body of Christ, and we have no right to disfellowship him. If the inspired Word says that "we are all the children of God by *faith in Jesus Christ*," it is not our prerogative to say that this spiritual relation is dependent upon a *ceremony* or a *theory*. If God makes *character* a test of fellowship, who are we that would make *opinion* a test? To say that the truth is so plain that one cannot fail to see it without dishonesty, is certainly uncharitable, for why may not an error be honestly held upon this point as well as upon any other? And further, if we refuse to commune with others because they do not believe as we do, we take the work of judging into our own hands. This is strictly forbidden. It is not said that we are to examine one another, but "let a man examine *himself*, and so let him eat." And even if a hypocrite get to the table, it is not said that *his* eating condemns *all* (as if it necessarily followed that we fellowship all whom we *allow* to come to the table); but he that eateth and drinketh unworthily, eateth and drinketh damnation to *himself*. The rest are uncondem

In conclusion, my [illegible]nd, I trust you will not fail to pursue the investigation of this matter until you are fully settled. I entreat you not to deprive yourself of the benefits of this sacred ordinance because you esteem some others to be unworthy. The matter lies only between them and God. You are not responsible.

Statistics.

C. C. M.

The following statistics, gathered from various sources, will no doubt interest the many readers of the TIMES:

There are, on the globe, 1,288,000,000 souls, of which 360,000,000 are Caucasians; 522,000,000 are Mongolians; 190,000,000 are Ethiopians; 176,000,000 are Malayans; 1,000,000 are Indo-Americans.

There are 3,642 languages spoken, and 1,000 religions.

The yearly mortality of the globe is 33,333,333 persons. This is at the rate of 91,334 per day, 3,730 per hour, 62 per minute. So each pulsation of the human heart marks the decease of some human creature.

The average of human life is 33 years.

One-fourth of the population dies at or before the age of 7 years.

One-half at or before 17 years.

Among 10,000 persons one arrives at the age of 100; one in 500 arrives at the age of 90; one in 100 lives to the age of 7[illegible]

Married men live longer than single ones.

In 100 persons 95 marry; and more marriages occur in June and December than in any other month in the year.

One-eighth of the whole population is military.

Professions exercise a great influence on longevity. In 1,000 individuals who arrive at the age of 70 years, 42 are priests, orators, or public speakers; 40 are agriculturists; 33 are workmen; 32 are soldiers or military employes; 29 advocates or engineers; 27 professors, and 24 doctors. Those who devote their lives to the prolongation of others, die the soonest.

There are about 335,000,000 nominal Christians.

There 5,000,000 Israelites.

There are 160,000,000 Mohammedans.

There are 200,000 Pagans.

In the Christian churches 170,000,000 profess the Roman Catholic faith, 75,000,000 the Greek, 80,000,000 profess the Protestant.

It is not claimed that these figures are absolutely correct. *Approximation* to the naked truth is all that can be claimed by the statisticians in such matters.

A Good Word for Tobacco from the Fair Sex.

C. C. M.

It is frequently said that if such things would be left to the ballot-box, and the ladies endowed with the elective franchise, that *whisky* and *tobacco* would be voted out of the world at the first election. The following note to the N. Y. *Herald*, however, has an entirely different ring in it:

"I happen to be the wife of an inveterate smoker, and do boldly avow that I love the perfume of his cigar better than all the perfumes of Arabia. I think there is nothing more delightful, and I am never more happy than when my husband is by my side, with slippers on, and a fragrant Havana between his lips—a picture of home comfort which many a poor married man has never seen, who is driven from home by a cross, selfish wife, who would rather send her husband to the 'club,' or worse places, so as to be rid of his after-dinner smoke."

I am glad this is a "free country," and ladies possessing so peculiar a taste as this can enjoy their bliss without fear of molestation. What a world this would be, if all the ladies were so fond of the "perfume" of the "fragrant Havana!"

Dr. Chalmers' Daughter.

In one of the alleys running off from Fountain Bridge, Edinburg, a street crowded with drunkenness and pollution, is the low-roofed building in which this good woman is spending her life to help men and women out of their miseries. Her chief work is with drunkards, their wives and daughters. Some of the poor women of the neighborhood, who have sober husbands, complain against her, saying, "Why do you pass us? Because our husbands are good, you do not care for us. If we had married some worthless sot, you would then have taken care of us in our poverty."

In the winter, when the nights are long and cold, you may see Helen Chalmers, with her lantern, going through the lanes of the city hunting up the depraved, and bring them out to her reform meetings. Insult her do they? Never! They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on temperance.

One night as she was standing in a low tenement talking with an intemperate father, and persuading him to a better life, a man kept walking up and down the room, as though uninterested in what was said; but finally, in his intoxication, staggered up to her, and remarked: "I shall get to heaven as easy as you will; do you not think so?" Helen answered not a word, but opened her Bible and pointed to the passage: "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.—*Recorder.*

It Commends Itself.

VALLEJO, CAL, April 30.

"*Dear Bro. Wellcome*—I have read your work entitled "The Plan of Redemption," and must confess it is, in my candid opinion, the best work of the kind extant, or that I have seen. I do not see how it can be improved upon. It should be in the hands of every lover of Jesus. I consider it a full and complete exposition of the great and glorious plan of gospel redemption. If I can induce any to send for it, I shall be happy to do so.

J. D. CAREY.

FROM NEW ORLEANS—*April 26th, 1873.*—"I take this opportunity of expressing my very great satisfaction and benefit derived from the reading of the 'Plan of Redemption.' I hope to be able to induce many persons to supply themselves with a copy, as the best means of getting clear and correct views of Bible truth."

S. S. GUTHRIE.

Sold at the TIMES Office. Price, $1.25.

Miscellaneous.

AT HOME.

—The Ute Indians have commenced hostilities in Washington Ter., and a general war is feared.

—The trial of Frank Walworth for the murder of his father is at last ended, with a verdict of guilty of murder in the second degree, his sentence imprisonment for life.

—With the recent successful attempts at throwing off two trains on the Illinois Central Railway—in one of which the engineer, fireman, and brakeman were killed—there seems to be an organized gang of vandals who are working for the destruction of trains and human life.

—A dispatch from Wyoming says that a party of Indians shot a man and drove off some stock. A party of ten citizens went in pursuit, and overtook the Indians, who refused to give up the stock. A fight ensued, in which several Indians were killed and wounded. None of the citizens were wounded. The Indians were reported to be a war party of Utes.

—In a brief card published in the *Brooklyn Eagle*, Henry Ward Beecher breaks silence on the charges that have so long been paraded through the press against him. He gives his free consent to the publication of any letters that Victoria Woodhull or any other person may have received from him, and pronounces the whole vile story, as far as it relates to him, to be utterly untrue.

—A terrible explosion of nitro-glycerine occurred recently at Virginia City, Nev., killing ten persons and wounding many others. Several buildings were shattered and thrown to the ground. The nitro-glycerine was stored beneath the room of General Van Bokkelen, agent for the giant powder, and exploded without any apparent cause. The concussion caused the explosion of forty pounds of powder.

—A terrible tragedy occurred at Ionia, Mich., July 4th, resulting in the death of Prof. La Montain, a distinguished aeronaut. The balloon in which the fatal ascension was made was filled simply with hot air, and at a hight of fifteen hundred feet it collapsed, and instantly a fearful descent to the ground took place. The body struck with such a terrible thud that it jarred the ground for fifty rods around, and made an indentation in the solid ground eight inches in depth. There was scarcely a bone in the whole body not broken into fragments. It was as limp as a rag. There were very few fractures in the skin, except the right foot, the bone of the right leg being driven through the bottom of the foot. There were from ten to twelve thousand people who witnessed this horrible tragedy.

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Married men live longer than single ones.

In 100 persons 95 marry; and more marriages occur in June and December than in any other month in the year.

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"I happen to be the wife of an inveterate smoker, and do boldly avow that I love the perfume of his cigar better than all the perfumes of Arabia. I think there is nothing more delightful, and I am never more happy than when my husband is by my side, with slippers on, and a fragrant Havana between his lips—a picture of home comfort which many a poor married man has never seen, who is driven from home by a cross, selfish wife, who would rather send her husband to the 'club,' or worse places, so as to be rid of his after-dinner smoke."

I am glad this is a "free country," and ladies possessing so peculiar a taste as this can enjoy their bliss without fear of molestation. What a world this would be, if all the ladies were so fond of the "perfume" of the "fragrant Havana!"

Dr. Chalmers' Daughter.

In one of the alleys running off from Fountain Bridge, Edinburg, a street crowded with drunkenness and pollution, is the low-roofed building in which this good woman is spending her life to help men and women out of their miseries. Her chief work is with drunkards, their wives and daughters. Some of the poor women of the neighborhood, who have sober husbands, complain against her, saying, "Why do you pass us? Because our husbands are good, you do not care for us. If we had married some worthless sot, you would then have taken care of us in our poverty."

In the winter, when the nights are long and cold, you may see Helen Chalmers, with her lantern, going through the lanes of the city hunting up the depraved, and bring them out to her reform meetings. Insult her do they? Never! They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on temperance.

One night as she was standing in a low tenement talking with an intemperate father, and persuading him to a better life, a man kept walking up and down the room, as though uninterested in what was said; but finally, in his intoxication, staggered up to her, and remarked: "I shall get to heaven as easy as you will; do you not think so?" Helen answered not a word, but opened her Bible and pointed to the passage: "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.—*Recorder.*

It Commends Itself.

VALLEJO, CAL., April 30.

"*Dear Bro. Wellcome*.—I have read your work entitled "The Plan of Redemption," and must confess it is, in my candid opinion, the best work of the kind extant, or that I have seen. I do not see how it can be improved upon. It should be in the hands of every lover of Jesus. I consider it a full and complete exposition of the great and glorious plan of gospel redemption. If I can induce any to send for it, I shall be happy to do so.

J. D. CAREY.

FROM NEW ORLEANS—*April 26th*, 1873.—"I take this opportunity of expressing my very great satisfaction and benefit derived from the reading of the 'Plan of Redemption.' I hope to be able to induce many persons to supply themselves with a copy, as the best means of getting clear and correct views of Bible truth."

S. S. GUTHRIE.

Sold at the TIMES Office. Price, $1.25.

Miscellaneous.

AT HOME.

—The Ute Indians have commenced hostilities in Washington Ter., and a general war is feared.

—The trial of Frank Walworth for the murder of his father is at last ended, with a verdict of guilty of murder in the second degree, his sentence imprisonment for life.

—With the recent successful attempts at throwing off two trains on the Illinois Central Railway—in one of which the engineer, fireman, and brakeman were killed—there seems to be an organized gang of vandals who are working for the destruction of trains and human life.

—A dispatch from Wyoming says that a party of Indians shot a man and drove off some stock. A party of ten citizens went in pursuit, and overtook the Indians, who refused to give up the stock. A fight ensued, in which several Indians were killed and wounded. None of the citizens were wounded. The Indians were reported to be a war party of Utes.

—In a brief card published in the *Brooklyn Eagle*, Henry Ward Beecher breaks silence on the charges that have so long been paraded through the press against him. He gives his free consent to the publication of any letters that Victoria Woodhull or any other person may have received from him, and pronounces the whole vile story, as far as it relates to him, to be utterly untrue.

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I am glad this is a "free country," and ladies possessing so peculiar a taste as this can enjoy their bliss without fear of molestation. What a world this would be, if all the ladies were so fond of the "perfume" of the "fragrant Havana!"

Dr. Chalmers' Daughter.

In one of the alleys running off from Fountain Bridge, Edinburg, a street crowded with drunkenness and pollution, is the low-roofed building in which this good woman is spending her life to help men and women out of their miseries. Her chief work is with drunkards, their wives and daughters. Some of the poor women of the neighborhood, who have sober husbands, complain against her, saying, "Why do you pass us? Because our husbands are good, you do not care for us. If we had married some worthless sot, you would then have taken care of us in our poverty."

In the winter, when the nights are long and cold, you may see Helen Chalmers, with her lantern, going through the lanes of the city hunting up the depraved, and bring them out to her reform meetings. Insult her do they? Never! They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on temperance.

One night as she was standing in a low tenement talking with an intemperate father, and persuading him to a better life, a man kept walking up and down the room, as though uninterested in what was said; but finally, in his intoxication, staggered up to her, and remarked: "I shall get to heaven as easy as you will; do you not think so?" Helen answered not a word, but opened her Bible and pointed to the passage: "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.—*Recorder.*

It Commends Itself.

Vallejo, Cal., April 30.

"*Dear Bro. Wellcome*—I have read your work entitled "The Plan of Redemption," and must confess it is, in my candid opinion, the best work of the kind extant, or that I have seen. I do not see how it can be improved upon. It should be in the hands of every lover of Jesus. I consider it a full and complete exposition of the great and glorious plan of gospel redemption. If I can induce any to send for it, I shall be happy to do so.

J. D. Carey.

From New Orleans—*April 26th*, 1873.—"I take this opportunity of expressing my very great satisfaction and benefit derived from the reading of the 'Plan of Redemption.' I hope to be able to induce many persons to supply themselves with a copy, as the best means of getting clear and correct views of Bible truth."

S. S. Guthrie.

Sold at the Times Office. Price, $1.25.

Miscellaneous.

AT HOME.

—The Ute Indians have commenced hostilities in Washington Ter., and a general war is feared.

—The trial of Frank Walworth for the murder of his father is at last ended, with a verdict of guilty of murder in the second degree, his sentence imprisonment for life.

—With the recent successful attempts at throwing off two trains on the Illinois Central Railway—in one of which the engineer, fireman, and brakeman were killed—there seems to be an organized gang of vandals who are working for the destruction of trains and human life.

—A dispatch from Wyoming says that a party of Indians shot a man and drove off some stock. A party of ten citizens went in pursuit, and overtook the Indians, who refused to give up the stock. A fight ensued, in which several Indians were killed and wounded. None of the citizens were wounded. The Indians were reported to be a war party of Utes.

—In a brief card published in the *Brooklyn Eagle*, Henry Ward Beecher breaks silence on the charges that have so long been paraded through the press against him. He gives his free consent to the publication of any letters that Victoria Woodhull or any other person may have received from him, and pronounces the whole vile story, as far as it relates to him, to be utterly untrue.

—A terrible explosion of nitro-glycerine occurred recently at Virginia City, Nev., killing ten persons and wounding many others. Several buildings were shattered and thrown to the ground. The nitro-glycerine was stored beneath the room of General Van Bokkelen, agent for the giant powder, and exploded without any apparent cause. The concussion caused the explosion of forty pounds of powder.

—A terrible tragedy occurred at Ionia, Mich., July 4th, resulting in the death of Prof. La Montain, a distinguished aeronaut. The balloon in which the fatal ascension was made was filled simply with hot air, and at a hight of fifteen hundred feet it collapsed, and instantly a fearful descent to the ground took place. The body struck with such a terrible thud that it jarred the ground for fifty rods around, and made an indention in the solid ground eight inches in depth. There was scarcely a bone in the whole body not broken into fragments. It was as limp as a rag. There were very few fractures in the skin, except the right foot, the bone of the right leg being driven through the bottom of the foot. There were from ten to twelve thousand people who witnessed this horrible tragedy.

—During the past week terrible storms have visited all parts of the country, east and west, the greater damage to life and property seems to have been in the west. We give some of the details: In Des Moines, Iowa, the country was deluged, the wheat and oats broken down. Along the line of the Rock Island railroad the hail storm did great damage. A farm house near Stewart Station was blown down, and five persons seriously injured. At Alexandria, Mo., several houses were blown down. The bridge of the M. P. & W. R. R. crossing the Des Moines river was blown down. Culverts were washed away, and great damage done. In Hancock, Ill., farm houses and barns were blown down, and two children killed. At Augusta the Christian church was leveled to the ground. The steeple of the Presbyterian church was blown down, grain elevator was blown over, houses unroofed, and much other damage done. At Carthage the high school and part of the college was unroofed, and fences, chimneys, etc., demolished. At West Point the dwelling of Dr. Carrol was torn to pieces, and the stores of Wolf & Cordin, and Frank & Howerton destroyed. A school house was blown down, and a carding machine factory and flouring mill unroofed. The dwelling of Henry Garner was blown down, Mrs. Garner, her child, and sister killed. At Warsaw several houses were demolished.

ABROAD.

—M. Jules Ferry, Minister at Athens, is recalled. M. Gobrieac succeeds him.

—The Sultan of Turkey intends to make a long visit to the Khedive of Egypt.

—Rome.—Fresh shocks of earthquake are reported in Bellano and vicinity.

—The Shah of Persia has accepted the invitation to visit Italy.

—The telegraph cable to Porto Rico is working.

—Several hundred vagrants recently sent to work in the trocha have deserted and joined the insurgents.

—President MacMahon intends to ask the Commission of Pardons to remit the sentences of those Communist prisoners whose behavior has been unexceptional since their conviction.

—Madrid.—A dispatch from the commander of the Government troops at Seville announces that he has withdrawn his forces from that city to prevent a conflict between them and the citizens.

The *Gaceta* publishes the decree of the Government instituting a medal on the commemoration of the Cuban war, which is to be bestowed upon such officers and soldiers of the Spanish army as distinguished themselves in the suppression of the rebellion.

—The Carlists.—Intelligence has reached here that 4,000 men of the province of Biscay have declared in favor of Don Carlos. The insurgents have appointed officers for the province and municipalities from among their own number.

—The English Government has received dispatches from Sir Samuel Baker, dated Khartoum, May 29, where he had safely arrived with the other Europeans of the command. He reports that the country as far south as the equator has been annexed to Egypt. The slave trade has been suppressed and all rebellious movements and intrigues checked. The country is orderly, and its Government perfectly organized. A road has been opened to Zanzibar free from interruption. He won a victory on the 6th of May with only 105 men over the army of the African Chief Onioso. His mission has been perfectly successful.

—A terrible earthquake occurred June 29th in the neighborhood of Verona producing the most disastrous results, and causing great loss of life and property. Upwards of one hundre persons perished.

The shocks were of the most violent character, and producing the greatest alarm at Verona and the surrounding country for miles. On the first warning of the disaster the people left their houses with the greatest haste and ran into the streets. Others forsook the city and fled to the country for safety. Buildings were shaken to their foundations and many fell into ruins, burying their occupants in the pile or crushing and killing those who happened to be in the streets beneath. Many fine buildings have thus been destroyed, the loss of which it is impossible at present to estimate.

Correspondence.

[From our English Correspondent.]

Our English Letter.

GREAT SECOND ADVENT CONFERENCE.

(Continued.)

The meetings of this conference came to a close on Saturday afternoon. Meetings were held in the morning and afternoon of that day and were full of interest to the very last. At the morning meeting your correspondent among the rest of the speakers, pointed, out to the auditory the blessed hope, but more especially *the time of its fulfillment*

By the kindness of M. Baxter, I am enabled to present it to your readers.

SPEECH OF BROTHER KELLAWAY.

W Kellaway (from America), said: Dear Friends—The reasons which prompt me to believe in the Second Advent of our Lord, I conceive are two.

The first is: Before Jesus went away he promised, "If I go away I will come again unto you;" and, therefore, the reason of my faith in the return of the Lord is the promise of our Lord Jesus Christ himself. All the responsibility, therefore, of my soul's trust rests with him. He has provoked it by his words and promise. And this promise also is the occasion of my hope. Had he never so promised, had he never spoken of his return, I had never so known or believed. But, I believe, because he has said it.

The second reason why I believe in the second glorious personal coming of our Lord is: Because *it is one of the lessons grace has taught me*." Its lessons are principally three. The first is self and world denial; the second is godly living, the third is watching and waiting by faith and expectation for the Second Advent. In Titus 2: vs. 11 to 13, we read: "The grace of God, that bringeth salvation to all men hath appeared, *teaching* us:

1. That denying ungodliness and worldly lusts, (2) we should live soberly, righteously, and godly in this present world; (3) looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: to which (4) is added this blessed reminder: "He gave himself for us."

The first lesson, then is one of self denial, and I thank God for as many as have learned it: the second is that we live godly in Christ Jesus; and I rejoice there are so many who are "followers of God, as dear children;" but the third is faith and watchfulness for the second appearing of our Lord. Brethren! shall I learn the first lesson, and the second, and omit the third? No, beloved; let us, as little children, learn *all* the lessons which grace teaches

All the hopes of the Christian have to do with coming of the Lord Christ, and can never be realized until he who is our life doth appear; and then when he comes, "his reward is *with* him." Then, we who are waiting for him and loving his appearing shall reap the reward of our faith, and gather fruit of our hope. My friend, who preceded me, said, "Nowhere in in the Scriptures are we pointed to death (dark, dismal death), as the period of the consummation of our hope; but to the second appearing of our Lord Jesus." I cordially agree with him; and oh! can I then help loving that time, or looking forward to that day? because I know and am assured that when he comes I shall *see* him.

The hope of righteousness is to *see* Jesus Through him now, at this present, we have pardon, peace, justification, righteousness, sanctification, a good hope of life, and the Holy Spirit. (And oh, is it not overwhelmingly wonderful to think that we poor creatures have the same spirit in us as God has in him? Is anything then too hard for us? Can we not overcome the world, and continually rejoice in victory through him?) But though we have these many great and unspeakable benefits through Jesus, yet we desire him, the glorious risen person of the Lord. For "now we *see him not*, yet believing [we *shall see him*], we rejoice with joy unspeakable, and full of glory. We cry, "O give me *Christ*. O show me *him* who loved me, and gave himself for me." Let me see the prints of the nails in his body, where "he was wounded for *our* transgressions, and bruised for *our* iniquities!" "Sirs, we would *see* Jesus." And thus we cry out, in longing for Christ: "O that I knew where I might find *him*." O, beloved, he will come; he will show us himself; he will appear to our joy and rejoicing. Then we shall be able to say, in rapt delight, "I have found him whom my soul loveth!" And, as we look into his face, with what emphasis shall we speak it: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

But *when* shall we thus see Jesus? When he returns for us; *after his return from the Father.*

In John 16 we hear him saying: "I go my way to him that sent me….And because I have said these things sorrow hath filled your heart. A little while, and ye shall *not see* me; and again, a little while, and ye *shall see* me; and because I go to the Father!" And he adds: "*I will see you again*, and your heart shall rejoice, and your joy no man taketh from you." As a friend who leaves for awhile; but who, ere he leaves, promises to return; so Jesus is gone to the Father; but he will return from his visit to the Majesty on High, and see us again; and then we shall see him and be forever glad.

So St. John testifies in his epistle; he beautifully puts it thus: "When he who is our life doth appear….we shall see him as he is." When shall we see him, John? "When he who is our life doth appear," not before….So our hope of seeing Jesus is in immediate connection with his second coming. But when we see him we shall be *changed* and *made like him*, and this hope is likewise placed in connection with his second coming. We read: "As we have borne the image of the earthly, we shall also bear the image of the heavenly." And again we read: "We shall all be changed in a moment, in the twinkling of an eye."

But when? "At the last trump." So says St. Paul in 1 Cor 15: "We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, *at the last* trump; for the trumpet shall sound and the *dead* shall be *raised* incorruptible, and *we* shall be *changed*." Concerning the trumpet, it is when the *last* one sounds that the saints have their hope come to pass. Is there more than one trumpet, then? Yes, in the Apocalypse we read of seven; and the *seventh is the last*. In Rev. 11:15, we read: "The seventh angel sounded: and there great voices in the heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Here the seventh and last trump introduces the kingdom and reign of Jesus on the earth. This trumpet is again referred to by the Apostle Paul, as his first epistle to the Thessalonians. In that epistle, he says "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the *trump of God*, and the dead in Christ shall rise first, Then we who are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord"

So, it is evident, we are to be changed. But, I ask again, when? According to our reading of the Bible, it is at the sounding of the last—that is, the seventh trumpet, which will take place according to St. Paul's communication to the Thessalonians, when "the Lord himself shall descend from heaven," and "the dead in Christ shall rise;" and, according to the same apostle to the Corinthian saints, when "the dead shall be raised incorruptible;" and, according to the Revelation, made to John, the seer, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." Then we, who are now of Christ, like in mind and character, and who are being daily renewed after his image, shall be made like him in person; as St. John witnesseth, "*When he shall appear*, we shall be like him" in that day.

Oh! thank God then, that he has transformed us, and made us in mind like Jesus; and soon, in body also, at his appearing, we shall be like him whom our souls love, whom we admire and copy. We shall be *exactly* like him, for he shall change the bodies of our humiliation and fashion them like to his own glorious body.

Then, being changed, *we shall be gathered far and near unto him*; this is another promise which godliness hath, and another hope indulged of righteousness; and the word of the Lord teaches that this also shall blow into flower at our Lord's return.

So Jesus himself teaches us in the 13th of Matthew's gospel. Therein is reported a parable spoken by our Saviour, about tares and wheat. And after speaking the parable he supplies the interpretation. The parable is this: A man sowed good seed in his field; but, when men slept, an enemy sowed tares among the wheat. When the wheat sprung up, the tares appeared with it; and the servants asked the master of the field if they might not pull up the tares. The master replied: "No; lest you pull up the wheat also. Let both grow together *till the harvest*, and *in the time of harvest* I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my garner.'" Jesus then says: "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil; *the harvest is the end of the age;* and the reapers are the angels." Notice: the reapers are the angels; the good seed are the children of the kingdom; and *the time of gathering them is the time of harvest, which, Jesus says, is the end of this age*. "So shall it be at the end of the age." The angels shall be sent out from Christ to gather the wheat into the granary of God. Once more: When is the time of harvest? when will the saints be gathered for Jesus? The Master says, "at the end of the age," when he comes.

Again, Jesus is prophesying in Matt. 24: and from vv. 29-31 he tells us it is after the tribulation spoken of in that chapter, when the sign of the Son of Man shall appear in heaven, *when they shall see the Son of Man coming* in the clouds of heaven, with power and great glory, that he shall send his angels with a great sound of a trumpet, and *they shall gather together his elect* from the four winds, from the one end of heaven to the other." That will be the gathering day for Christ, according to his own words.

So also St. Paul, in writing to the Thessalonians (1 Thess. 2:1), refers to "the coming of our Lord, *and* our gathering together unto him." You will notice how closely he unites the second coming of Christ, with the gathering of the saints, by that little conjunction, "and."

Thus, then, the realization of this hope, of being gathered for Christ, synchronizes with the harvest time of this world, which is the end of the age; with the day when the Son of Man shall appear in heaven and with the coming of our Lord Jesus Christ.

Being gathered for Christ we shall be *caught up* with all the blessed and holy *to meet the Lord* in the air; and hope rejoices in anticipation of the time, and asks with fervor: "When shall these things be?"

It is a promise of Christ, which cannot pass away, which says, "I will come again and receive you unto myself." The answers, then, as to the time of reception is, when Jesus comes again He was here once; he has gone away; he will come again, and then we shall be received to himself. Oh what embraces, what songs of joy shall be in that day, when the Absent shall be the Present! How our hearts shall rejoice in "the real Presence."

Inspiration teaches that "we shall be *caught up together*" with the raised sleepers, who, ere the coming have fallen asleep in Jesus, "to meet the Lord in the air," in the day of the trumpet's blast—even in that day.

For sweet shall be the Voice that shall gently shake the saintly sleepers from their slumbers, saying to them, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise my love, my fair one, and come away." 'Tis the voice of the Beloved, sounding *in the spring-time of resurrection and regeneration*. And in that spring shall the hopes of the Bride, as she looks forward with expectancy to join the Bridegroom, be an accomplished desire.

Yes, it is † when the Son of Man shall come in his glory, and all his holy angels with him;" and when he shall sit upon the throne of his glory, and the nations shall be assembled before him, that he shall give call to us his church, welcoming us to everlasting habitations, saying, "Come, ye blessed of my Father"

The thing is certain, and the time is revealed, so that we know *where* to fix our hopes and expectations. And then *we shall abide with him*; this hope is the fullness of all our hopes. "So shall we ever be with the Lord." Oh, how I love the word "abide!" It is "abide *in* him" now; and "abide *with* him" then. Truly, there shall be "no more separations in the presence of the king."

We shall sing the new song, true! We shall join the "Alleluiahs"—blessed! But, better than all, we shall *abide with him*. "Wherefore comfort one another with these words."

But when shall these things be? Only at the coming of the Lord. Therefore I account the Second Advent a fundamental doctrine of Christ; I set all value upon it; I esteem it all-important, and my thoughts and hopes fly thither, as I wait for the promises of God until that day come.

In conclusion, I ask the questions: For what did God establish testimony in the earth? What are the purposes of his promises, and his design in giving them? Turn to Ps. 78:5, 7, and you will read these words: "He established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers that they should make them known to their children….*that they might set their hope in God*, and not forget the works of God, but keep his commandments." And that is how I hear, and ever desire to hear, of the promise of Christ's return—knowing the testimony, to set my hope in God, through our Lord Jesus Christ, and obey him. Upon God's word do I hope. And that is all our privilege and experience who know God in Jesus and work righteousness. O then, let us pray for the coming of the Lord; and, as we pray, let us use the words of Daniel, and say: "Lord, remember the word unto thy servant, upon which thou hast caused me to hope. O send Jesus, who has been preached unto us, to fulfill all the promises thou hast made, and to make us full of joy with his presence."

Let us wait, with one arm around the cross and the other hand stretched out to grasp the crown, looking for Jesus to appear; that when he who is our life doth appear, we may also appear with him in glory.

This hope inspires, encourages, heartens, blesses, saves—with this I can live; and, if the Lord come not before I die, with this I can die; and with this realized I can rise, rejoicing in Christ Jesus.

May the Lord grant that these meetings may prove a great source of blessing to all, and may we keep in recollection and ponder what has been set forth, even after many days.

Personal—A Correction.

The undersigned being a committee to consider and settle certain differences that have grown out of a proposed debate between Eld. C. F. Sweet and Eld. J. W. Taylor, Br. Sweet being the aggrieved party, submit the following report and decision:

In the year 1870, a correspondence was carried on between Elds. Sweet and Taylor, in regard to holding a public discussion on what is known as the "Age to Come Question." The parties disagreed about the wording of the proposition and the debate, as a consequence, was not held. Some time during the latter part of the year, Eld Taylor sent to the editor of THE ADVENT CHRISTIAN TIMES a copy of the correspondence between himself and Eld. Sweet, with a request to publish. The editor, however, thinking the communication too personal, declined to publish it; but on his own judgment inserted in the "*editorial gleanings*," of 13th December, 1870, the following paragraph: "Br. J. W. Taylor requests us to state that he has not declined—as had been alleged—to discuss the question of probation after the Advent, although he declined to accept an indefinitely stated question as a subject of debate." Eld. Sweet took exception to this publication, as calculated to place him in a false light before the public. The committee deem it but just to Br. Sweet that this explanation, though late, should now be made. The parties have finally agreed on a question, and are willing, if thought best, to go on with the discussion; but the committee are of opinion that circumstances and the state of health of both parties are such as to render it unadvisable for the debate to proceed.

B. C. SIMONDS,
(Signed) J. H. WHITMORE,
F. C. ARMSTRONG,
Rochester, June 2, 1873. Committee.

Camp-Meeting Report.

The Iowa Christian mission camp meeting met at New Hartford, June 6, 1873, and continued until June 15.

Meeting called to order June 14, by the President, P. S. W. Deyo, for the transaction of business.

Motion made and carried that we proceed to the election of officers.

The following officers were elected for the ensuing year: J. W. Burroughs, President; C. O. Ramsay, Vice-President; M. A. Newcomb, Sec; E. W. Hurlbert, Treas; and Jasper Ingals, H. W. Peck and H. Hamon, Board of Directors.

Moved and carried that N. F. Eggleston be elected auditor for the ensuing year.

Moved and carried that we adjourn to call of the president.

Called to order by the president at 5 p. m.

It was moved and carried that the president appoint a committee of two to see to teams on to morrow (Sunday). J. J. Towsley, and Nelson Peck, committee.

The treasurer's report was read and approved.

It was moved and carried to adjourn to the call of the board.

Our camp meeting was a success. The Lord was with us and that to bless. The ministers seemed to be filled with the Holy Spirit, and all seemed to realize the nearness of the end, and that the coming of the Lord was nigh at hand.

Ministers present to preach the word were C. C. Ramsay, P. S. W. Deyo, J. W. Burroughs, J. Ridley, A. Raymond, N. F. Eggleston, A. A. Webb, and E. A. Marsh. All things were conducted in love and harmony, and we parted with the blessed assurance of very soon meeting in the kingdom of Christ. May God bless and save at last on the other shore.

M. A. NEWCOMB, Sec.

From J. F. Adair, High Point, Iowa.

Sunday June 14th, I had the privilege of baptizing twenty-two persons. It was a blessed season. When we organized our church here many came out of other churches, and I must say we have in all a working people who care nothing for the scoffs and sneers of those around them, but are all young and old earnestly engaged in the cause of truth. May God bless and keep them faithful until the morning of deliverance shall come, joyful thought, when we shall gain the prize. "Our faith shall then be turned to sight before our wondering eyes."

From W. R. Smart, Gagetown, Mich.

Under the blessing of God I started a protracted meeting in Elkland Cottage S. H., being the first of our people there, with large congregations; and on Monday night the 27th, two Methodist ministers attacked me, and so weakly that they failed, and on the following Wednesday night a riot was raised, the enemy was like a roaring lion, going to cast me out of the temple. But God has upheld me with his right hand of power; the enemy retreated and the Lord has the field in peace, and has taken the veil off from the hearts of quite a number, and more are searching for truth. I hope and pray God that there is a good work begun here and the harvest will soon be gathered. May God hasten the time when our anti typical Moses will come down from the anti typical Mount Sinia, and with love in our hearts, we shall pass over in our own land in eternal rest.

From Eld. James Chenoweth, Volga, Ind.

You may think it strange that an old school Baptist, who had for fifty-five years entertained the doctrine of future rewards and punishments at death, should at this day and hour of his Christian pilgrimage, renounce it as erroneous, and accept instead the faith and practice of the denomination of Christians called Adventists. But such is the case. I had attended a series of meetings conducted by Dr. Field, at which time I discovered my error in maintaining the views of the old iron jacket predestination, and resolved to unite with the church at Volga, and on last Sabbath my wife, who had never made any pretentions to religion, went forward and confessed the Savior, and was immersed by Br. Thomas Porter, who occasionally preaches at the Chapel, and is esteemed highly as a man and an efficient worker in the good cause of the blessed Redeemer, in turning many from the ways of sin and folly. Also Br. Record is frequently on hand to administer to the faithful in Christ, of the things that pertain to their eternal wellbeing and future happiness. Should any of my Baptist friends but take the pains to read the Bible carefully, and impartially, for themselves, they will not fail to see and know why I am an Adventist, and no doubt they will go and do likewise.

From N. C. Miller, Valparaiso, Sullivan, Co., Mo.

God's truth is slowly and steadily marching forward in this part of the country. June the first I appeared in the defence of the cause in the grove at Br James A. Sloan's. I proclaimed our Master near, even at the door; taking for my subject, in the forenoon, Mat. 24:3-29, and in the evening, Dan. 12. We had a blessed time; two humble souls came forward and boldly took their stand with us. One is a minister of intelligence, from the Christian church. Yesterday, in Putnam county, he was ordained; prayer by N. C. Miller, charge by Eld Denslow, and right hand of fellowship by Eld. H. McKinley. Br. Albert Prickett, is his name; pray for him, his persecutions will now be great. The other one is directly from Satandom. He boldly yet humbly was buried with Christ in baptism. God surely must be working in him (John Auld) beyond human conception, for the devil with his agents seem to be determined to overthrow him. Br McCulloch some twelve months ago was mistaken unless Satan has emigrated from Illinois to Missouri, for the old enemy is here in all his wrath; but Jesus, by his Word, is here too, and I am inclined to think that Christ's church will prevail against the devil and triumph over the grave.

From S. C. Wellcome, Monticello, Minn.

I came to Monticello in March and commenced laboring in the blessed cause in the town and vicinity, and found a very kind and friendly people all through this section. Br. Collins has been sowing the good seed here for some years, and Br. Miller has preached occasionally to them since he came here last fall. I held evening meetings at Lilly Pond S. H., for some time, and once in two weeks on Sundays, and find that God is blessing his word at that place. At the Bailey S. H. across the Mississippi, and all through this region, the seed sown in the past is springing up. God is blessing his Word, and light is increasing; to God be all the praise. On Sunday, June 1, I had the blessed privilege of baptising sixteen happy souls in the Mississippi, a number of them heads of families. It was a pleasant scene to witness, and we have no doubt but what angels rejoiced over it, while so many went forward in obedience to Christ's commands and were buried with him in the likeness of his death, to rise again to newness of life; no longer to be under the dominion of sin, but we trust to "reckon themselves to be dead indeed to sin, and alive unto God," adopted into his family by faith, a proof of which they have given by their obedience.

June 3, I took the train for St. Paul and then a boat down the river to Winona, had a pleasant trip, and then took the train for Merrimack, Sauk Co., Wis., the place of the state camp meeting, which was then in session. Arrived there at about half past ten on Wednesday night, and found my way to camp, where, under the systematic arrangement of Br. Sheldon, "silence reigned supreme," over the whole encampment. I called for Br. Hough, and Br. Howard turned out and kindly assisted me in finding his tent, where I found comfortable lodging with our aged brother in the cause. I spent four days with this people, a season I shall never forget. Formed many acquaintances with the preaching brethren and heard them preach for the first time.

vas truly refreshing. Formed the acquaint- e of many lay brethren and sisters from 'erent parts of Wisconsin. O, how pleas- to meet so many of our Father's family, talk together of our present enjoyments future prospects. Our social meetings re truly times of power. All seemed to ungering for a greater fullness of a Savior's e, and received it, and we trust will let the keep burning, that their influence may wherever they go, and help others prepare the coming of Jesus. On Sunday evening sat down with about 200 of our Father's dren around the sacramental board to memorate the death and sufferings of our r Master. It was a solemn season never e forgotten.

n J. Anderson, South Haven, Mich.

have just read S. B. Goodenow's critique an article by "a previous writer in THE ES." He begins by stating that "a tho- gh investigation has convinced him that *may* and *must* and *does* exist when dead." es not this appear a contradiction? Men t when they cease to exist! Now a ough investigation has taught me rently. Who then, shall decide? No 's *ipse dixit* is more than bare assertion.

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of Four Great Conquerors.

e four conquerors most conspicu- n the world's history are Alexan- Hannibal, Cæsar and Napoleon parte. What was their end?

exander, after climbing the dizzy hts of ambition, his temples bound chaplets dipped in the blood of ons, looked down upon a conquered d, and wept that there were no more ds for him to conquer, set a city on and died in a drunken revelry and uch.

nnibal, after having, to the aston- ent and consternation of Rome, d the Alps, and put all her armies ght, stripped three bushels of gold from the fingers of her slaugh- knights and made her very dations quake, fled from his own try, hated by those who once ingly united his name with that of God, calling him Hani-Aal, and at last by poison administered by his own hand, unwept and unhonored.

Cæsar, after conquering eight hundred cities, dyeing his garments in the blood of millions of his foes, and pursuing to death the only rival he ever had on earth, was miserably assassinated by those whom he considered his nearest friends, and in the very place which it had been his greatest ambition to reach.

Napoleon Bonaparte, whose mandates kings and popes obeyed, after spreading everywhere the terror of his name—after deluging Europe with blood, and clothing its nations in sackcloth, closed his days in banishment, on a lonely island, literally exiled from the world.

What comments on the evanescence of human greatness, especially the greatness won by the sword! These men all stood, for a time, on the very pinnacle of what the world calls greatness, and each in turn made the earth tremble by their tread or their bear word; yet they severally died a miserable death—one by intoxication, or by poison mingled with his wine; another, by his own hand, a suicide; a third, murdered by his friends; and a last, a lonely exile! How wretched the end of such greatness!—*Sel.*

THE GREAT FATHER'S LOVE.—On one occasion Guthrie was preaching from the text, "As I live saith the Lord I have no pleasure in the death of the wicked." He had described the feeling of a father who had to send a depraved son away from his door, and had made the audience feel how the child knew that he had but to amend and reform, and his father would receive him; and then, lifting himself up in the pulpit, and spreading his hands, he thundered out the words, "Is there any one in this house who believes that I would have pleasure in the death of the wicked? Would I not do whatever I could to rescue the worst among you? And what am I, sinner as I am, in comparison with him whose love I am vindicating?" One who was in the house at the time said that "it was as though a prophet spoke."

Our Young Folks.

Granny's Thinking Cap.

Close to the ruddy fire she sat;
And in her big arm-chair;
Pussy, curled snugly on the mat,
Was purring away her care.
'Twas then our dear, good Granny laid
Her knitting in her lap,
And, with a look so kind, yet staid,
Put on her "thinking cap."

"I really think that young folks now
Should very thankful be;
So many handsome toys somehow
We never used to see.
The dolls that made your Granny glad,
You would have put to bed;
The one that I dressed and petted had
A dried squash for its head.

"And then to think how children dress!
My sakes alive, how gay!
Dear little girls of five, or less,
Make such a grand display.
Neat gowns homespun we all got,
And they did well for us;
There's no use talking, things are not
The same they used to was!

"I'll have to go to school once more
To keep up, nowadays,
With little ones of three and four,
So changed are all the ways
Well, changes may be just as great
For their sweet eyes to see,
If they should linger here so late,
To chatter on like me.

"But, heaven be praised, not all can change,
And that my darlings here
Unto my heart are never strange,
But love their Granny dear!"
Then Granny's eyes began to peep,
The yarn fell from her lap;
While pussy woke, she fell asleep
And dropped her "thinking cap."

[*Independent.*

Grandpa's Gift.

JOSIE KEEN.

Willie, Kate, and Gussie, were at play together out-doors, when Willie suddenly shouted:

"There comes grandpa! There comes grandpa!" And away they all ran to meet him at the gate.

These children dearly loved their good, kind grandfather, and greatly enjoyed his visits to their home. Upon the present occasion they had so much to talk about, and were so eager to all talk at once, that he called them perfect little chatterboxes, and sent them off to play.

Before leaving, however, he called them to his side and told them an amusing story, and then gave to each of them a bright twenty five cent piece.

"There, chicks," he said, "let's see who will make their money go the furtherest." He then rode off, leaving three happy children.

"I know what I'll do with my money!" exclaimed Will. "I'll get some nice little brass rings to help fix the rigging to my vessel. I'm sure I can't make a better use of my money."

"And I mean to get some delicious cream candy," said Kate. "I have been wishing for some ever so long; and Emma Drake says they have nice fresh candy, and lots of good things, at the new confectionary."

"O, Kate, you are all the time getting something to eat! I don't think buying candy, or such stuff, will be making your money go far."

"Why, Will, grandpa meant only that we should please ourselves. What do you intend to get, Gussie?"

"I don't know yet exactly what I will get, Kate. I want some bright red ribbons for my dollies ever so much. Perhaps grandpa would not mind my spending my money in that way."

"Of course not little goosie!" said Will. "So, come, girls, let's now go shopping."

Just at that moment Freddie commenced to cry, and their mother could not pacify him. He was teething, and was very fretful, so the poor mother had been walking up and down the room with him until she was very tired.

"Mamma, give Freddie to me and I'll amuse him. See, Freddie, see this pretty, shiny, thing! Gussie will spin it on the floor for baby.

Freddy stopped crying, and with cushions on the floor, sat watching his sister toss about or spin her bright silver piece. Soon he was laughing and cooing, and the tired mother thanking Gussie, said she would lie down and get a little rest.

In the mean time, Will and Kate had gone to spend their money. Will found the little brass rings he was wishing for, and Kate saw so many goodies in the new store, that her twenty-five cent piece was soon spent. And I am sorry to add that nearly all she bought was eaten up by herself. She told her brother Will that he might have spent some of his own money for candy if he wanted any, and she took home only a tiny mite of cream candy to Gussie. The consequence was, she made herself sick, and could not go to Sunday school the next morning.

Gussie, though, was ready bright and early, for she loved her Sunday school, and always tried to be there in time, and listened attentively to all that was said by her teacher or superintendent. This Sunday a stranger addressed the children instead of their superintendent. He said he had come to tell them of the poor heathen—of how much they needed the Bible to teach them to give up their idols and learn to love the true God. He then said that every mite helped, for even twenty-five cents could get a Bible to send to them, and he hoped the teachers and scholars would give what they could toward this worthy object.

In an instant Gussie's hand went deep down into her pocket, and there, in the corner, lay her bright silver piece. She did not hesitate a moment, but at once drew it forth, and with a sweet, happy smile, handed it to her teacher for the poor heathen.

Grandpa Burton soon came again to see his pets.

"Well, little ones," said he, after they had had quite a chat together, "what use did you make of my last gift?"

"I got some little brass rings for my vessel," at once said Will. "And, grandpa, you must see how grand the rigging looks now. I can haul it up and down like that on a real vessel!"

"I am glad, dear, that my gift helped to complete your vessel. You have shown a great deal of patience and perseverance in making it. But, Will, in spending your pocket-money over it, have you remembered the tenth as belonging to the Lord, and not your own, to spend as you pleased?"

"I am sorry, grandpa, but really I forgot all about it," replied Will with a blush of shame. "But I'll try and be more careful in the use of my money for the future."

"That's right, my son! There is nothing like 'try, try again.' If you don't succeed at one time, why 'try try again.'"

The children laughed merrily at the comical manner in which their grandfather repeated these words, and they all joined in the second "*try, try again.*"

"Now, Kate tell us what you did with your money?"

Kate hung her head and remained silent.

"I am afraid Kate did not make a very good use of her money," replied her mother. "There was a very sick little girl here Saturday night. She had eaten something which did not agree with her, and she could not go to Sunday school the next morning."

"What! not go to Sunday school? Miss her dear class in Sunday school? And all from being too greedy! Ah! I'm afraid we shall have to call this little girl selfish, greedy Kate."

Grandpa looked grieved, and Kate in shame hid as far behind him as she could get.

Dear little Gussie felt so sorry for her sister's disgrace that she forgot it was her turn to speak until she heard her dear mother say,

"Your gift to Gussie did some good, for out of it I got a refreshing nap."

"A nap out of my money? That's funny! Gussie, how did you sell your mamma a nap?"

"Why, grandpa, I did not sell mamma a nap." And Gussie laughed at the very idea. "I bribed Freddy, though, into keeping quiet by tossing about the shiny silver."

"And so mamma had a chance to rest a while! That was good. But what became of the money afterward?"

Gussie blushed, looked sly, and could not reply.

"Come, pet, whisper in grandpapa's ear what you did with your money."

Gussie went behind his chair, and stooping over, whispered something in his ear.

"Well done, Gussie! Your money has indeed gone the farthest. It has flown across the ocean to the far-away heathen. Darling you have made a good use of your money: first, in unselfishly amusing the baby so poor mother could get some rest, and then in helping to send the word of God to the benighted heathen. I am sure, dear, you must feel far happier in thus having disposed of your money than if you had selfishly expended it upon yourself."

"Dear children," added grandfather, "I wish you would all remember that 'it is more blessed to give than to receive,' and that even as young as you are you may find many little ways for doing good. Not always, too, with money, but through kind, unselfish deeds and words such as Gussie often sets you an example in doing."

The children had listened attentively to their grandpa, and Kate on giving him a good-by kiss promised to try and be less selfish, while Will said he would not forget his tithe in the future, and he would sometimes be as generous as Gussie in giving his all, if he came across a real need for it.

"That's right, pets; each try to do the best you can, and you will soon learn to overcome your faults, to be less selfish, and to feel happy in doing 'whatsoever (good) your hands find to do.'"

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RE[illegible]ECTION OF THE DEAD IN [illegible]

[illegible] AND DESTINY OF MAN; [illegible]

[illegible] MAN AND LAZARUS. (German.)

[illegible]TION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth (German.

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, 1008 Chestnut-st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 6c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

AN ADDRESS TO M. E. CONference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post paid 7c.

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Grandpa's Gift.

JOSIE KEEN.

Willie, Kate, and Gussie, were at play together out-doors, when Willie suddenly shouted:

"There comes grandpa! There comes grandpa!" And away they all ran to meet him at the gate.

These children dearly loved their good, kind grandfather, and greatly enjoyed his visits to their home. Upon the present occasion they had so much to talk about, and were so eager to all talk at once, that he called them perfect little chatterboxes, and sent them off to play.

Before leaving, however, he called them to his side and told them an amusing story, and then gave to each of them a bright twenty five cent piece.

"There, chicks," he said, "let's see who will make their money go the furtherest." He then rode off, leaving three happy children.

"I know what I'll do with my money!" exclaimed Will. "I'll get some nice little brass rings to help fix the rigging to my vessel. I'm sure I can't make a better use of my money."

"And I mean to get some delicious cream candy," said Kate. "I have been wishing for some ever so long; and Emma Drake says they have nice fresh candy, and lots of good things, at the new confectionary."

"O, Kate, you are all the time getting something to eat! I don't think buying candy, or such stuff, will be making your money go far."

"Why, Will, grandpa meant only that we should please ourselves. What do you intend to get, Gussie?"

"I don't know yet exactly what I will get, Kate. I want some bright red ribbons for my dollies ever so much. Perhaps grandpa would not mind my spending my money in that way."

"Of course not little goosie!" said Will. "So, come, girls, let's now go shopping."

Just at that moment Freddie commenced to cry, and their mother could not pacify him. He was teething, and was very fretful, so the poor mother had been walking up and down the room with him until she was very tired.

"Mamma, give Freddie to me and I'll amuse him. See, Freddie, see this pretty, shiny, thing! Gussie will spin it on the floor for baby.

Freddy stopped crying, and with cushions on the floor, sat watching his sister toss about or spin her bright silver piece. Soon he was laughing and cooing, and the tired mother thanking Gussie, said she would lie down and get a little rest.

In the mean time, Will and Kate had gone to spend their money. Will found the little brass rings he was wishing for, and Kate saw so many goodies in the new store, that her twenty-five cent piece was soon spent. And I am sorry to add that nearly all she bought was eaten up by herself. She told her brother Will that he might have spent some of his own money for candy if he wanted any, and she took home only a tiny mite of cream candy to Gussie. The consequence was, she made herself sick, and could not go to Sunday school the next morning.

Gussie, though, was ready bright and early, for she loved her Sunday school, and always tried to be there in time, and listened attentively to all that was said by her teacher or superintendent. This Sunday a stranger addressed the children instead of their superintendent. He said he had come to tell them of the poor heathen—of how much they needed the Bible to teach them to give up their idols and learn to love the true God. He then said that every mite helped, for even twenty-five cents could get a Bible to send to them, and he hoped the teachers and scholars would give what they could toward this worthy object.

In an instant Gussie's hand went deep down into her pocket, and there, in the corner, lay her bright silver piece. She did not hesitate a moment, but at once drew it forth, and with a sweet, happy smile, handed it to her teacher for the poor heathen.

Grandpa Burton soon came again to see his pets.

"Well, little ones," said he, after they had had quite a chat together, "what use did you make of my last gift?"

"I got some little brass rings for my vessel," at once said Will. "And, grandpa, you must see how grand the rigging looks now. I can haul it up and down like that on a real vessel!"

"I am glad, dear, that my gift helped to complete your vessel. You have shown a great deal of patience and perseverance in making it. But, Will, in spending your pocket-money over it, have you remembered the tenth as belonging to the Lord, and not your own, to spend as you pleased?"

"I am sorry, grandpa, but really I forgot all about it," replied Will with a blush of shame. "But I'll try and be more careful in the use of my money for the future."

"That's right, my son! There is nothing like 'try, try again.' If you don't succeed at one time, why 'try try again.'"

The children laughed merrily at the comical manner in which their grandfather repeated these words, and they all joined in the second "*try, try again.*"

"Now, Kate tell us what you did with your money?"

Kate hung her head and remained silent.

"I am afraid Kate did not make a very good use of her money," replied her mother. "There was a very sick little girl here Saturday night. She had eaten something which did not agree with her, and she could not go to Sunday school the next morning."

"What! not go to Sunday school? Miss her dear class in Sunday school? And all from being too greedy! Ah! I'm afraid we shall have to call this little girl selfish, greedy Kate."

Grandpa looked grieved, and Kate in shame hid as far behind him as she could get.

Dear little Gussie felt so sorry for her sister's disgrace that she forgot it was her turn to speak until she heard her dear mother say,

"Your gift to Gussie did some good, for out of it I got a refreshing nap."

"A nap out of my money? That's funny! Gussie, how did you sell your mamma a nap?"

"Why, grandpa, I did not sell mamma a nap." And Gussie laughed at the very idea. "I bribed Freddy, though, into keeping quiet by tossing about the shiny silver."

"And so mamma had a chance to rest a while! That was good. But what became of the money afterward?"

Gussie blushed, looked sly, and could not reply.

"Come, pet, whisper in grandpapa's ear what you did with your money."

Gussie went behind his chair, and stooping over, whispered something in his ear.

"Well done, Gussie! Your money has indeed gone the farthest. It has flown across the ocean to the far-away heathen. Darling you have made a good use of your money: first, in unselfishly amusing the baby so poor mother could get some rest, and then in helping to send the word of God to the benighted heathen. I am sure, dear, you must feel far happier in thus having disposed of your money than if you had selfishly expended it upon yourself."

"Dear children," added grandfather, "I wish you would all remember that 'it is more blessed to give than to receive,' and that even as young as you are you may find many little ways for doing good. Not always, too, with money, but through kind, unselfish deeds and words such as Gussie often sets you an example in doing."

The children had listened attentively to their grandpa, and Kate on giving him a good-by kiss promised to try and be less selfish, while Will said he would not forget his tithe in the future, and he would sometimes be as generous as Gussie in giving his all, if he came across a real need for it.

"That's right, pets; each try to do the best you can, and you will soon learn to overcome your faults, to be less selfish, and to feel happy in doing 'whatsoever (good) your hands find to do.'"

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN (German.)

[illegible] AND DESTINY OF MAN;

[illegible] MAN AND LAZARUS. (German.)

[illegible] TION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, 1406 Chestnut St., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

AN ADDRESS TO M. E. CONference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the question: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College. 1873. 119 Pages. For sale at this Office. Price 25 cents

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 12 cents.

THE JUDGMENT IMPENDING Prophecy and Chronology converging to one grand culmination. By L. T. Cunningham. Price, 15 cts.

THE DESTINY OF MAN, by William Kruln. An excellent treatise by a member of the M. E. denomination that gives the Bible view in a radical style. 312 pp. nicely bound in cloth and gilt. $1.50 post paid.

MODERN SPIRITISM, its origin, character and tendencies, by C. C. Marston 36 pp. in paper $6.00 per hundred, $1.00 per dozen; 12 cts per dozen

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THE COMING EARTHQUAKE, By D. T. Taylor. 25 cents.

CRUDEN'S CONCORDANCE.—Unabridged, $5, by express. Condensed, sufficiently full for ordinary purposes, by mail, $1.75.

DICTIONARY OF THE HOLY BIBLE: with engravings, maps, and tables. $1.50. By mail, $1.75.

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ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. $7.50. by express.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 20c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock, $2.50, Post-paid.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Paper, 30c. Postage, 5c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 15c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c.

THE TWO ADAMS. "The first man of the earth earthy; the second man the Lord from heaven." By T. M. Preble. 7c.

*PRINTED NOTICES FOR PUBLIC meet*ings. Blanks for writing date and place, and subject of discourse. 50c. a hundred.

*THE FIRST-DAY SABBATH; with a re*view of Andrews' pretended History of the Sabbath By T. M. Preble. 471 pp. $1.

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THE FAITH OF ST. PAUL; showing it to have been neither Pharisaic nor Sadduceean, but Hebrew. By L. C. Collins. 15c.

*THE STATE OF THE DEAD; a Discus*sion between N. Field, M. D. and T. P. Connolly, Esq. pp. 200. 50c. Post Paid.

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EMPHATIC DIAGLOTT; containing the original Greek text of the New Testament with an interlinear word for word English translation and a new emphatic version, 884 pp. Cloth $4; leather back, $5. Postage, 16c.

Advent Christian Times.

CHICAGO, TUESDAY, July 8, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
(Printing Presses located at Norwood Park.)

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months on trial for Thirty-five cents.

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Remember

That all Drafts, Money Orders, etc., payable to the Business Agent, A. W. Tucker.

☞ Address articles intended for publication in THE TIMES to Eld. L. C. Collins, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

Business Department.

NO PAPER NEXT WEEK.

THE DEBT of the Association has for a long time been a great embarrassment to those connected with the office, and the time has now come when our honor as a body of Christians demands immediate and decided action. I cannot myself consent to do business longer in this way and for this reason have taken the responsibility not to publish the next number until two weeks from the date of the present issue, hoping that in the mean time all the liabilities of the Association will be satisfactorily adjusted, and the new Society enter free from embarrassment upon a successful and prosperous future. The transfer of the property of the Association to the new Society will be completed in a few days, which will place the entire publishing interest in the hands of the Advent people then, as a people, becoming *individually responsible* for the manner in which it is conducted.

Faith without works is dead. The promotion of the truth in this world depends upon those who profess it. God has ordained that we must make sacrifices, to give what is convenient is not a sacrifice, neither is it charity to give of our abundance. God requires something more than what is convenient. We must not delude ourselves with the idea that Providence is going to help us out when we have the means in our own hands with which to advance the gospel of Christ. In short, brethren, we must come up bravely and do what is required and open our purses, aiding the truth in a practical way. As we hope for our reward at the last day, let us act immediately and in earnest.

A. W. TUCKER,
Business Agent.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Books and Tracts sent by Mail.

S E Laughere, P A Smith 2 by ex, G Solle 2 S J Baisley 2 C H Case, W A Pryor 2, R L Ewing 2, W Rickel & Son 2, E B Randall W n Dibble 6, J Bodine, J Hammel 2, J Ober 2, J M Beal.

To Correspondents.

J. LEONARD.—Have sent the books you ordered, with the exception of "Christian Baptism." Have none of those on hand. What shall we send you in place of it? JOHN W. FRY.—In Feb last you were credited from Feb. '73 to Feb. '73. We have credited for the money you sent last to Feb '74.

Post Office Address.

Frank Burr, Norwalk, Ohio.

Publishing Fund.

D Burroughs 3.65; H Ingalls 2.00.

To send "Times" to the Poor.

F Johnson $5.00

Job Work.

We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

THE first edition of "Modern Spiritism," by C. C. Marston, is exhausted, and the second edition is printed and ready for delivery. The better class of work and consequent increase of cost in its preparation has necessitated a slight increase of price—from 12 to 15 cents post paid.

Notices.

Notice.

W Lunsford St Marys, Mo., wishes to be informed of the whereabouts of one John Conner, who came to St. Marys and made no small stir among the people as a powerful preacher and sain ly man, but on the 6th of June he disappeared and has not been heard of since. He was about five feet nine inches in height, heavy built, high forehead, blue eyes, very intelligent. If any of the readers of THE TIMES know of such a person they will confer a favor by writing to the above address.

Marriages.

MADISON—ROGERS. In Nashville Mich., July 3, 1873, by Eld P Holler Mr Francis M. Madison to Miss May Rogers.

Obituary.

BISSELL.—Drowned in the Shellrock River, at Marble Rock, Iowa June 7, 1873 Elmer, youngest son of Sherman and Harriet Bissell. Aged 10 years 9 months and 22 days.

Thus the enemy of our race is doing his work, not content with cutting off the aged he thrusts his sickle into the unripe grain cutting down the buds and blossoms, and gathering to himself the blade, the stock, and the ear. But his work will soon end, and he will be compelled to give up all that he has garnered, for Christ will destroy death and him that hath the power of death which is the devil. "Then shall they come again from the enemy."

Sermon by the writer from Jer. 31:16.

C. C. RAMSAY.

CARTER.—Died in Floyd, Iowa, June 4, 1873, Sidney Carter. Aged 66 years, 1 month and 22 days.

Br Carter gave his heart to Jesus during our meeting last winter and during his short but painful illness his hope of a resurrection was a rod and a staff to him. He rests in peace. Sermon by

C. C. RAMSAY.

SHAUL.—Died in Jewell Co. Kansas, Elizabeth Shaul. Aged 73 years.

Br. Shaul and family moved to Kansas last fall, from Iowa, where they embraced the Advent faith under the labors of Eld. Cornell, thirteen years ago. It was our sister's delight to talk of her hope of soon seeing Jesus, and to administer to the wants of weary pilgrims. She rose as usual on the morning of the 22d, but was taken suddenly ill and in one short hour was calmly sleeping in Jesus.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

She leaves, beside her husband, three children to mourn. Words of comfort were spoken by the writer from Ps. 17. 15

E. N. BLISS.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.

D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Meetings at the Advent Christian chapel on Green St., near Madison, every Sunday, forenoon and evening. Preaching by Eld. F. Burr.

Prayer-meetings at the chapel on Tuesday and Thursday evenings. Traveling brethren are invited to attend.

New Rutland, LaSalle county, the first and third Sabbaths of each month.

C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.

ALICE E. RATHBUN.

The Northern Illinois A. C. Conference will hold its annual session during the campmeeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon coming King.

Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau Co., Ill. N. W. SPENCER, Prest.
C. C. MARSTON, Sec'y.

The camp meeting of the Northern Illinois Conference will be held at Wyanet, Bureau Co., commencing August 20, and continuing over two Sabbaths.

Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R.R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.

In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Squaw Grove, July 13, 11 a. m.
Eagle S. H., 2:30 p. m., same day.
Aurora, July 20, as Br. Spaulding may arrange.
Jericho, 2:30 p. m., July 27.

C. W. SMITH.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT.
238 Walnut Street.

Preaching in Chicago at Advent chapel on Green street, Sunday, July 27, and on the following Sunday. C. C. RAMSAY.

Add Iowa

Clinton, Sunday, July 13, S. B. MABEY.

There will be held a tent meeting at Clarksville, Butler county, by Elds Burroughs and Ramsey, and others commencing on the 10th of July, to continue for a week or more.

May God's blessing attend the efforts the brethren shall make on that occasion.

ELD. S. CROMB.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.

J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.

A. H. P. WILSON

Pt. Saullac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.

GEO. WRIGHT, Pastor.

There will be a monthly meeting of the Advent Christian Church at Graham S. H., in Fairgrove, Tuscola Co., commencing Saturday, July 12, at 3 p. m., and holding over Sunday. The church at Almer are cordially invited to to attend.
Preaching, 3 and 7:30 p. m., and Sunday at 10 a. m., 3 and 7:30 p. m. E. H. DURAND.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.

WM. BRANCH.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Cheesburg, May 17, and every four weeks until further notice. JOB BROWN.

The undersigned will hold a grove meeting one mile east of the village of Fennimore, to begin on Friday eve., July 18, and hold over the following Sabbath.

We hope the friends from different parts of the county will make a special effort to attend. Come prepared to work for God. Let us unfurl the banner of apostolic truth, as a witness to the people and a harbinger of coming glory.

PHILO HITCHCOCK,
A. N. HITCHCOCK.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7.30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.

WM. BRANCH.

IOWA.

Warsaw, third Saturday in each month in the evening.
Chester, S. H. Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

The fourth Q. M. will be held (D.V.) with the church at Iron Hill, commencing July 11 and holding over the following Sunday. There will be business of ESPECIAL interest transacted at this meeting, and very important to every member; therefore let each church be represented.

Come, brethren and sisters come and work for the salvation of perishing souls, and also deepen the work of grace in your own hearts. Do not look over this notice with idle interest. Come all that can; let us have a general rally.

W. R. CHANDLER, Sec'y.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Dublin S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. FITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.

J. RIDLEY, Pastor.

Lodomillo No. 1 S. H., July 10, and over the following Sunday. J. RIDLEY.

By the request of the 3d Q. M. of the Deep Creek District, held at Delmar Junction, May 25, there will be an extra session of the annual conference, held with the church at Iron Hill, in connection with the Q. M., commencing Saturday, July 12, at 10:30 a. m.

L. H. HEMMY, Prest.
H. H. JAMES, Sec'y.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.

WM. A. & M. L. DURAND.

The Lord willing, one of the series of Time Campmeetings, (as per arrangements at the recent Charlestown Council, and advertised in the "Watchman's Cry,") will be held at Fairport, in the same grove where we held our meeting last year, to commence Sunday, July 6, and continue over the following Sunday.

The evidences for the coming of the Lord Jesus Christ this present year 1873, will be thoroughly canvassed by Brn. Geo. W. Brown, C. C. Barker, S. W. Bishop, Caleb Thompson, J. F. Nickerson, Jones, Wendell, and others.

Come out once more to the woods, dear brethren and sisters, to our feast of tabernacles. We expect a general rally of "all those that love his appearing," and especially of those who believe and those who desire to hear or support the evidences of Jesus' coming this watch—'tis the morning watch!

Let everyone coming to the forest, come prepared for forest emergencies; bring umbrellas, overcoats, overshoes, bedding, and the like, all you need; don't expect to borrow in the woods. Those who desire will arrange to board themselves, but it is recommended to spread a common table thus avoiding confusion.

A large boarding tent will be put up and plain, substantial fare furnished at 50c. per day; transient boarders will be charged 25c. per meal; dinner on Sundays, 50c. Tents can be rented at the following prices per week, freight extra: 24x30, $13; 16x24, $8; 12x17 $4.50, 9x12, $3; 7 or 9x9, $2.50; 14x14, $4.50. Send orders promptly to Br. D. T. Cooper, 70 Mount Hope Avenue, Rochester, N. Y.

Fairport is 10 miles east of Rochester, on the N. Y. C. R. R., (direct), and the campground is 1½ miles north of the depot. Come early and stay through the meeting. Pray for good weather and a profitable time.

Wm. E. Brown, R. C. Brown, South Butler; J. E. Wells, D. T. Cooper, Rochester; A. C. Newell, Darien; C. Pennoyer, Lockport; Silas Hewett, Seneca Falls; E. A. Bowe, LeRoy; J. S. Schoonmaker, Syracuse.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m. and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

Judson, Park county, July 26, and over Sunday at 10:30 a. m., and 4 p. m.
Jamestown, July 13, 10:30 a. m., and 4 p. m.
Colfax, July 20. E. C. ANDRUS.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. S. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.

JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

Advertisements.

WRITING INK.

We take pleasure in commending THOMAS' INK to all our friends. It is manufactured by L. H. Thomas, M. D., of Reading, Mich. Our teacher at Norwood Park says it is the only ink he can use in the winter. It is undoubtedly the best ink in the market. For the benefit of those who do not live where they can order of Dr. Thomas, we add the following names of prominent stationers who keep said ink for sale:
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For The National Agriculturist and Bee Journal, and one chromo and THE TIMES, both one year for $3.30. Address A. W. TUCKER, 25 West Lake street, Chicago, Ill.

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BY ELD. C. C. MARSTON.
SECOND EDITION.

'Modern Spiritism: an examination of its origin, character and tendency' will be read with interest and profit by all who desire an intelligent understanding of this subject. It shows the true nature and tendency of spiritism by copious extracts and statements from its own most noted advocates, believers and mediums, and brings out in true and forcible colors the prominent features of Modern Spiritism. The work contains 64 pp. neatly bound in paper and will be sent post free for 15 cents, one dollar per dozen; six dollars per hundred.

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RICH MAN AND LAZARUS,
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LAWN MOWER OF THE WORLD.

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BIBLE Theory of the "Good Time Coming," by S. Hall. We have a large supply of this work on hand which we will send to any one who will send us the postage at the rate of six cents a dozen.

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Advent Christian Ti[illegible]s.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.---NO. 50. CHICAGO, JULY 22, 1873. WHOLE NO. 481.

LIBRARY AURORA

Advent Christian Times.

Published Every Tuesday by the

Western Advent Christian Publishing Association.

88 West Lake Street, CHICAGO.

Poetry.

"That Angel Story."

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

I love to tell the story
  Once told by angels bright,
Who left the courts of glory
  To tell the story right
Why stand ye, anxious gazing,
  Ye men of Galilee?
For him, ye saw ascending,
  Ye yet again shall see.

CHORUS—I love to tell the story,
    It fills my soul with glory,
    That blessed "Angel Story,"
    The Lord will come again.

I love to tell the story,
  Although it may seem new
To those who give attention,
  To much that is untrue.
The blessed "Angel Story,"
  I know it must be so,
And that is just the reason
  I tell it now to you.

CHORUS—

I love to tell the story—
  To those who never heard—
Of Jesus' glorious coming,
  According to his Word.
I love to tell the story,
  For those who know it best
Seem happy when 'tis told them,
  He comes with mansions blest.

CHORUS—

I love to tell the story,
  For soon he will appear;
While all his holy angels
  Attend him through the air.
I love to tell the story,
  And, when he comes, we'll rise
With resurrected dear ones,
  To meet him in the skies.

CHORUS—

D. O. M.

Communications.

Evil—Its Origin, Progress and End.

GEO. W. HURD.

That evil exists is a fact, that no sane man will for a moment deny; but why it exists, who brought it into existence, and when it was created, are questions that are not so easily answered. What is evil? Webster gives this answer, among others, "The cause of sin and suffering." Not sin, itself; nor suffering, itself, but "the *cause* of sin and suffering."

There are various evils existing in our world, in which there is no sin. Famine and pestilence are great evils. Sickness, mortality and pain are also evils. *Evil* and *sin* are two different things. *Sin* is a transgression of a divine law; *crime*, the breaking of a human law, while evil is the *cause* of sin and its consequent suffering. In other words, it is that principle that exists in our world—that tries mankind, by which character is developed and tested. This thought will be kept before the mind in reading this article. "Its origin," from whence did it spring? "When did it come into existence?" Other beings, intelligent creatures, had an existence before the time of man's creation. We know absolutely nothing, *certainly*, of any of these except those that we call angels, from the fact that there has been no need of any knowledge of any other, they not having anything to do in our salvation. The angels, however, are not only interested in our salvation, but have very much to do in this great work, being "ministering spirits (Pneumata) *sent forth to minister* unto those who shall be heirs of salvation. (Heb. 1:14.) These intelligences have passed through (and are passing) a trial state, developing character. Of the angels it is said (2 Pet. 2:4), "If God spared not the angels that *sinned*, but cast them down to hell (Tartarosas), and delivered them into chains of darkness to be *reserved* unto *judgment*." In this passage we have three prominent facts:

1. A part of the angels did not obey God, but *sinned*.

2. They are now *reserved* in chains of darkness.

3. This is to continue till the *judgment*, when they will doubtless be judged and punished. (See also, Jude 6 v.)

The *cause* of sin, then, must have existed before the creation of the angels—was placed before them at the time of their creation—they were *tried*, *tested* by it. Some were led away, overcome, and sinned, while others glorified God in the trial, overcome; were faithful, trusting in God for help, and are called "Holy (or pure) Angels." Some tell us that the devil is the author of evil; that he created it and brought it into being. If this be so, then it follows that the devil possesses *creative power*. The devil is supposed to have been created an angel of light, and I think this view correct, as any other view would involve the character of God, making him the creator of a *sinful being at the time* of its creation; whereas, God's creatures were good, and very good, when created. But if this "angel of light" was pure, at the time of his creation, the testing principle—evil—must have existed prior to that time. I cannot believe that the devil was *created* a devil.

This leads us to inquire: "Who created evil?"

We will simply turn to the "Word" to obtain an answer: "I form the light and *create* darkness; I make peace and *create* evil; I, *the Lord*, do all these things. (Isa. 45:7; see also, Amos 3:6.) Here allusion is made to the work of creation, light and darkness: "I form them," says God; and, in the next breath, declares: "I *create* evil." We believe all that God has done has been conceived in wisdom, and accomplished for the good of his creatures; hence, we are forced to inquire into the motives that caused God to create, and the *uses* of evil. If we know anything at all of God's way of saving men, it is by *developing character*, by faith in God, and in his son Jesus Christ. In order to this development the two opposing principles—good and evil—must exist. In order that we may purify and refine the gold, we kindle up the fire in the furnace, place the gold in the midst and melt it; keeping it there until all the dross and other substances are removed, then we take it out, but not until our face is seen clearly in the melted mass. So it would seem that this principle is a kind of necessity in the economy of God. Man must be *tried*; character *cannot* be developed without a *test*. Without an opposing influence man could not transgress (voluntarily) God's law; he would do good, because there would be no *desire*, no *inclination*, to sin, and if there was no holy influence from God he would do *wrong*, and that continually, having no desire, no inclination to lead him from the wrong into the right; hence, we conclude that it must have existed since the time of the creation of the first intelligences. Existed as a principle by which, and through which, they were to develope a character for or against God. But we are met with this objection, "God tempteth no man with evil;" "but every man is tempted when he is *drawn away* of his own lust lust enticed." All Scripture, if rightly understood, will be found in perfect harmony with itself, but the Word declares that "God did tempt Abraham," and yet it says when we are tempted we are "drawn away of our lust." Lust is inordinate, sinful desire. Did Abraham *lust after the life of his son?* Did he desire, inordinately, to slay the child of promise, the son of his old age? No! How, then, are we to harmonize these two statements? Answer: When we are tempted, and *yield* to the tempter, *then* we are *drawn away* of our own lust; but every one that is tempted does *not* yield. Many resist the tempter and he flees from them. Our Saviour was tempted, and was led, not by his lust, but by the Spirit, to be tempted of the devil." Here, God had something to do in the work; his Son must needs be "tempted" in all points like we; he was thus tempted, but was not drawn away of lust, nor did he yield. But some tell us that God's Spirit did not lead Jesus to be tempted, but it was the devil's spirit. It follows, then, that he yielded to the devil and followed him; this, I should say, was wrong, as we are to *resist* him, with the promise that he will *flee* from us.

The great temptation with Abraham, when God demanded Jacob as a burnt offering, was to disobey God. He had no desire to slay his son, but rather to save him alive. But for *our* good, Abraham must be *tempted* and *tried* as by fire, and God himself kindles the fires of trial and temptation. Abraham is placed into it, but the fires burn only to melt and refine, not to burn and consume; faith brings Jehovah down and trust embraces him. So of Job and the other notable worthies that have lived, and who have stood as bright examples of faith, patience and trust in God.

Tribulation is one of the blessings. Strange as it may seem that is promised to the people of God, and it seems a necessary ingredient in their lives, and results in beautiful and glorious fruitage. "Tribulation worketh *patience*, patience *experience*, and experience *hope*, and hope maketh us not to be ashamed." "In this world ye shall have tribulation," says our Saviour; "but in *me* ye shall peace." But whence springs this tribulation? Evidently from "evil." In this tribulation the saint is thrust into the furnace and tried—it may be by false brethren, or seeming friends, or father, or mother, or wife, or husband, to draw him away from God, destroy his confidence and trust in him, but he leans on God for strength; calls upon him for grace and wisdom, and when the "thorn" pierces him and he calls to God, like Paul, to have it removed, the answer comes, "My *grace* shall be sufficient for thee."

TO BE CONTINUED.

IT is not worth while [illegible] much about doing good. [illegible] best we know, minute by minute, h[illegible] by hour, we insensibly grow to goodness, as fruit grows to ripeness. "Who hath despised the day of small things?"

WHEN we pray, we speak to God; when we read the Scriptures, God speaks to us.

The Lord Will Come.

S. K. GIBSON.

Much is said on the coming of Christ. Some look for him at death, or rather that death is the coming of the Lord, and also that he comes when one is converted, or sick, and in many "providential" ways. Now, to me, this kind of talk about the coming of our Lord is the worst kind of skepticism. They claim to believe in the advent of Christ, when, in fact, they do not. It is a faith that courts death as a friend and savior; whereas, the Bible clearly teaches us it is an enemy. And with this view, Christ is robbed of his glory and power in the great work of atonement for man, by his sufferings and death, his resurrection, his ascension and priesthood, and at last his coming personally back to earth as our life giver, to raise the dead, change the living, and give immortality and eternal life to those who have sought it by faith in him who is able to give it; and also to reign upon his throne in all that resplendent glory revealed to the disciples in the mount of transfiguration.

Said one minister (of that kind of faith) last winter, in Brooklyn, while warning his hearers against "This soul-sleeping doctrine," "These people believe that when a man is dead he is dead forever, or perhaps he may, if a good man, *crawl out of his hole sometime*." Does such language as this indicate any faith in the coming of Christ, or in the resurrection of the dead? Would he now dare stand before his congregation and tell them that Christ would come personally? Would he dare tell them "there would be a resurrection of the dead—both of the just and the unjust?" No, for he has robbed Christ of his glory and his crown, and placed it upon the head of an enemy. He has virtually said to death, "Thou art my friend and savior; by thee, and not by Christ, I enter the promised kingdom."

"O, shame! where is thy blush?"

Truly, "The prophets prophesy falsely; the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?" And does this condition of things indicate the coming of the Lord at hand? I think so. "Knowing this first, there shall come scoffers in the last days, saying, where is the promise of his coming." Men of itching ears "shall turn away from the truth and be turned unto fables," "and believe a lie;" "believe not the truth," "seeking honor one of another," "having men's persons in admiration because of advantage," "wellswithout water," "dead, twice dead, plucked up by the roots," "evil men and seducers shall wax worse and worse." Verily, the Lord is at hand. Glory! He comes to reign!

The Silent Savior.

C. C. M.

There is grandeur sometimes in silence. It sometimes occurs in the midst of heated controversy that silence on the part of an injured and assaulted [illegible] tant is his most powerful and effective reply. There are points in every man's life when he should be silent. Though the winds may blow furiously and there may be terrible storms all about, yet in the midst of the war of elements you may show your manhood by respectful silence.

Did you ever think of that great conflict of elements through which our Savior passed in silence? His life generally speaking, was not filled up with this element of silence. He was not quiet and still when he saw the gambling in the temple. He was not silent on the stormy sea when his disciples were crying for help. W[illegible] sick and the dying were [illegible] to him for assistance, he was [illegible] silent. Oh! no, he was always active and diligent; reproving sin, healing the oppressed, and doing good wherever he went.

But now he stands before Pilate's judgment seat, having been apprehended by a public mob, and he is silent. A large crowd of exasperated foes are assembled who have been meditating his death for long months, and while they exclaim, 'let him be crucified,' he is silent. His friends have all forsaken him, even those who swore they would not. Some have even denied him with bitter oaths. He makes no boisterous reply. A silent 'look' is sufficient to send deep conviction to Peter's heart. At proper intervals our Savior spoke a few brief words, and so witnessed a good confession; but during the greater part of that terrible ordeal Jesus was silent.

"Drowning Men will Catch at a Straw."

O. D. GIBSON.

How emphatically is the above truth illustrated almost daily in the many ways that are taken to evade the truth, to stave off if possible an easy and natural conclusion.

Not long since an immortal-soulist was arguing an immaterial nature in man on the ground that God had 'breathed the breath of life' into him after he made him. The idea was then advanced, that if the breath of life being in him, was evidence of immortality, then were the animals also immortal, for it is in them. This was met with the argument that theirs was not the *same*, for God 'breathed' man's into him, but he did not do so by the animals for the Word nowhere says so. Now if this is a valid reason, then Adam alone has an immortal nature, for when Eve was made the Record does not say that God breathed any breath of life into her nostrils, or gave her any in any other way. Shall we therefore conclude that she had none, or if she had, that it was any different from Adam's? So then, if silence as to how the beasts got their 'breath of life' proves it to be different from Adam's, then the same thing proves the same against Eve, hence the *male* head of the human family had an immortal nature while the female head was destitute. Therefore their decendants are mongrels, with only partial or mixed natures, providing that immortal, as well as material natures are communicated by human generation. And if not, then the immortality ceased with Adam, for God has not 'breathed the breath of life' into any ones nostrils since, as he did into his. Query: Does generating convey to the child from the parent any nature which is not inherent in the flesh? if not, though Adam were immortal, how came we by any?

WHEN carnal men talk of "hoping for the mercy of God," they mean by it, hoping to continue a little longer in the indulgence of sin.

LIBRARY AURORA CO

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2. They are now *reserved* in chains of darkness.

3. This is to continue till the *judgment*, when they will doubtless be judged and punished. (See also, Jude 6 v)

The *cause* of sin, then, must have existed before the creation of the angels—was placed before them at the time of their creation—they were *tried*, *tested* by it. Some were led away, overcome, and sinned, while others glorified God in the trial, overcome; were faithful, trusting in God for help, and are called "Holy (or pure) Angels." Some tell us that the devil is the author of evil; that he created it and brought it into being. If this be so, then it follows that the devil possesses *creative power*. The devil is supposed to have been created an angel of light, and I think this view correct, as any other view would involve the character of God, making him the creator of a *sinful being at the time* of its creation; whereas, God's creatures were good, and very good, when created. But if this "angel of light" was pure, at the time of his creation, the testing principle—evil—must have existed prior to that time. I cannot believe that the devil was *created* a devil.

This leads us to inquire: "Who created evil?"

We will simply turn to the "Word" to obtain an answer: "I form the light and *create* darkness; I make peace and *create* evil; I, *the Lord*, do all these things. (Isa. 45:7; see also, Amos 3:6.) Here allusion is made to the work of creation, light and darkness: "I form them," says God; and, in the next breath, declares: "I *create* evil." We believe all that God has done has been conceived in wisdom, and accomplished for the good of his creatures; hence, we are forced to inquire into the motives that caused God to create, and the *uses* of evil. If we know anything at all of God's way of saving men, it is by *developing character*, by faith in God, and in his son Jesus Christ. In order to this development the two opposing principles—good and evil—must exist. In order that we may purify and refine the gold, we kindle up the fire in the furnace, place the gold in the midst and melt it; keeping it there until all the dross and other substances are removed, then we take it out, but not until our face is seen clearly in the melted mass. So it would seem that this principle is a kind of necessity in the economy of God. Man must be *tried*; character *cannot* be developed without a *test*. Without an opposing influence man could not transgress (voluntarily) God's law; he would do good, because there would be no *desire*, no *inclination*, to sin, and if there was no holy influence from God he would do *wrong*, and that continually, having no desire, no inclination to lead him from the wrong into the right; hence, we conclude that it must have existed since the time of the creation of the first intelligences. Existed as a principle by which, and through which, they were to develope a character for or against God. But we are met with this objection, "God tempteth no man with evil;" "but every man is tempted when he is *drawn away* of his own lust lust enticed." All Scripture, if rightly understood, will be found in perfect harmony with itself, but the Word declares that "God did tempt Abraham," and yet it says when we are tempted we are "drawn away of our lust." Lust is inordinate, sinful desire. Did Abraham *lust after the life of his son?* Did he desire, inordinately, to slay the child of promise, the son of his old age? No! How, then, are we to harmonize these two statements? Answer: When we are tempted, and *yield* to the tempter, *then* we are *drawn away* of our own lust; but every one that is tempted does *not* yield. Many resist the tempter and he flees from them. Our Saviour was tempted, and was led, not by his lust, but by the Spirit, to be tempted of the devil." Here, God had something to do in the work; his Son must needs be "tempted" in all points like we; he was thus tempted, but was not drawn away of lust, nor did he yield. But some tell us that God's Spirit did not lead Jesus to be tempted, but it was the devil's spirit. It follows, then, that he yielded to the devil and followed him; this, I should say, was wrong, as we are to *resist* him, with the promise that he will *flee* from us.

The great temptation with Abraham, when God demanded Jacob as a burnt offering, was to disobey God. He had no desire to slay his son, but rather to save him alive. But for *our* good, Abraham must be *tempted* and *tried* as by fire, and God himself kindles the fires of trial and temptation. Abraham is placed into it, but the fires burn only to melt and refine, not to burn and consume; faith brings Jehovah down and trust embraces him. So of Job and the other notable worthies that have lived, and who have stood as bright examples of faith, patience and trust in God.

Tribulation is one of the blessings. Strange as it may seem that is promised to the people of God, and it seems a necessary ingredient in their lives, and results in beautiful and glorious fruitage. "Tribulation worketh *patience*, patience *experience*, and experience *hope*, and hope maketh us not to be ashamed." "In this world ye shall have tribulation," says our Saviour; "but in *me* ye shall peace." But whence springs this tribulation? Evidently from "evil." In this tribulation the saint is thrust into the furnace and tried—it may be by false brethren, or seeming friends, or father, or mother, or wife, or husband, to draw him away from God, destroy his confidence and trust in him, but he leans on God for strength; calls upon him for grace and wisdom, and when the "thorn" pierces him and he calls to God, like Paul, to have it removed, the answer comes, "My *grace* shall be sufficient for thee."

TO BE CONTINUED.

IT is not worth while [illegible] much about doing good. [illegible] best we know, minute by minu[illegible] h[illegible] by hour, we insensibly grow to goodness, as fruit grows to ripeness. "Who hath despised the day of small things?"

WHEN we pray, we speak to God; when we read the Scriptures, God speaks to us.

The Lord Will Come.

S. K. GIBSON.

Much is said on the coming of Christ. Some look for him at death, or rather that death is the coming of the Lord, and also that he comes when one is converted, or sick, and in many "providential" ways. Now, to me, this kind of talk about the coming of our Lord is the worst kind of skepticism. They claim to believe in the advent of Christ, when, in fact, they do not. It is a faith that courts death as a friend and savior; whereas, the Bible clearly teaches us it is an enemy. And with this view, Christ is robbed of his glory and power in the great work of atonement for man, by his sufferings and death, his resurrection, his ascension and priesthood, and at last his coming personally back to earth as our life giver, to raise the dead, change the living, and give immortality and eternal life to those who have sought it by faith in him who is able to give it; and also to reign upon his throne in all that resplendent glory revealed to the disciples in the mount of transfiguration.

Said one minister (of that kind of faith) last winter, in Brooklyn, while warning his hearers against "This soul-sleeping doctrine," "These people believe that when a man is dead he is dead forever, or perhaps he may, if a good man, *crawl out of his hole sometime*." Does such language as this indicate any faith in the coming of Christ, or in the resurrection of the dead? Would he now dare stand before his congregation and tell them that Christ would come personally? Would he dare tell them "there would be a resurrection of the dead—both of the just and the unjust?" No, for he has robbed Christ of his glory and his crown, and placed it upon the head of an enemy. He has virtually said to death, "Thou art my friend and savior; by thee, and not by Christ, I enter the promised kingdom."

"O, shame! where is thy blush?"

Truly, "The prophets prophesy falsely; the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?" And does this condition of things indicate the coming of the Lord at hand? I think so. "Knowing this first, there shall come scoffers in the last days, saying, where is the promise of his coming." Men of itching ears "shall turn away from the truth and be turned unto fables," "and believe a lie;" "believe not the truth," "seeking honor one of another," "having men's persons in admiration because of advantage," "wellswithout water," "dead, twice dead, plucked up by the roots," "evil men and seducers shall wax worse and worse." Verily, the Lord is at hand. Glory! He comes to reign!

The Silent Savior.

C. C. M.

There is grandeur sometimes in silence. It sometimes occurs in the midst of heated controversy that silence [illegible] the part of an injured and assaulted [illegible]tant is his most powerful and effective reply. There are points in every man's life when he should be silent. Though the winds may blow furiously and there may be terrible storms all about, yet in the midst of the war of elements you may show your manhood by respectful silence.

Did you ever think of that great conflict of elements through which our Savior passed in silence? His life generally speaking, was not filled up with this element of silence. He was not quiet and still when he saw the gambling in the temple. He was not silent on the stormy sea when his disciples were crying for help. W[illegible] sick and the dying were [illegible] to him for assistance, he was [illegible] silent. Oh! no, he was always active and diligent; reproving sin, healing the oppressed, and doing good wherever he went.

But now he stands before Pilate's judgment seat, having been apprehended by a public mob, and he is silent. A large crowd of exasperated foes are assembled who have been meditating his death for long months, and while they exclaim, 'let him be crucified,' he is silent. His friends have all forsaken him, even those who swore they would not. Some have even denied him with bitter oaths. He makes no boisterous reply. A silent 'look' is sufficient to send deep conviction to Peter's heart. At proper intervals our Savior spoke a few brief words, and so witnessed a good confession; but during the greater part of that terrible ordeal Jesus was silent.

"Drowning Men will Catch at a Straw."

O. D. GIBSON.

How emphatically is the above truth illustrated almost daily in the many ways that are taken to evade the truth, to stave off if possible an easy and natural conclusion.

Not long since an immortal-soulist was arguing an immaterial nature in man on the ground that God had 'breathed the breath of life' into him after he made him. The idea was then advanced, that if the breath of life being in him, was evidence of immortality, then were the animals also immortal, for it is in them. This was met with the argument that theirs was not the *same*, for God 'breathed' man's into him, but he did not do so by the animals for the Word nowhere says so. Now if this is a valid reason, then Adam alone has an immortal nature, for when Eve was made the Record does not say that God breathed any breath of life into her nostrils, or gave her any in any other way. Shall we therefore conclude that she had none, or if she had, that it was any different from Adam's? So then, if silence as to how the beasts got their 'breath of life' proves it to be different from Adam's, then the same thing proves the same against Eve, hence the *male* head of the human family had an immortal nature while the female head was destitute. Therefore their decendants are mongrels, with only partial or mixed natures, providing that immortal, as well as material natures are communicated by human generation. And if not, then the immortality ceased with Adam, for God has not 'breathed the breath of life' into any ones nostrils since, as he did into his. Query: Does generating convey to the child from the parent any nature which is not inherent in the flesh? if not, though Adam were immortal, how came we by any?

WHEN carnal men talk of "hoping for the mercy of God," they mean by it, hoping to continue a little longer in the indulgence of sin.

Age of the World.

CHARLES FOOKS.

It will be our endeavor to show from Scripture, that the age of this world, from man's fall to its destruction by fire, is clearly foretold by him who does nothing but what he first reveals his secret to his servants. (Amos 3:7.) Our desire is to draw the attention of all those who love the appearing of our adorable Redeemer to the fact, that if the reasoning followed here is correct—and we have every reason to believe it to be so—that we are close upon the time of satan's overthrow, and the inauguration of the Lord Jesus beneficial and glorious reign as King over the whole earth.

The first proof we shall present out of the numerous passages touching upon this subject, which abound in the Holy Record, is Gen. 2:4. We would ask our readers to attentively examine this clause—"These are the generations of the heavens and of the earth." (Chap. 2:4.) "These." Mark well this word. In Gen. 1:1, we find that "In the beginning God created the heaven and the earth." And in the second chapter we are told that in six days the heaven and the earth and all the host of them were created, and on the seventh day God rested from all his works. Moses then winds up with this significant expression: "These are the generations of the heavens and of the earth." What means this remarkable clause? Why, certainly, we think it has reference to the age of the world, typified by the seven days of the creation week. It is here necessary to show from Scripture the length of these days in their typical relation to the age of the world. We shall find that each of these days, in a typical sense, extends over a period of exactly one thousand years. In 2 Peter 3:8, we read; "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (See Ps. 90:4.)

In the creation week, we have six days of labor, and as God has been pleased to use types to shadow forth his dealings with the children of men, shall we reject this as a type of the world's long and weary solitude under the galling yoke of Satan's blighting rule? With the testimony found in Gen. 2:4, we cannot reject it. We believe that God in mercy to our race, so that we might know the time of our deliverance, plainly teaches in this passage that the world will be subject to Satan for six thousand years, when, according to his promise, the seed of the woman should bruise the head of the serpent. (Gen. 3:15.)

Our second proof is found in the creation of man. (Gen. 1:27.) On the sixth day God made man, and in the latter part of the same day invested him with supreme authority over every living creature wherein was the breath of life. This authority, alas! was soon lost. Barely a day had passed before the great enemy of our race, through the mediumship of a serpent, seduced our first parents from their allegiance to the Most High. Thus it was that they lost universal dominion, being overcome by the father of lies, who became from that time the god and prince of this world. In the fact that man's creation was on the sixth day, and his investure with supreme authority in the latter part of it, and his fall immediately afterwards, we evidently have a type of his bondage for six thousand years under the accursed rule of Satan; during which time "the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of the body." Even here, however, God has not left us to despair. He whose delights are with the children of men, and who has loved them with an everlasting love, seeing the ruin which would be wrought by man's fall, provided the seventh day, as the time in which that authority should be restored, and the yoke of the oppressor broken from off our necks. Part of the prophecy contained in Gen. 3:15 has already been fulfilled. The serpent has bruised the heel of the seed. The other half is still in abeyance; but the time is rapidly drawing near for its accomplishment. As we contemplate the wisdom of him whose understanding is past searching out, and who declared the end from the beginning, we are compelled to exclaim, "This is the Lord's doing; it is marvelous in our eyes."

Our third proof is found in Lev. 25:2-7. In this type we have the six thousand years of toil and pain represented by six years, in which the Israelites were allowed to cultivate their land. The seventh year was commanded to be observed as a Sabbath of rest unto the land. This year was emphatically the year of release. In it every Hebrew servant was made free, and to be plentifully supplied with the substance of his master. (See Deut. 15:1-18.) The land was also to rest, so that the poor might eat and be satisfied, and what they left was to be for the beasts of the field. How beautifully does this picture exhibit the tender love and watchful care of Him who is ever mindful of the wants of the meanest of his creatures. How significantly does this seventh year of rest and plenty—type and shadow—point to the seventh thousanth year of this world's history, as the time when the curse shall be removed from off the earth by the seed of the woman—our great Emancipator. For this purpose he wore the crown of thorns—the earth's curse—nailing it to his cross, and bearing it away into oblivion. By this act he purchased the freedom of the earth. And now the time draws near for its restoration to Edenic beauty. In that time, "the wilderness and the solitary place shall be glad,.. and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of our God." "Then shall the mountains and the hills break forth into singing, and all the trees of the forest shall clap their hands." As in the type, so in the anti-type, the effect upon the poor of the people will be most blessed.

At present, oppression is the ruling spirit. What mean these numerous strikes? What mean these haggard and care worn frames, that crawl up and down the streets of our cities? Oppression, oppression! Yet, there is a time coming when the great Deliverer shall arise and plead the cause of the poor, breaking in pieces their oppressors. (Read Ps. 72.) The effect upon the animal creation is great. The beasts of prey have lost all their ferocity, and are become as the lamb. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea." These are types, shadows, and promises of the good things to come, and "were written for our learning," and if we neglect them we do so at our loss.

Chronologically, we are very near the end of the six thousand years of Satan's rule, and in harmony with which, signs proclaim the speedy coming of the Lord Christ—to destroy those who destroy the earth; to raise his sleeping saints and change his living ones; when together, we shall be caught up in the clouds to meet him whom, not having seen, our souls love, and so we shall be ever with the Lord,—to claim the kingdoms of this world as his right, and to ascend the throne of his father David, and reign right gloriously before his people. Then "the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away."

"Watchman! what of the night? The morning cometh," — yes, the "morning cometh" for the faithful watching ones—"and also the night." Yes, reader, it is no fiction. If you harden your heart against the grace of God, and the calls of his mercy, then know of a certainty that there is in store for you a night of awful blackness—a night of pain and anguish, tribulation and distress in the lake of fire, which is the second death.

Already we catch the faint rumbling sound of chariot wheels, as we cry, "Come, Lord Jesus, come quickly." As the hart panteth after the water brooks, so our soul panteth after our Beloved. We are weary with his long tarrying. As the bride longeth for the day of her nuptials, so our soul fainteth for the marriage ceremony with our long absent Bridegroom. We would fain see the King in his beauty, and be among the beautiful ones who will dwell forever in that land that is now near. And as we listen upon our watch tower, we catch on the silent breeze the accents of that voice which thrills our mortal frames with "joy unspeakable and full of glory," saying, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with tender grapes give a good smell. Arise, my love, my fair one, and come away."

Beloved, in view of our soon being caught up in the air, together with the risen saints, to meet the Lord of life and glory, we would sound in your ears the last commandment—"Love one another."

Scriptural Tract Repository, 78 *Newgate St., London, Eng.*

In Difficulties Still.

O. D. GIBSON.

Who will help me out of them? I am yet in perplexity to understand the subject of sanctification, as set forth by some. There are yet some very dark spots in it, or else there is an ailing in my eyesight; which is it? Either I am in the dark, and do not understand what conversion is, and what it takes to constitute a Christian, or else some who write on this subject do not. They make this matter a duality, as the immortal soulists do the being of man. *Conversion,* they say, brings us into a state of justification, in which state the heart is full, or partially full of inbred sin, hence is still corrupt and filthy. Yet it is in a state of justification before God. Now it must have another something, which is sanctification. This takes out all his inbred sin, cleanses and purifies him wholly. This is the second blessing, the second stage or step in Christian experience. This, I think, is a fair statement. If this is a correct position it causes the following thoughts to arise in my mind.

Probably ninety-nine out of every hundred Christians never profess sanctification. They live and die merely converted men and women. Now, what is their condition, will they be saved or lost? If lost, then what good has their conversion done them? surely none at all. And yet they died in a state of justification before God. But if on the other hand they are to be saved, then sanctification is not necessary to salvation, for only one is saved with it, while ninety-nine are saved without it. But this will not do, for Paul says, "It is the will of God, even your sanctification." Therefore only one in the hundred converted Christians can be saved.

Again another difficulty arises about this state of justification in sin. How can a man be justified with sin in his mind, or heart? Would not God thus make an allowance for sin? Will God hear such an one pray? "If I," says David, "regard iniquity in my heart, God will not hear me." If a man has inbred sin is he not a sinner? John says, "sin is the transgression of the law," and "whosoever sinneth hath not seen him, neither knoweth him," and "is of the devil." Can such have been converted, and are they Christians?

Again, can a man be justified short of doing the will of God? Paul says, "It is the will of God even your sanctification." How then get justified before you are sanctified? Will God justify us in disobedience? When he says, "be ye holy," will he justify us short of it?

Again, John says, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from (one half? no! but) *all unrighteousness.*" At what time do men confess their sins if not when they repent? And if forgiven and cleansed from all sin, how many inbred sins are there left to cleanse out afterward? Does not the blood of Christ cleanse from all sin? Does God do his work at the halves? Does he accept the heart when but half subdued, but half yielded to his will? Is conversion like taking a room full of filth and cleaning out one corner, or one half, and leaving the rest for an after job? If so, I have wofully misapprehended the matter, for I have always preached entire consecration, a giving *all* for Christ, that peace and pardon could be obtained on no other terms. If I have been wrong I would like to be set right, for if God will accept half of a heart at a time, I think I know of several whom I can enlist to start on those terms quite soon. I have no doubt I can get two where I now get but one. What an advantage then it will be. Will some one help me in understanding this matter.

To get at it more direct I will put forth a few queries:—

1. When do old things pass away?
2. When do all things become new? (2 Cor. 5:17.)
3. When does a man become a new creature?
4. When is "our old man crucified that the body of sin might be destroyed" at conversion, or years afterward? (Rom. 6:6.)
5. When do we put off the old man and put on the new? (Col. 3:10.)
6. If there is sin in our heart, is the old man off? Have all things become new?
7. At what point in the Christian's experience does the efficacy of Christ's blood take effect? Is it not when we believe?
8. Does it cleanse from all sin, or only a part?
9. If from *all sin,* is this not sanctification, and hence, justification?
10. Is not this the point where Rom. 5:1 comes in? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"? Also Rom. 8:1.
11. How then does one need cleansing again unless he return to sin again, "like the sow that was washed to her wallowing in the mire?"

My Belief.

MRS. LIZZIE CLOSSMAN.

I believe that God "formed man of the dust of the ground and breathed into his nostrils the breath of life," (not that God put into him an immortal soul,) as he says this dust-man "became a living soul;" and I will here say that the words immortal soul are not found in God's Book; on the contrary, the first law given to man was addressed to a being capable of dying, saying, "In the day thou eatest thereof dying thou shalt die." Man disobeyed this law through the instigation of Satan, and became subject to the penalty; but having access to the tree of life, he had within his reach the means of perpetuating this mortal nature; so God, in mercy and love, turned him out of the garden, lest he eat and live forever in sin. Thus left to the laws of nature God's words are fulfilled, and if thus left without the redemption of Christ the race would have become extinct. God's plan for peopleing the world would have been thwarted and Satan triumphant; but God, knowing the end from the beginning, in wisdom provided the way whereby man might be redeemed from the power of death, and his law be honored in giving his only Son who willingly pays the purchase price, agreeing with the Father to take upon himself the nature of man, and keep God's law perfectly, thus having a right to this life, and then willingly giving that life in exchange for our race; thus, through this covenant of Father and Son, a second probation, on trial for eternal life is given through faith in Christ; and even before the guilty pair are driven from their forfeited Eden, we hear a gracious promise of a Saviour in the words "the seed of the woman shall bruise the serpent's head." Here, too, most likely, were sacrifices instituted by God himself, pointing to the Lamb of God that taketh away the sin of the world.

Having disobeyed God they are driven from their home; they are no longer fit to enjoy it, and in sorrow they see the gates closed against them; yet they were buoyed up by the precious promise of a coming Saviour. Soon children are born to them, and the fond parents look to one of these as their deliverer. They remember not in their joy that they have forfeited the dominion promised them by the Father, and that they must suffer long years in bondage to Satan, who had usurped the throne intended for them. They must, by bitter sorrow and tears be made to realize their loss and the greatness of their deliverance. Soon their hopes are well-nigh crushed. Abel, their son, is dead—murdered by his brother! What but the immutable promise of God could have sustained them in such a trial? Abel was dead, but from his lifeless body they were enabled to look in faith to him who would destroy Satan, who had the power of death. From this time there are two families on earth; those who by faith become the sons of God, and the other class, called the children of men, or Satan, who still continues to work in the hearts of all those who reject Christ to believe the lie that he told in Eden, "Ye shall not surely die, ye shall be as Gods." Here is the first intimation of immortality that we find in the Bible. But follow Satan's family on down to our time, and we will find that this is the great foundation on which Satan builds all the plans he has devised to lead men from Christ—pre-existence of souls, transmigration of souls, Mohammedism, saint-worship, purgatory, Swedenborgianism, Latter-Day Saints, spiritism, all these gigantic edifices fall to rise no more by just knocking out this stone. Meanwhile God has never been without a seed through faith. Follow them down through the flood to the calling of Abraham, who in faith offers his only son Isaac as a burnt offering, and receives him as from the dead, a figure of the resurrection. Thence on down to the giving of the law to the Israelites, and we find the penalty still the same, "the soul that sinneth it shall die."

Surely this should be the place to explain death if it meant that the body only should suffer the penalty, and the real sinner escape it altogether, living on as long as God, defying his power and increasing in sin. If it meant eternal life in misery, would God be just to thus leave them in ignorance? But you will say that the Bible says "the spirit goes to God who gave it." Yes, and it goes as God ve it, as "the breath of life," not as intelligent entity, if so, the wicked to God as well as the righteous.

We find moreover, that the words re rendered spirit is applied to the wer animals as well as to man. But o pass on still down the stream of ne until our Saviour makes his ap- arance. He has promised to take e sinner's place, and the justice of od demands that the full penalty of e law shall be met by him. Behold m in the garden agonizing as he be- mes sin for our race. Thence go th him to the hall of Pilate, for- ken, buffeted, despised, doomed to e most ignominious death! See m faint as he meekly bears the cross d upon him by those he came to ve! See him lifted up upon that oss that he might draw all men unto n. See his bleeding hands and feet erced by the cruel nails! Hear him agony crying "My Father, my ather, why hast thou forsaken me?" en crying with a loud voice he gave his spirit; but the law demands the t farthing. The spear must be nged into his side that blood may w for remission of sins. Now the w is satisfied. We have seen the l penalty descend upon our Re- emer. Now, was it everlasting isery? You will say he was infinite, erefore his sufferings were infinite. ue, therefore they were adequate to e demand of the law for many sin- rs. His sufferings were not eternal sery nor eternal banishment from d, but death. He gave his Adamic blood life as a ransom for our race, d never took it again, but was quick- ed at his resurrection by the spirit, d the same spirit that raised up rist from the dead shall also quicken ur mortal bodies.

It is not necessary for our spirit to before the body to heaven in order preserve our identity, for our life hid with Christ in God. As was rist, so shall we be also at the res- rection. How was this? As he ought life and immortality to light rough the gospel, here we will find t what it is. He says, "I am he at was dead, and behold I am alive evermore." He does not say that e real Christ never died but went out as usual, even preaching to ades confined in the interior of the rth, then, after three days, re-enter- g the clay house that never had life. , no; he tells us plainly that the me Jesus that died was alive.

We are told that eternal life is "the t of God," and that those only shall ve immortality who "through patient ntinuance in well doing" merit it. Christ bought the race from the damic death they will all be raised to e again. Those who are Christ's ll be raised immortal, those out of rist will, after the judgment, suffer e penalty of the law for actual nsgressions. Having died in their s they now die for their sins. Here the second death—this will be eter- l punishment. No awakening, but ckness of darkness forever.

There is no promise that the world ll ever be converted. The two milies still exist, and Christ says the heat and the tares will grow together til the end. As it was in the days Noah so shall it be when the Son Man cometh. Then the separating ne will have come. Then will the cked, together with Satan and his gels, be cast into the lake of fire epared for them. Thus will all evil ve an end; there being no escape r those who neglect so great salva n.

A forcible figure of the complete struction of the wicked is given us the Valley of Hinnom, where the fuse of the city was thrown to be stroyed. This accumulated filth as burned; if any remained after the e went out it was consumed by orms. If the fire did not go out or e worms die the destruction was sure. So Christ said in applying this figure to the punishment of the wicked "Their worm dieth not and the fire is not quenched." Thus complete destruction must follow. This *Gehenna* is the only hell of punishment mentioned in the Bible. Here Satan with his works will be destroyed and the earth be purified; the good that have been raised from the dead together with the righteous that are alive at Christ's coming, after being changed to immortality in a moment, in the twinkling of an eye, will be caught up with Christ in the air, be gathered into the New Jerusalem, there to remain until this inidgnation be overpast, when this glorious city will descend to the renewed earth. Then man shall be restored to his purchased possession; then will the meek inherit the earth; then will the whole earth be filled with God's glory; then will paradise be restored and the redeemed shall enjoy it; then will the penitent thief, in answer to his prayer, be remembered. This is the glorious reality that Paul witnessed in vision; the third and everlasting heaven. The saints, ever since Christ's resurrection, have been waiting and praying for this glorious consummation; so Paul is heard to say that he is in a strait between two, not knowing which to choose, but he did chose his departure to Christ at his returning, as the original would literally read, and when his work was done he did not expect to receive his reward in a disembodied state, in a sky kingdom, but said his crown was laid up for him until that day, when he, together with all those that love his appearing would receive theirs from him who has said, "Behold I come quickly and my reward is with me." Even then Christ's coming was the hope of the church, yet they did not expect that day until certain events should come to pass by which they were to know that it was nigh, even at the door.

Most of these landmarks or signs are in the past. The last jots and tittles of prophecy are being fulfilled before our eyes; therefore I believe his coming is very nigh. I rejoice in the well-grounded hope of living to see my Lord come in his glory. I do not expect to see him until then, as there is not one promise given in God's Book to the effect that saints go to heaven at death. I believe death is an enemy, and the last one to be conquered by Christ. At the resurrection the saints will rejoice in victory; and at death, when they have to yield to his power, be taken captive and shut up in his dark prison house. "If the dead rise not, then they that have fallen asleep in Jesus have perished," which would not be true if the saints were in heaven rejoicing.

I pray God that our entire being, body, soul, and spirit, may be kept blameless until that day. Let us awake to diligence, and put on the spotless robe of Christ's righteousness that he has prepared for all that would go in to the marriage supper. Let us keep a constant supply of oil in the vessels with our lamps, so that when the last midnight cry is given our light will not have gone out.

"What do You Know?"

An aged saint grown gray in his Master's service, for he was a minister of Christ, was once in conversation with a young man who was very full of himself, and of what he had been acquiring at College. "Of course, Mr. ——, you are acquainted with such an author, and familiar with his works."

"No," replied the aged man, "I do not know them." Some other subject was started by his companion, and question after question was put, to each of which the answer was "I do not know." Teased at length, and forgetting the honor due to grey hairs, the young man asked, "And what, sir, do you know?"

"Young man," was the reply, "I know HIM, whom to know is life eternal!"

Dear reader, "what do you know?"

The Law and the Sabbath.

C. M. KEACH.

(Third Article.)

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." (Mat. 5:17.)

We now come to an examination of the Jewish Sabbath. Sabbatarians consider it highly improper to call Saturday the Jewish Sabbath. The reason assigned for this objection is, that the name Jew is derived from Juda, who lived long after the institution of the Sabbath. These same people, however, do not hesitate to call circumcision a Jewish ordinance, although it existed long before Jewish times; and, until some better reason is assigned for the objection, we shall still continue to call Saturday the Jewish Sabbath. Sabbatarians contend that Saturday should be observed by Christians during the gospel dispensation. This we deny. We shall not stop to discuss the origin of the Sabbath, as that does not affect its present obligation. That it was binding during the old covenant dispensation we freely admit, but yet that does not affect its present obligation, nor does the claim that it will exist in the new earth affect the argument in the least.

It is urged that it is found in the bosom of an immutable law. The immutability of the law as the "law of righteousness" we are ready to concede, and if it will gratify our Sabbatarian friends we are ready to affirm that no righteousness will secure for us eternal life except that which is sanctioned by the law. We have shown in our previous articles that faith in Christ, perfected by obedience to the "law of faith," is accounted for, or in the stead of, personal obedience to the law; that is, Christ's obedience to the law is imputed to us by faith, and this new kind of obedience, which is called the "righteousness of faith" (Rom. 4:13), or "the obedience of faith (Rom. 16:26), is sanctioned or witnessed by the law. (Rom. 3:21.)

We will now consider the arguments usually presented to prove the Sabbath obligatory in the new covenant dispensation.

Argument 1st. The destruction of Jerusalem under Titus was a punishment for Sabbath-breaking. (Jer. 17:24, 25.)

Reply: The statement is simply wrong. Jer. 17:24, 25 was fulfilled in the destruction of Jerusalem by Nebuchadnezzar, recorded in 2 Chron. 36:19.

Argument 2d. "Our Saviour kept the Sabbath."

Reply: We maintain that he fulfilled the law in our stead, and that his obedience is imputed to those who believe.

Argument 3d. The disciples rested on the Sabbath after the circumcision. (Luke 23:56.)

Reply: Yes, but was it not before his resurrection, and hence while the old covenant was yet in force? One of the special promises of the new covenant was justification, and as Christ was raised for our justification (Rom. 4:25), the new covenant could not have been in force till then.

Argument 4th. "But pray that your flight be not in the winter, neither on the Sabbath day." (Matt. 24:20.) The Saviour thus recognized the sacredness of the Sabbath in the Christian dispensation.

Reply: We deny the statement that the Saviour thus recognized the sacredness of the Sabbath. The personal safety of the disciples was what the Saviour had in mind, and that for which he taught them to pray. This is unmistakable from the fact that he warned them to pray that their flight be not in the winter. To flee on the Sabbath would endanger them, and the Jews would stone them if they attempted it; and as the gates of Jerusalem would be closed, according to the custom of the Jews, their flight would have been impossible.

Argument 5th. The apostles made it a practice to preach and hold meetings on the Sabbath.

Reply: The statement of two facts will show that their practice is no argument in favor of Sunday-keeping. First, the synagogues were open on no other day; and secondly, in most of the cities where they preached, Saturday was observed by the wealthier class, who were Jews, and hence they (the apostles) could draw larger audiences upon that day than upon any other, for when the rich Jews observed that day, business of course, was suspended to a greater or less extent.

It will be urged that the Saviour said that whosoever should break one of these least commandments should be called the least in the kingdom of heaven, but these words were spoken while the old covenant was yet in full force. We must here close our subject, hoping that our few remarks may lead others to a careful investigation of this important subject.

Faith of the Albigenses.

C. C. M.

The Albigenses were a body of reformers that arose during the twelfth century. They instituted a vigorous opposition against many vagaries of the Romanists, and many of them suffered martyrdom at the hands of the mother church. The following brief compend of the main points of their faith will be read with interest by the student of ecclesiastical history:

1. They held the Holy Scriptures to be the rule of faith and source of religion, without regard to the traditions of the church or the authority of the fathers. Both the Scriptures of the Old and New Testaments were accepted as canonical, though they used the Gospels and Epistles chiefly. —*Venema, as quoted by Sismondi in Hist. Albig.*

2. They held the doctrine of the trinity, Christ's divinity, and the entire faith as expressed in the Apostles' Creed.—*Venema in Perrin, b. 1. chap. xii.*

3. They rejected all the external rites of the dominant (Roman Catholic) church, excepting baptism and the Lord's supper, but they had no regard to temples, vestures, images, crosses, pilgrimages, the religious worship of the holy relics. The Romish sacraments they regarded as superstitions. —*Lampe, Hist. Eccles.* 246–249.

4. They rejected the papal doctrine of purgatory, with masses or prayers for the dead, acknowledging only two terminations of the earthly state—heaven and hell.—*Venema, Sis. His. Albig.*

5. They admitted no indulgences or confessions of sin, with any of their consequences, excepting mutual confessions of the faithful for instruction and consolation.—*Venema.*

6. They held the sacraments of Baptism and the Eucharist to be only symbols, and denied the real presence of Christ in the bread and the wine. Ebrard de Bethunia complains of this in his book *Antihaeresias* (Noble Lessons;) also, *Venema, in Sis.*

7. They believed that Rome was the whore of Babylon, the mother of harlots, to whose rites and ceremonies it were a mortal sin to conform.

"I HAD more money on the suit," said a very mean individual who had just won a lawsuit over a poor neighbor, "and that's where I had the advantage of him. Then I had much better counsel than he, and *there* I had the advantage of him. And his family were sick while the suit was pending, and he couldn't attend it, and there I had the advantage of him again. But then, Brown is a very decent sort of a man, after all.' "Yes" said his listener, "and there he has the advantage of you."

The Christian Life.

"Lost for Want of a Word."

"Lost for want of a word!"
Fallen among thieves and dying,
  Priests and Levites passing
The place where he is lying.
  He is too faint to call,
Too far off to be heard!
  There are those beside life's highway
Lost for want of a word.

"Lost for want of a word!"
All in the black night straying
  Among the mazes of thought,
False light ever betraying!
  Oh! that a human voice
The murkey darkness had stirred!
  Lost and benighted forever!
Lost for want of a word!

"Lost for want of a word!"
Too high, it may be, and noble,
  To be checked in his sin,
Or led to Christ in his trouble.
  No one boldly and truly
To show him where he had erred—
  Poor handfull of dust and ashes!
Lost for want of a word!

"Lost for want of a word!"
A word that you might have spoken—
  Who knows what eyes may be dim,
Or what hearts may be aching and broken!
  Go scatter beside all waters,
Nor sicken at hope deferred;
  Let never a soul by thy dumbness
Be lost for want of a word.

—*Exchange.*

If I am a Christian, What Then?

A Christian. Rapturous thought! Inspiring fact! Let me consider what it involves.

In the way of blessings and privileges. Union with Christ—interest in the atonement—the protection, light and guidance of the Holy Spirit—heirship with Christ to an inheritance that is incorruptible, undefiled, and that fadeth not away, and a mansion prepared by Christ in waiting for me. Then I am permitted to so live that through me God may be glorified and my blessed Savior honored. I may unite with His people in maintaining His worship, setting forth His death, and sending forth His word to those who are destitute. I have the great and glorious privilege of being a co-worker with the blessed Master himself.

But there are obligations and responsibilities also involved in my being a Christian. I must not expect to receive all and return nothing. Besides, my own good, as well as the glory of God, requires that I regard my obligations. As the head of the family, I have hitherto been too much concerned about the temporal welfare of my family, often to the neglect of their spiritual interests. I feel that it is not necessary to neglect the real temporal good of my family in order to attend to their spiritual good. While I feed my children with bread I may remind them of the bread of life, essential to the health and growth of the soul. While I clothe them, I will not be unmindful of the robe of righteousness, necessary to protect them from the storms of sin and temptation.

My gravest and most important obligations arise from my relation to the church of Christ. I look back with amazement at my stolidness and indifference, in view of the obligations I entered into when I united with the church. In my baptism, I professed to be buried to the world and arise to newness of life. I entered into covenant with others to support the gospel, to attend upon the services of the sanctuary, and to promote, by all means at my command, the great objects of the church. Alas! how far short have I come of keeping my vows. I have run after the world, at times as if it were my chief good. I have not contributed to the support of the gospel, as the Lord has prospered me. I have often failed in attendance at the services of God's house, especially, the prayer-meeting—in a word, I now see that I am guilty of many shortcomings.

I must do better, and to this end, I will seek the aid of God's spirit; I will be more watchful, and I will "*press* toward the mark" in future.

God grant me influence, that I may induce others to unite with me in the work of reform.—*F. Courtney Western Recorder.*

Advent Christian Times.

L. C. COLLINS, EDITOR.
Wm. Sheldon, - - Associate Editor.

*₊*Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, July 23, 1872.

CIRCUMSTANCES beyond our control have delayed our present issue. Subscribers will please excuse our delay.

HAS HE A NAME?—A man in Parsons, Kansas, writes for general information concerning Sumner county, Kansas, but closes his letter without giving his name. Try again, sir. V. HUNT.

BR. BURR's recent essay, read before the clergy of Chicago, on the state of "Man in Death," is now printed in tract form, by H. A. King, 14 Murray street, New York city. Will fill orders at this office. It is a nice thing to circulate. Price, two copies, 15 cents.

BR. T. G. BAXTER, of Chicago, has a tract now in press on the subject of Sanctification, which will be ready for circulation in a few days,—16 pp., 5cts. single. Bro. Baxter advocates Sanctification as blessing superior to Justification, or conversion.

THE provision made in the A. C. P. Society that there shall be a business agent to attend to all financial business of the Society, leaving the editor to control only the matter pertaining to the paper—to decide what shall and what shall not be printed—is a wise arrangement. The editor is not, and ought not to be in possession of power to control financial matters. The editor has enough else to occupy his time, and has no desire to be troubled with it.

REV. MR. KINNAN, a Methodist minister, has been for several weeks holding a tent meeting on Ada and Lake streets, with good results. He strikes against the lifeless formality of the day, which passes current for religion in the churches, and advocates a religion that springs from the vitalizing power of the Holy Spirit. Whatever views may be entertained on the question of sanctification, we must not leave out the Holy Spirit. Let it so control the heart that carnality may be fully dethroned. "The pure in heart shall see God."

ELD. J. A. CARGILE, of Alabama, is still doing what he can to spread the truth in the south, as we learn from him in a note of June 26. He recently organized a church about twenty miles from home, and expects to organize another nearer home soon. He meets with opposition in some quarters, but the Lord opens his way before him, dispelling prejudice. Br. C. earnestly entreats us to visit his region and help proclaim the truth, and otherwise aid the cause. We cannot now say when we can go, but hope soon to be able to send a few publications to him and other earnest workers south.

WILL our friends who remove from the place where the paper is sent please notify us at once and not wait for the post master to inform us a few months afterward that the paper is not called for? If you do not want the paper after your removal, say so at once, and have it stopped, instead of allowing it to run the office in debt, with no one to pay up. These littles all combined amount to quite a sum. It must not be supposed that the publisher knows you have moved unless you tell him. If you wish your paper changed, which is better than to stop is, tell us where it has *been* sent, is well as where you wish it *now* sent.

THE recent French experiments reported in the *New York World*, and copied into other periodicals, of the *transfer of the brains of one man into the head of another man* while under the influence of chloroform, if true, is very suggestive; for it is claimed that the experiment proved that the man thus deprived of his own brains, and possessed of the brains of another man, when he had recovered from the effects of the cruel experiment, could remember nothing of his own history, but could remember events in the history of the other man—remember the relatives of the other man, etc. Does the *brain* think? or is the thinking done by an *inside personality* who operates through the brain as we are sometimes told? If the latter, is that personality so small that it lives in the brains, and can be transferred with the brains? Then is not this a case of compulsive transmigration of soul?

Nebraska.

This new country is missionary ground. Eld. G. G. Godfrey moved to that region from Wisconsin over a year ago, and is planting the truth in various localities, but needs help. In a private letter he remarks:

"I am having excellent success in preaching the Word. I want some help. Who can I get?....The people are starving for the Truth. They receive the Word gladly."

Br. Godfrey has more calls than he can possibly fill; has already organized several small churches, and the prospect is cheering in spite of ministerial opposition. We shall try to send him a fellow-laborer if the way opens, and hope to visit his field in person sometime.

Truth Spreading.

Two years ago we formed the acquaintance of a Brother Maxwell in Tennessee, then a Baptist. The following letter, from another brother, shows that he has carried the light to Arkansas, and more light is now called for:

BR. SHELDON.—I write to you at this time to forward to my address, if you please, your work on the "Kingdom." Not knowing your price, I will not forward you the money till I receive the work and your price for the same. I am here with Br. Maxwell, formerly of Ooltewah, Tenn., and I learned through him that you had such a book. We are here, as it were, among the heathen. I am searching after Truth, and I think your book will enable me to see more light on *that* subject. Most of the people here believe in the Kingdom of God being set up in their hearts, and that they have an immortal soul, and when they die they just go to heaven. The people have a form, but deny the power. I wish to do what I can for the Master, for I believe he is coming soon. Please forward the book, and if you have tracts to donate to the people here they will be very acceptable.

We send the book called for, and hope soon to get out some tracts to scatter there and elsewhere in the South, to open the eyes of the people to the truth of God in contrast with the dogmas of men.

Praying for Disembodied Souls.

Catholic commentators claim that the practice of praying for the souls of dead men existed under the Levitical economy; and in proof of this claim they refer to the practice of Judas Maccabees. But this reference furnishes no allusion either to disembodied souls or to a purgatory, but simply to corporeal men. "He (Judas) sent twelve thousand drachms of silver to Jerusalem for sacrifice, to be offered for *the sins of the dead*, thinking well and religiously concerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead....It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins." (2 Mac. 12:43, 46.)

Here, Judas referred not to disembodied men, but to those who were *dead;* and prayers were made for them in view of a coming "resurrection," regarding it "vain" thus to pray, unless there were to be a resurrection. Praying for living souls is one thing, while praying for dead men is quite another thing; and there is more sense in the latter than in the former, for there are real dead men to pray for, while disembodied men are only creatures of imagination. But the Bible nowhere teaches that prayers will avail to change the character of the dead. This idea is purely apocryphal.

True Godliness.

While there is no scarcity of *nominal* godliness, the genuine article is rare. We are living in an hour of moral declension, when the love of many is waxing cold; not among lay members merely, but among ministers also. Where is the baptism of sacred love experienced in former days, and the inward glow of holy fire? Where is the insatiable hungering and thirsting after righteousness, and the non-conformity to the world, which once characterized the humble followers of Jesus? A few only live in sweet communion with Jesus, enjoying a fullness of his love. We need a reform in *experience* as well as in theology.

We again affirm: It is not only true in a *general* sense that the standard of Christianity is *too low* at the present time, but it is also true of *ourselves* as a people—we mean the standard of *experimental* godliness. We need a higher toned religion; a religion that fills the heart with the "comfort of the Holy Ghost," and lifts us above the fascinations of the earth. It is not enough to contrast ourselves with other professors of religion around us, and conclude that we are living as well as they are. This is "comparing ourselves among ourselves." Rather let us compare ourselves with the divine pattern.

If we would see the church living in a higher atmosphere of devotion, and enjoying the fulness of divine peace and love, our ministers must take the lead. They are commanded to be "ensamples to the flock." If they allow the spirit of theological wrangling to be the predominant element in their characters, they will infuse the same spirit into the hearts of others. But if their hearts are filled with the spirit of full consecration to God, while they use the truth as a means to augment the goodness of God, instead of making it a mere scourge to chastise opposers, they will impart the same desire for heavenly-mindedness, and the same hungering and thirsting after righteousness. We are so near the Master's return, we should keep the standard up where divine wisdom placed it.

A Spiritual Resurrection.

That the Bible teaches a resurrection of some kind is a truth so evident that all professed believers in the Bible concede the fact; but the claim that the resurrection is spiritual in its nature is becoming quite popular in many localities—that is, that the resurrection is affirmed of the *spirit*, and not of the body. In order to make this application, it has been found necessary to deny the literality of Christ's resurrection, as that is the "first-fruits," or sample.

It is assumed that it was Christ's spirit, and not his resurrected body that appeared to the disciples three days after the crucifixion, and that the term rendered "appeared" signifies a ghostly apparition. The last statement we deny, for the term is not once used in that sense, though occurring over fifty times, but is often used to indicate the actual presence of literal beings, as in the following text: "There appeared unto them Elias with Moses." (Mark 9: 4.) As Elijah had not died this could not have been a ghostly appearance, or the appearance of Elijah's soul; and Moses appeared in the same sense that Elijah did.

The assumption that it was Christ's spirit, without his body, that appeared to the disciples, will not pass even an ordinary inspection, in the light of facts.

1. If it was his disembodied spirit that appeared, why did it not appear before the "third day," seeing Jesus "gave up the ghost" or spirit at his crucifixion? As that part that was resurrected "appeared," and the resurrection took place on the third day, the resurrection could not have signified the raising of the spirit from the body, as Spiritualists tell us, seeing that separation took place three days before; therefore the body was "raised," and "appeared" on the third day, for said they "The Lord is risen indeed, and hath appeared to Simon." (Luke 24: 34.) This resurrection took place at the wrong time to be a resurrection of the spirit from the body; and the very thing that was raised on the third day appeared to the disciples, which could not have been the spirit which Jesus committed into the hands of his Father three days before.

2. That this appearance of Christ could not have meant the appearance of his resurrected spirit, but of the once lifeless form, is further evident from the fact that Paul affirms, "Now is Christ risen from the dead and become the first fruits of them that slept" (Cor. 15: 20), "the first-born from the dead." (Col. 1: 18.) So this resurrection was the "first" of its order that ever took place, and consequently if it refers to the resurrection of the spirit from the body, as spiritualists tell us, it follows that this was the "first" spirit ever released from a human body; and therefore all spirits for four thousand years previously, must have slept with their bodies, thus disproving the theory of spirit apparitions before that time, and also disproving the theory that devils are spirits of bad men, and angels the spirits of good men. But on the supposition that the body was raised, all is clear, for this was the "first" case of a resurrection to immortality.

3. When the women came to anoint him, bringing spices, "they found not the body of the Lord Jesus," but an angel was there to say to them—"He is risen; he is not here; behold the place where they laid him." Did they come to anoint a spirit or a body? The one they were seeking had left the sepulcher; and to refute the idea of his resurrection, as maintained by the disciples, the soldiers were hired to say that he was stolen away, instead of being raised. Now, as the effort was to refute the theory of the resurrection as held by the disciples, if they really held that it was a mere resurrection of his spirit, instead of his body, the ludicrous conclusion is involved that the soldiers were hired to say that the disciples stole away the spirit while they slept; for if the disciples did not believe in the resurrection of the body of Jesus, but simply in the resurrection of his spirit from the body, what force could there be in the statement that the body was stolen? How could that story militate against the claim that his spirit had been raised from the body, and had made a ghostly apparition to the disciples?

4. When Jesus appeared, he affirmed, "It is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 30.) Could he truthfully have uttered these words if he had appeared to them merely as a disembodied spirit?

5. Thomas not being present when Jesus first appeared, and hearing the statement of those who had seen him, boldly affirmed: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." At a later date, Thomas being with the disciples, Jesus again stood in their midst, saying: "Peace be unto you;" and turning his attention to doubting Thomas, exclaimed, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." (John 20: 25–27.) What was it that Thomas would not believe? Simply the story of Jesus' resurrection as related to him by the other disciples; and if they had only been telling him about the resurrection of Jesus' spirit from his body, and its having appeared to them in its disembodied state, Thomas is made to talk very foolishly about desiring to see the print of nails in the hands of a disembodied spirit. And if Jesus really appeared in a disembodied state, his address to Thomas is equally foolish—inviting him to feel of the prints of nails and spear in a disembodied spirit. The nails had been driven through his fleshly hands, and the spear had pierced his fleshly side, but had the same wounds been inflicted on his spirit? Then how did that spirit extricate itself from the cross when Jesus "gave up the ghost," or spirit, if nailed there with literal nails?

It is argued that it could not have been the resurrected body of Jesus that appeared to the disciples, but must have been his spirit, from the fact (1) that while the doors were shut Jesus came into the room; and (2) because on another occasion he "vanished out of their sight." The first argument disappears when we remember that on another occasion, by an exhibition of miraculous power, "their eyes were holden that they should not know him;" so on this occasion their eyes might have been holden while he came in literally through the door, instead of making a spectral ingress through the key-hole. The second argument is obsolete when we consider that the original from which "vanished out of their sight" comes, simply signifies that he disappeared miraculously, not by evaporation, however; but, as the margin reads, "ceased to be seen of them." This sudden transportation of the Saviour from land into mid-ocean, and even across the sea to the other side, took place before the crucifixion; then why should it be deemed surprising after he was raised to immortality? He could appear and disappear at will; or be seen, or withheld from human sight, at pleasure.

When the effort to spiritualize Christ's resurrection proves a failure, it is useless to insist on a spiritual resurrection for the saints, as the two are identical in nature, Christ coming forth from the realm of death to immortal life as the "first fruits," or specimen. If his was a literal resurrection ours will be also.

Selected.

Will It Ever Be Better.

In the hurry and crush of every-day life does anyone who reads the papers and notes the record, week in and week out, and month after month, of the horrifying crimes that are daily and hourly committed, ever stop to ask, "Will it ever be better?"

The question comes home to every intelligent man and woman on the globe with a pointed, personal interest. On every hand the free school, the college and university confronts us. Education is limited only by the capacity and surroundings of the individual; every facility for business enterprise and social improvement and enjoyment is open to the masses, and yet it is palpable to every observant mind that neither education nor law is sufficient to stem the increasing tide of corruption and crime that is constantly flooding our streets and courts and prisons. Even the efforts of our religious institutions are feeble to turn the current and change its bitterness to sweetness and its turmoil to peace.

In view of these facts, which jostle us on every street corner, the moralist and the political economist may well ask, "Will it ever be better?"

The scope of one article will not admit of a discussion of the causes which have brought such great evil upon the country and the world. It is sufficient to know that it is here, and that some counteracting influence is required to suppress it. The advocates of education and the political economist can devise no plan to meet the exigency of a situation so perilous to all the best interests of human life and well being, and it seems as if even the powerful religious elements of the age were unable to check the stream of wickedness that surges past the very portals of our houses of worship.

Morality, education and law being at fault for a remedy, the devout followers of the lowly Savior attribute the present unhappy state of society to the almost total neglect of His teachings, the great want of faith in the revealed truths of the Bible, and the manifest lack of confidence in God that He cannot bring peace and holiness out of turmoil and sin, with a general indisposition to believe that He will not answer prayers for such a happy consummation. There are those, and their number is increasing, who believe that the same influence which the twelve Apostles had may be revived by the zealous exercise of the same faith and the use of all the means, under the promises of God, that are ready to be used on every hand for the reformation of the world. But this faith and zeal and power have nearly died out of the ordinary churches, and unless it is revived there first, or springs up in new organizations, they say, the work cannot be accomplished.

The suggestion is worth a thought, if nothing more: and it is understood that something *must* be done, or the earth will become a *hell.—Evening Journal.*

Anecdote of Bishop Hedding.

The following passage in the life of Bishop Hedding, was related by Rev. Dr. Armitage of the Baptist church in New York, during the delivery of his sermon at Sea Cliff, on Tuesday, May 28th.

"One of the most lovely beings on earth, a man enthroned in my memory as no other is—there is no man, living or dead, that has done so much for me, except my old father—was a poor Methodist bishop. As I see him now, O, how beautiful his face! how beautiful his life! I mean the venerable Elijah Hedding. What a marvelous power he exerted over the young men who were entering the ministry!

"When I was a young man, I was attending the Conference at Schenectady, and Bishop Hedding presided; he stayed with a friend of mine, next door to the church. It was very hot weather in Summer, a brother was preaching who spoke quite loud. The bishop could not go out, but remained in his room. After meeting we went to his room to see if he wanted anything and we found him sitting by the open window, where he had been listening to the sermon. And, as one of our number said to him:

"'Can we do anything for you?'

"He replied with a tremulous voice, 'Nothing, my son.'

"'Are you sick?'

"'No, dear child; no, no.'

"'Can we do anything for you?' Tears were falling, and his breast was heaving and shaking, and he seemed bowed down with agitation. We were alarmed, and anxiously inquired:

"'What is amiss, Bishop?'

"'O,' said he, 'I will tell you. I have been sitting here listening to that brother while he was preaching. I could hear every word, and I have been examining my poor old heart to see whether I loved the Lord Jesus as much now as I did when I was of your age, my boys.'

"As he spoke, his lips quivered, and tears ran. I said:

"'And what, Bishop, is the result of the hour's investigation?'

"'O, my child, the result is written in the Word; I can, with Peter, say, Thou knowest that I love thee!'

"I would rather have such wealth as that than all the wealth of the world."—*Sel.*

How a Horse Helped His Neighbor.

Not long since we visited a friend, who lives on a fine farm, in a pleasant town in Southern New Hampshire. While there one evening, we rode to the village to attend a meeting, and on our way back our friend told us the following anecdote about the noble horse he was driving: A few years ago this horse was kept, during autumn, in a field close by the farmhouse, and in an adjoining pasture a flock of sheep was also kept.

One day while my friend was talking to a gentleman by the roadside, the horse came running towards him from the lower part of the field, next to the sheep pasture, and putting his head over the wall near him, he whinnied, as if to attract attention.

He took, however, no special notice of this; and presently he turned and ran back to the lower side of the field.

But very soon he was again seen rapidly approaching, and on reaching his master, he again spoke to him, as horses usually speak.

It was observed that the horse was acting in a very unusual manner; but still no steps were taken yet to ascertain the cause of the strange running back and forth. So the pony again wheeled and galloped away once more toward the sheep pasture. And now, very soon, for the third time, he was seen swiftly returning.

It seems that the intelligent creature, having failed in two attempts to secure the help he was seeking, determined to try elsewhere this time; and so, instead of going again to his master, he went the farmhouse, that stood near by, and, putting his head through an open window in the kitchen, he again whinnied. Our friend's wife, who, it seems, had noticed the strange restlessness of the animal, now felt quite sure there must be something wrong in the field or pasture, and that the horse was trying to tell them of this, that they might go to the rescue.

So she went out, where the horse was. It seemed pleased that it had attracted attention at last, and, trotting on before the lady, it led down to the pasture, and putting his head over the fence, seemed to say, "Look, look!"

The lady did look, and there she discovered that a savage dog had caught a sheep, and was holding it by the throat, in spite of all the poor creature's efforts to escape.

On being discovered, the dog let go his hold, and springing over the fence into the field, fled, hotly pursued by the enraged, horse who would gladly have trampled him beneath his feet.

The poor sheep was not much injured, and so the horse had saved his neighbor's life.—*Sel.*

WE often lose our mercies by loving them too well, as the ball of snow is melted by the warmth of the hand that holds it; or a rose is spoiled by pressing it too tightly.

AN ingenious correspondent of the *Central Presbyterian* makes a curious computation, showing that, if all the members of our church gave a tithe to the Lord's cause, the amount received would be much larger than it is. He alleges men and women cannot live in the South on less sum than $200 or $250 per annum. Insane patients in the Western Lunatic Asylum at Staunton, Vr., cost $244 per annum, those in the Alabama Lunatic Asylum at Tuscaloosa cost $200. Our church members live at least as well as prisoners in county jails. They live, and they must have something to live upon. In other words, the average income of our 91,208 communicant must be least $200 per annum. They must have much more. That is, the "lowest conceivable income of the church-members" in the last year was $18,241,600. One-tenth of this is $1,824,160. But the total amount of the befactions of the Church, as recorded in our statistical tables, was $1,083,799. The entire collections of our churches fell short of the lowest possible computation of the tithes, three quarters of a million of dollars. If all "the tithes were brought into the store house" "to prove the Lord" whether he will not bless us, the work of the Church could be greatly extended and increased.

Encouraging.

A Bombay newspaper—*The Indian Statesman*—has recently reprinted entire, Constable's "Nature and Duration of Future Punishment." The issue containing the first of the series has an editorial, which we here give entire, thinking that many readers of THE TIMES will be greatly gratified by its perusal. It is almost surprisingly strange to find from this quarter of the globe such a bold denunciation of one of the main features of modern theology; only let us hope and that the stand for pure Bible doctrine as against heathen dogmas may soon stretch forth an influence in every land, that shall prepare a people able to stand in the final jugment day.

Below is the article in full: L. M.

"The horror with which the doctrine of eternal misery fills tens of thousands of reflective minds, and the scrupulous avoidance of it in our pulpits, constitute sufficient reason in our own minds for forcing the discussion of its truth, or otherwise, upon the Christian world in the secular press. Is the doctrine true or false? Is it taught in the Bible, or is it simply a human tradition?

We say that the doctrine is an impiety and blasphemy; a doctrine nowhere taught in the Bible, but imported into Christianity from the old pagan Greek philosophy, which taught—which the Bible does not teach—the inherent and necessary immortality of the soul. We must await the revelations of the last day, to know the mental sufferings which the grafting of this doctrine upon Christianity has produced in every age, and we can not but think there is something cowardly, when the issue has been once fairly raised, in the careful avoidance of it which the modern pulpit shows. If this doctrine is part of the truth which God has revealed to man, it is the business of the pulpit to make it clear that it is so. If, on the other hand, the doctrine is *not* to be found in Scripture, but its rise and origin in the Church are plainly to be traced to the influence of the Greek philosophy therein in the third, fourth, and subsequent centuries—what are we to say of a pulpit that is silent upon the subject? Will it be pretended for a moment, that it is a subject that ought not to be made part of the burden which the pulpit bears? The attitude of most preachers' minds upon the subject may be described as taking refuge in the conviction that 'it is safest to say nothing about it.' The tradition has been almost universally accepted as a part of Christian doctrine, and has grown hoary with the weight of sixteen hundred years upon it:—Who then are we, that we should be wiser than our fathers? Whether is it more likely that all these should be wrong, than we right? And so from age to age, the protests and misgivings of the thoughtful few are overborne by the weight of numbers, and the age has not yet come with the courage to demand,—Is there not a lie in our right hand: a generation that will take no answer but one that will satisfy the reason and the conscience, and appeals simply to the Bible itself.

The ablest essay we have seen upon the subject, is one by the Rev. H. Constable, Prebendary of Cork, that has passed through several editions within a very few years, and has received so far as we are aware, no reply, and that seems to ourselves to admit of none. We purpose republishing it in these columns, and reproduce its preface and opening chapter elsewhere. We confess that our object is to force the subject upon the Christian church in India; to compel our missionaries and chaplains to make up their minds, whether the doctrine of eternal misery belongs to Christianity or not. In no other field could the question be thus forced on the consideration of the church with so much advantage. We profess to believe that our great mission in India, under Divine Providence, is to spread the knowledge of the Christian church therein. What, if we find that the first fruits of attempting this, is the clearing up of our own conceptions as to what Christianity really is. If Calvanistic evangelism with the doctrine of eternal torment tacked on to it, is really Christianity, we absolutely refuse to tell the people the lie—that we are bringing 'glad tidings' to them. We say that we are bringing to them the most dreadful tidings the human ear can hear. Is it not awful that so mentally twisted are we all, so half true, or so false, that we refuse to see this? Lift this dreadful doctrine off our heart, and you unloose our stammering tongue to tell what are 'glad tidings' indeed.

A lady writes to us privately,—'Your articles on this awful doctrine have afforded me great comfort, and will have done the same to thousands. I have often felt as if I would go mad, when thinking over this doctrine, and all I could do was to put the thought from me as often as it presented itself in all its horrors' Let no one suppose this simple testimony comes from a heart that *wishes* the doctrine untrue, because the life is unholy. The doctrine does not bear to be thought about without begetting insanity: and we avow our conviction that it is an impiety and blasphemy throughout, countenanced no where in Holy Scripture, but directly opposed to its teaching in every part."

Miscellaneous.

AT HOME.

—Two Modocs, the last of Captain Jack's band, surrendered July 16 and were taken into camp.

—One hundred and forty-one passengers of the wrecked steamship City of Washington have arrived in New York.

—A report from London gives an account of an unsuccessful conspiracy to rob the Shah of Persia of his diamonds while he was in England.

—The Minnesota Republican State Convention, which met at St. Paul, July 16, nominated Cushman K. Davis, of St. Paul, as their candidate for Governorship.

—The amount of grain "in sight" in the States and Canada, on the 5th instant, was 18,538,554 bushels, embracing 5,348,459 bushels of wheat, 9,048,507 bushels of corn, 4,032,359 bushels of oats, and 109,029 bushels of barley.

—A scheme is apparently on foot both at Chicago and Milwaukee to get a "corner" on wheat. The price on cash lots advanced two cents recently in Chicago. It is a time for holders of wheat in the country to watch their chances.

—The cholera in those places in which it has been reported on the European Continent is abating, and gradually disappearing. The same is also true of those localities in this country, where the disease is said to have been raging.

—Three hundred and fifty granges have been formed throughout the country since July 1. The whole number of these societies is now 4,700, and their membership is 350,000. The national headquarters are to be moved to Washington.

—The cholera is reported to be very bad in the northern part of Alexander county, Ill., and about fifty-five miles from Cairo. It is said that from the 10th to the 14th inst. there had been thirty cases, twenty proving fatal. The neighborhood is said to be almost without an inhabitant, every one having gone to the hills. The crops have been left to take care of themselves.

—Mormon circles in Utah are greatly scandalized by the desertion of Brigham Young by one of his wives. She is his seventeenth wife, and has left him, taking with her a large amount of furniture and personal property. She has retained eminent counsel, and intends to sue for a divorce and generous alimony. The suit may be expected to give glimpses never before revealed of the harem life of Salt Sake City.

—So quietly that few persons in the country were aware of the fact, the Indian murderers of General Canby have been tried by the military commission detailed for the purpose, the trial ending yesterday. Of course, the guilt of the savages was fully established, and there is no doubt about the finding of the court, though the verdict has not yet been rendered. The sentence relative to it must be submitted to the President for approval before being executed.

—Sunday, July 12, the Methodists held a quarterly conference at Shiloh Church, five miles west of Hopkinsville, Ky. A large concourse of people were present, and at the close of the sermon Christians were invited to come to the communion table and partake of the Lord's Supper. Mrs. Emily Owen, wife of T. A. Owen, being a communicant, walked forward, apparently in as good health as any person in the church, but when in the very act of kneeling at the altar dropped dead. A physician present came to her side immediately, but all efforts to restore her were in vain.

—Parts of Iowa and Wisconsin were visited by a tornado on Sunday night, 12th inst. At Cedar Capids, Iowa, it was accompanied by thunder and lightning and rain. The lightning was so continuous and vivid that a person could almost read without any other light. In parts of Fond du Lac county, Wis., all kinds of grain are so badly cut up that no attempt will be made to harvest it. The hail came in ragged chunks half as large as a man's hand. Windows on the south side of houses were all broken; many lambs and other young stock were killed, leaves stripped from trees and fences torn down.

—One of the most appalling facts about the fire at Grand Rapids, Mich., was the rapidity with which it spread. It seemed mad from the first. The smoke from the Bridge Street House barn, in which the fire commenced, rolled up in dark and frightful columns, and before the few who had gathered there had time to express their wonder the flames burst out, and seemed to leap across Kent street to the east, and seized the Grand Rapids City Mills on the west, and in an instant the mill and a half dozen houses were in flames. There was no power on earth that could stop its rapid progress. The engines were soon on the ground, but what water they threw had no more effect than if it had been thrown from a spring. The Fire King was abroad and seemed to laugh at the herculean efforts of the firemen. The fire rushed, leaped and drove on like mad, and stopped not until it had swept out of existence everything in its way. It stopped when its work of destruction was done, when there was no more buildings in its way.

—Either young Walworth, the parricide, has not yet come to a realizing sense of the enormity of his crime, or he is a fiend in human shape. On the way to Sing Sing he joked about the prison uniform; and, linked to Gillem, the brutal wife-murderer, was witty on the subject of handcuffs. Among men, this man Walworth, not yet arrived at his majority, appears to possess all the stolidity of length of years devoted to the sternest pursuits of life. Among murderers he seems to be, in quality of character and person al mien the chiefest criminal. In his intercourse with his fellows, visitors and the public, he carries himself with a brazen effrontery which leaves no room to doubt that murder has dwelt so long in his heart that he has become callous to all soft impressions. He seems to have taken into his inner life and nursed there in secret, such a towering passion of revenge and hate that every human emotion is burned and purged away. It is to be hoped, for the honor of mankind no less than for his own personal regeneration, that the labor and solitude of prison life may work a reformation in a character which is a marvel of depravity.

ABROAD.

—The preliminaries of the treaty of alliance between Germany and Italy are said to be concluded and ready for exchange.

—A dispatch from Amsterdam, July 14 says an extensive conflagration is raging among the coal stores in that city.

—Russia has the rinderpest so badly that Germany has prohibited the bringing of Russian cattle into that Empire.

—A heavy rain-storm, accompanied by lightning, swept over Yorkshire, England, July 14. The crops were greatly damaged and several persons were killed.

—The earthquake in Italy, on June 27, was extraordinary. The solid earth seemed for a time converted into a liquid one, and houses were tossed about like ships at sea. There were fourteen movements, seven forward and seven backward, each occupying a second, as regular as the beat of a clock. Many persons were killed at Bellimo, and many injured.

—The destruction of human lives in India by wild animals has become so appalling that at last the English Parliament is seriously debating different plans to remedy the evil. The statements made by Lord Ettrick, who has spent much of his time in India, almost transcend belief, and read like romances of the jungle and wilderness. In lower Bengal alone, no less than 13,400 persons are known to have been killed by wild beasts in the six years immediately preceding 1870, and for the entire peninsula it is estimated that 10,000 persons are killed annually. Captain Rogers, of the Bengal service, recently read a paper before the English Social Science Association, in which he stated that, in 1869, one tigress stopped the traffic on a public road for many weeks, and was known to have killed 127 people; and, in Naydunka, a tiger, in 1867, 1868 and 1869, killed, respectively, twenty-seven, thirty-four, and forty-seven people. It would attack a party and kill four or five at a time. Once it killed a father, mother and three children, and the week before it was shot it killed seven people. It is stated that there are shikarries, or hunters, whose business it is to kill these animals, and who receive rewards for doing so, but they have no desire to kill off all of them and thus cut off their source of living. They, therefore, only kill enough of them to show that they are not idle and to make a living. The English Government now proposes to enroll a body of men for this purpose, and to make a systematic slaughter of the tigers, wolves, panthers, leopards, and hyenas, until they are exterminated.

Correspondence.

Quarterly Conference Report.

The Second Q. M. of the Winona district was held with the Canton church, Fillmore Co., commencing Friday evening, June 20th. Meetings were well attended by the friends, and a blessed spirit was manifested during the meeting. The church was very much refreshed and decided to start anew in the work of the Master and his vineyard. The conclusion was reached, that there is something for each and all to do, and not to depend wholly upon the preacher.

There were brethren from Iowa, who had but recently embraced the Advent views under the labors of Br. Mitson, and it was cheering to hear them speak of their joys and enjoyments since finding the blessed truths of the Bible to be so plain, and reasonable.

Preaching by Elds. Ramer, Allen, and Bursell. Our meeting closed by passing a resolution, that we would all try and meet at the state camp meeting at Utica, Sept. 10.

Geo. W. Miller, Evangelist.

Q. M. Report.

The third quarterly meeting, Manchester District, met as per appointment, with the Boylan's Grove Church, June 20th. This meeting was a decided success, for the blessed Lord of heaven was with us of a truth to own and bless his Word. Much prejudice was removed; stout hearts melted; and the brethren were greatly strengthened and encouraged, for they have made a covenant with the Lord by sacrifice, and God blessed them accordingly. Seven were added to the church; others will unite soon.

They have a house of worship fitted out this season, and a Sabbath school of about eighty in regular attendance—all workers—for every one takes a part. They have no pastor, but the Lord will lead them I am sure. After a vote of thanks we adjourned, expecting soon to meet in the Kingdom of our Lord. Surely, the Lord is blessing the *united* labors of his people in Iowa. Praise his name.

M. J. Janes, Secretary.

Q. M. Report.

Second Q. M. for the Hutchinson district, Minnesota, was held with the Swan Lake church, Meeker Co., June 27th.

Our meeting at this place was truly a heavenly one. I must say that I do not know of a church in our state that is so well united and so full of zeal as the Swan Lake church. All business matters were laid aside during the meetings, and the time devoted to religious worship. One baptised, several more I think will join with us in due time. We have no fears but they will be cared for by the church, whose hands are ever extended to help the anxious ones, by prayers and invitations to come and go with us, and we will do thee good. I would that some of our other churches, would learn from the example of this church, to labor more in connection with the preached word, in order to be successful in the work of the Lord.

This place was visited by Brs. Scott and Parsons about fifteen months ago for the first time. They found a few that had zeal without knowledge; but when the light of the true knowledge shone upon them they received it, and embraced it with their whole hearts, and are continuing so, growing in grace and in the knowledge of the truth. May the Lord bless them, and keep them from the temptations of these last times, is my prayer.

Geo. W. Miller, Evangelist.

Neponset District Q. M.

Met on July 4th, in the church at Ionia, as the weather was unfavorable for meeting in the grove as was appointed. Preaching by Br. W. McCulloch. On the 5th preaching by Br. N. Willet in the forenoon, and by Br. W. McCulloch in the afternoon, after which the most of the churches in the district were voluntarily reported, and the cause was thus seen to be rising, and great encouragement held out for future labor.

Toulon, has but few members, but they are in the best courage.

Milroy, preaching fortnightly; Sunday school of fifty members.

Mineral (by letter), fourteen members; in good running order; preaching once in two weeks.

Iona, over one hundred members; trying to live for God.

Sunday morning we met in the church and enjoyed a love-feast; thirty-six testimonies in a short time; a blessed meeting.

The weather then being favorable we adjourned to the grove, and listened to the closing address of the meeting by Br. W. McCulloch.

We think, taking all things into consideration, this has been the best Q. M. we have had within the year. A deep interest was manifested by the large and attentive congregations. We hope the friends of the cause may continue to use every effort that these God given, reasonable truths may yet reach many more hearts.

Jesus is soon coming, Amen.

L. F. Cole, Sec.

Hoosick Valley Conference Report.

Pursuant to notice, the third quarterly meeting was held with the church in Pownell, Vt., July 3d, 1873. The first business session was on Saturday at 10 o'clock in the forenoon, A. W. Sibley in the chair. Prayer by C. W. Baker.

It was voted that the chair appoint a committee on credentials, and the chair appointed John B. White, who reported as follows: Preaching brethren present—A. W. Sibley, H. K. Flagg, C. W. Baker, G. Mayhew, Wm. J. Blanchard, Jacob Wilbur and W. O. Higley. By unanimous vote of this conference Sr. E. Tousley and Sr. Tower were received.

Delegates—J. B. White and Nelson Roberson, Hoosick, N. Y.; J. Myers, J. W. Wright, Pownell, Vt.; L. Wheelock, South Adams, Mass.; Mary Howard, Hebron, N.Y.; Sr. Starks, Savoy, Mass.; M. Brown, North Adams, Mass., and Geo. Townsend, Woodford, Vt. This report was accepted and adopted.

J. Wilbur was elected Secretary *pro tem.*

It was voted that the chair appoint a committee to arrange business to be brought before the conference. Brs. H. K. Flagg and W. J. Blanchard were chosen, and reported as follows:

1st. To hear the report of the tent committee in reference to the tent; its repairs, money needed for the same, and progress made for future tent meetings, etc.

2d. To hear reports of protracted meeting committee.

3d. Promiscuous business.

4th. Reports of preachers and delegates.

This report was also adopted.

A. W. Sibley, chairman of the tent committee, reported in substance as follows: The tent had been sent to Boston and repaired at a cost of only about eleven dollars, a sum much less than had been expected. Money was needed now to put it into the field, none having been sent as yet to the Treasurer. He had received a few calls to go and hold tent-meetings; and a request had been made by one of the National Campmeeting Committee to loan them the use of our tent during the coming meeting at Springfield, in August.

The conference received the report and voted that we acquiesce in such disposition of the tent, in regard to going to the Springfield campmeeting, as the committee shall think best.

Four of the six members of the protracted meeting committee reported their labors and prospects; a goodly number of meetings had been held, some were converted to God, and the ordinance of baptism had been administered, when it was voted to adjourn until after the afternoon services.

Second Session—4 o'clock p. m.

Cheering letters were read from Elds. R. Mosier, of Sandy Hill, and A. P. Bump, of Hartford, N. Y. A number of other of our ministering brethren were favorably reported by members present. The president called upon each of the ministers and delegates to give a brief statement of their labors, and report the condition of their respective churches, who responded with reports that were mostly of an encouraging nature. The church in Woodford had got seven hundred dollars subscribed towards building a chapel, and were preparing to build this season.

It was voted that we hold our next annual meeting in Hoosick, N. Y., if the church there invite us to do so (as some of the brethren think it will.) It was also voted that we extend our sincere and heartfelt thanks to the brethren and friends of Pownell, for their kind hospitality and Christian courtesy shown us during this meeting. Also, that these minutes be sent to the *World's Crisis* and Advent Christian Times for publication. The business session then adjourned as usual.

J. Wilbur,
Secretary *pro tem.*

P. S.—Connected with the conference was a series of devotional meetings, which were seasons of refreshing to the careworn pilgrim and others. Preaching by C. W. Baker, A. W. Sibley, J. Wilbur, H. K. Flagg and W. O. Higley. Sunday afternoon a large number of Jesus' friends met around the Lord's table; probably *more*, that were looking for the near coming of Christ, than ever met at a communion season in that town before. May they all live in such a way that it will please our blessed Redeemer to give them a seat at his table at the marriage supper of the Lamb.

J. W.

District Camp Meeting No. 1.

This meeting was appointed to commence June 17, and we got there by 9 o'clock that day, but was alone until 12, when we were joined by Eld. Brown, and at 4 o'clock by Doctor Webster. It was decided not to put tent up; so we went three miles to Dr. Webster's for the night, where we received every attention their ample means afforded. The doctor is a Scotchman from what is called the Lowlands, and well represents that family; well educated, and withal, instructed by his mother that man is mortal, and if he ever obtains immortality he must seek it through Christ and the resurrection. This early training led him to read the Bible with pleasure until he saw the whole reasons of our hope, and loves to talk about the blessed hope soon to be consummated in the return of the Master. His wife is from New England, well calculated by education and Christian faith to be a helpmate; untiring in her efforts to make the strangers at home while sharing their hospitality.

Wednesday, we had the first meeting at 2; Br. Kendle preached; but if there had not come a wagon load from the Springville church there would have hardly been enough to have said "us," and this may be said until Saturday.

The congregation was very small until Saturday afternoon, then it looked something like a congregation to the end. The exercises were in the main spiritual, sometimes joyful. The best of order prevailed and good attention was paid to the Word preached. One minister of the Baptist order preached three times to good acceptance, and was with us from the commencement. Four Methodist ministers were with us on the Sabbath, and took part in the exercises.

Something unpleasant occurred during the meeting, but was overcome by Christian charity and forbearance. Rule or ruin is the doctrine of some, but I am glad that spirit is in the minority.

Some gave as a reason why so few attended before Saturday that there was a Sunday School picnic on Friday, as some had been put on the staff of officers, and they could not come until that service was discharged, and thus most that came on Saturday left Sunday afternoon, as soon a preaching was ended. (True, it rained Sunday evening, but this was after they had gone home.)

How long will it be before we shall understand that God has made us the custodians of this truth? If we do not make sacrifices to maintain it and proclaim it to others, how can the Master say "well done" when he comes?

Daniel was once chosen by a royal decree to worship no being but the king, the risk of his life was the forfeiture. But what did he do? He took the risk of losing his life rather than disobey God, and what was the result? He was saved; and by that act of obedient faith he converted the king and nation.

The three Hebrew children were chosen by the king of Babylon to bow down at the dedication of the golden image; but they, like good children, refused and were cast into the furnace, but like Daniel, were honored with life and moral power over the king and the nation. How long will it be before we shall see, and feel, and act in that direction that will convince the world that we believe we are chosen out of the world, and therefore do not intend to let his cause flag for the want of our presence and aid, feeling that Jesus has chosen us to be a soldier.

The ground was level and convenient to water, well shaded by lofty maples, basswood, and elms, but the equipage was poor; not a cotton tent on the ground, nor any other that was made for the occasion. A camp meeting had been held there last year by the United Brethren, and they had built three slab posts and a stand of the same material, and some logs with slabs for seats constituted the arrangement. All very good, but not enough of it.

We met old and tried friends and felt refreshed, and formed some new acquaintances that I may never see again until Jesus comes. May I see them all then clothed with immortality.

P. W. Hough.

From J. C. Smith, Jacksonville, Kansas.

The Lord is blessing abundantly, and to him be all the praise. We stand in need of tracts to further on the gospel, and to help stir up the people. We have no money to send for any at present. We may have in autumn if the Lord prospers us. The people here are poor, yet their crops are coming in well, and in time of harvest we may be able to do something. I shall do what I can to have them subscribe for The Times, and to help scatter the seed. Now will the publishing association please forward me the works to scatter? The Lord bless you in your work and all connected. Peace be with you all till Jesus comes.

From M. A. Newcomb, Tama Co., Iowa.

I am still at work for the Lord, and trying to do my Master's bidding. The Lord is at work with us in this part of the world and has blessed us much. We have just held our state camp meeting, at New Hartford, of which I send you a short sketch of proceedings for publication. We had a blessed time and as I am looking for the soon coming of the King in his beauty, I must say it is good to be found in the service of the Lord. The religion of Jesus is most precious to me and holiness of heart is my great desire.

It does me good to read letters from my dear brothers and sisters. Let us take courage and look up, for our redemption draweth nigh. Let us walk in th[illegible], that when our King shall appear, we [illegible] appear with him also in glory.

To the Advent Brethren [illegible] in Christ greeting:

Br. Frank Burr havin[illegible] presiding preacher for the society [illegible] worshiping on Green stre[illegible] Madison and Monroe, for upw[illegible] years, and believing him [illegible] in the past, to be a dev[illegible] eminently fit to declare the whol[illegible] given in the Sacred Record; we ca[illegible] we have been richly fed from the pure [illegible] larations which have fallen from his lips, not alone in the congregations, but in social meetings among the brethren. It is with sorrow and regret that circumstances intervening prevent his remaining with us longer. May the good Lord bless and prosper him in the field he may be called to occupy, is the sincere prayer of yours in the true faith,

H. P. Wright, *First Elder*, L. C. Rice, *Second Elder*, M. P. McLellan, *First Steward*, R. P. Rice, *Second Steward.*

Chicago, July 7, 1873.

From Amos Sanford, Columbus, Kas.

Permit me to say to the brethren and sisters in Kansas and others scattered abroad, that those remitting funds to the secretary of the Advent Christian Conference of Kansas, to aid it in its missionary work, will find acknowledgements of the same in The Times for the reason that it is the acknowledged organ of the conference; *i. e.* it is more generally circulated in Kansas than any other paper of our faith, and it will save me the trouble of sending receipts to each one of the contributors. Our evangelist is at work with the mission tent, trusting in God for his support. Contributions come in slowly, yet we are not discouraged, but thankful for the following favors: E. Rice, 25c; E. A. Snyder, $1; A. M. Sidwell, $3.75; W. F. and M. L. Hunt, $5; total receipts to date, $10.00. Br. Smith will report the result of his labors from time to time, through the columns of The Times, and in order that the "good news" may be spread as much as possible, let us all work to extend the circulation of our western paper.

From J. Palmer.

I wish to say through the paper that our camp meeting closed Sabbath evening. We feel that great good was done notwithstanding we were disappointed in not having more ministerial help. The preaching was mostly done by Eld. Hough, who presented the truth so plain from the Word of God that many were astonished. Doctor Stanley was with us one day, and preached to good acceptance. The doctor has but recently commenced proclaiming the gospel of the kingdom. He is a strong man of age and experience, and capable of doing much good. He resides at Salem, Wis.

The congregations most of the time were large. The best of order and attention prevailed, and I trust seed was sown that will bear fruit to the glory of God. Ten or twelve arose for prayers, and most of them found peace in believing. Three were baptized, the brethren and sisters encouraged and revived. At the close we came around the table of the Lord with about fifty, and took the parting hand with the blessed hope of soon meeting in the kingdom, never more to part.

May the Lord help us all so to live that we may share in that meeting, is the prayer of your brother.

From L. Mann, Chicago.

I have looked with much anxiety since the recent annual meeting and its satisfactory results, to see the movement inaugurated which should place the new society on a basis at once untrammeled by financial obligations or want of money; that its power might be greatly increased for the dissemination of the Bible truths we all love so dearly. Oh, we surely do not realize fully the responsibility resting upon us, of more freely and earnestly working and praying and giving—doing all in our power to feed the hungry minds yet ready to grasp the good news of great joy! for should the Advent people wake up to a realization of these matters, the power of the society would be increased five-fold. I often think our people are certainly not well grounded in the faith they profess, else why such a lack of zeal and determined work. "The Lord giveth and the Lord taketh away, blessed be the Lord." But how apt are we to say what we have we obtained by and through our own good management. Were we to take a part of the Savior's advice to the lawyer to ourselves the cause of truth might not suffer so much for want of finances. I fear we are all too much given over to the affairs of this world, forgetting that "where the treasure is," etc.

I send my mite—small, but I am a laboring man, with a family depending on me for support; but the joys of the better age will not be lessened by a little sacrifice in this for the sake of our Master's cause. *Let us wake up!*

From C. W. Stephenson, Kas.

Dear brethren and sisters:—For a long time I have felt deeply concerned about the indebtedness of our Publishing Society, and as from time to time I have seen how very slowly that debt is being canceled, I could not help wondering *how* it is possible for those who are doing so nobly for our welfare as a body of Christians, to keep up so cheerful an appearance. Now I have thought of a plan by which we may easily "lift the burden" and hardly feel it, that is, if all will work *just a little.*

The plan is as follows: Let *every reader* of The Times, whether he be a subscriber or not, make the resolve and *stick to it*, that they will lay aside from their earnings *ten cents every month* for ten months to be given for the relief of the association. We will make it in two payments, so that it may seem easier. July is here now, therefore our mite must be laid aside, so that by the first day of January, '74, each may send in his five times ten cents; and Oh, what a great relief it will be; a fine new year's present for the faithful ones.

Then when five more months have rolled around we shall again send in our mites, and the three thousand dollars will have been paid.

We must work while the day lasts; for Christ may soon come and end our labors. I feel anxious to know how many of those who are cheered by "that blessed hope" are willing to fall in with my plan. I am sure all would if they were situated as I am—with no preaching but The Times, and very few of like precious faith. Let us hear the hearty responses from each and *all* immediately through The Times. I hereby send my pledge for fifty cents by the first of January. Who follows?

From Theo. L. Rogers, Edorado, Wis.

I thought I would write a line that my brethren might know how I am getting along in the good way, though I sometimes feel unworthy to be called a servant of my blessed Master. I am young in the faith, having been brought up a Methodist and been a member of that society for over six years, I bless the Lord for bringing me out into the light of the truth as it is in Jesus.

I never heard an Adventist preach until last winter, when it was my privilege to be in the midst of a revival held by Br. S. C. Wellcome, at Eagle Lake, Minn., where I was led to believe in the soon coming of our blessed Savior. This spring I moved to Wisconsin, where I am alone in the hope of immortality through the resurrection.

Oh, what a field there is opened here for the labors of a good faithful brother. Oh, brothers and sisters, let us put on the whole armor and fight manfully for the cause,

> "For Jesus our leader is,
> Soon we shall rest."

What a hope that he who bore our infirmities suffered that we might be pardoned, died that we might live, is soon to come and reign forever. O, let us have this blessed hope in our hearts and be governed by it in our daily walk and conversation.

It has not been long since I subscribed for The Times, and this is my first attempt to contribute to its columns. I am so little gifted in the way of writing that I was tempted not to ask for room in your valuable paper for my poor production, but I have resolved that I will do my duty in the fear of God, and leave the rest with him. O, that I might see his work revive in this place. We are truly living in perilous times. The church is asleep and the last great day is rapidly approaching. O, let us have our lamps trimmed and burning, so that we may enter into the marriage supper of the Lamb.

From J. C. Smith, Jacksonville.

Dear brethren and sisters of the one blessed hope, peace be with you all. Our last communication was from this place. But since we last wrote the Lord has been doing a good work. We are still at Br. Nickols; find him and wife to be of the right stamp, and holding fast to the doctrine of Christ's death, resurrection, ascension, mediation, and of his coming again the second time without a sin offering unto salvation, to set up his everlasting kingdom. They love the truth, and it makes them free. Praise the Lord for fathers and mothers in Israel.

The Lord has blessed abundantly the past week. Had good meeting last Sunday, and on Wednesday eve. a goodly number was present, and the "word of the kingdom" preached. The speaker was a setter forth of strange doctrine, and the people wondered. The next day, July 3d, on returning from the post office a doctor hailed me, and a number of others gathered around, then came the Methodist preacher, who has been so prejudiced that he would not come to the meetings, and has reported that this people do not believe in *living religion.* This is the way he takes to poison people's minds. But all will not believe what he says, so they come to hear for themselves, and last night, July 3d, we had a rich feast. The Lord gave us utterance to speak the truth in soberness, and one man who has been a Roman Catholic, after meeting confessed the truth, and said he could "see light through." We spoke from Jesus' words, (Mat. 5:5,) "Blessed are the meek, for *they shall* inherit the earth." O, how blessed and plain. "To reign on the earth"; "to dwell forevermore"; "when the wicked are cut off," then "the heirs of promise," the "seed of Abraham" "shall see it," (*i. e.*, the land.) This message takes away the foundation of the sky kingdom, and immortal subjects, and gives instead *substance* for those that love God to inherit. These truths stir the people, and thousands are anxious to read and hear. O, that we might have tracts to scatter. Who will interest themselves for the cause's sake, and send to "bleeding Kansas" works for us to scatter. Come, brethren and sisters, let us awake and arise, and do all to the glory of God. Soon the pearly gates of the New Jerusalem will be opened for the saints of all ages, and those that have been faithful over a few things, will then be made rulers over many. The Lord raise up helpers is the prayer of your brother in hope.

From B. J. Goodwin, Nashua, Chickasaw Co., Iowa.

When I first became acquainted with THE TIMES, (then *Voice of the West,*) I was in doubt in regard to the nature of man. I eagerly read all I found on that subject until became convinced that the promise which God had given was eternal life and that this life was in his Son and not in ourselves, that we could only obtain it by patient continuance in well doing, and more than that, it would not be conferred on us until Christ, who is our life, should appear. (1 John 2:25; 5:11; Rom. 2:7; Col. 3:4.)

Now, the great question with me is, When will *our* Life-giver appear? While I read with pleasure and profit the letters and articles on other topics, none are as interesting to me as those on the time question. The time question has, in my eye, a strong sanctifying influence, much more so than the articles on sanctification, of which we have had a liberal supply for the past few months.

I long to see the King in his glory appear; to see sin and death destroyed, and all things pure in his sight. But when will this change be wrought? I have no argument for any particular year, but hope the arguments for 1873 are correct. I think, however, that it will be in the fall of the year in which his coming will gladden the hearts of his servants. In Hebrew 8:45 I read, "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things." Again I read, "It was therefore necessary that the pattern of things in the heavens should be purified with these,....for Christ is not entered into the holy places made with hands, which are a figure of the true, but into heaven itself now to appear in the presence of God for us,....and unto them who look for him shall he appear the second time without sin unto salvation." (Heb. 9:23, 24. 29.)

By reading the twenty-third chapter of Leviticus in connection with other portions of the Word, I conclude that Christ was crucified on the 14th day of the Jewish first month, at the feast of the passover; that he was waved or wafted on high as the first-fruits of them that slept when the feast of the first-fruits of the field was held and the offering waved before the Lord. That on the first day of the seventh month, on which day the memorial of blowing of trumpets was held, "the trumpet shall sound and the dead shall be raised." That on the 10th day of this seventh month the atonement will be made, and whosoever will not afflict his soul i. e., sincerely repent of his sin and sanctify himself wholly to the Lord, will have no part in the blessing which the high priest will bring on the 15th day of this seventh month, but he will be cut off from among his people.

Oh! that I may so live that when the feast of the ingathering at the end of earth's year shall come I may be among those who will take "boughs of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook, and rejoice before the Lord."

As the Jewish seventh months answers to our September and October, I shall expect to see the King in his beauty very soon if the 1873 argument is correct, which I sincerely hope is the case.

Even if 1873 is not the time, "this generation" is almost gone, so we may feel safe in saying the Lord is near; very soon we shall see him for ourselves and not for another. Let us gird on the whole armor of God and fight manfully the battle of the Lord, remembering that the weapons of our warfare are not carnal, that when he comes we may be found of him in peace and receive the welcome plaudit "Well done; enter thou into the joy of thy Lord!"

"WORDS, like water, may float an idea into a mind, or, if in too great abundance, may wash the idea completely out of it."

Selected.

A Good Retort.

"If you had avoided rum, said a wealthy though not an intelligent, grocer to his neighbor, "you[illegible]y habits, industry, and intellectual abilities would now have permitted you to ride in your carriage." "And if you had never sold rum for me to buy," replied the bacchanal, "you would have been my driver."

"Saved."

In the counting-room of a mercantile firm, a member of which was a rescued passenger from the "Atlantic," hangs in a frame the telegram he sent over the electric wire after the terrible night of suffering and death, "*Saved!*" In memory of the great deliverance, and the thrilling joy the announcement gave the single word is placed where every eye that comes within the room may read it. We thought of the message that flies to the heavenly world from ours, and which sends over it a tide of joy and melody, and is written in the Lamb's book of life forever," Saved." Oh, when will the church of Christ, appointed by him to rescue in his name and "power from on high" the perishing millions, emulate those who toiled to save from death through the long, sad hours of the steamer's tragedy, in the rescue of mortals on a sin-wrecked sphere?

Happy they who by faith put all burdens of sin and care in the hands of Christ, rejoicing now in the assurance that in letters of light "under their name above is written "Saved."—*Christian Weekly.*

A Year Without a Summer.

Almost every one has heard of the terrible dark year in the earlier part of the present century, which old New England farmers refer to as "eighteen hundred and starved to death." A contributor gives the following information.

While every one is speaking of the present season as being remarkable in its characteristics, I have gathered for your readers some reliable facts of the year 1816, known as the "year without a Summer;" Few persons now living can recollect it; but it was the coldest ever known throughout Europe and America. The following is a brief abstract of the weather during the year. January was mild, so much so as to render fires almost needless in parlors. December previous was very cold. February was not very cold; with the exception of a few days it was like its predecessor. March was cold and boisterous during the first part of it; the remainder was mild. A great freshet on the Ohio and Kentucky rivers caused great loss of property. April began warm but grew colder as the month advanced, and ended in snow and ice, with a temperature more like Winter than Spring. May was more remarkable for frowns than smiles. Buds and flowers were frozen, ice formed half an inch thick; corn was killed and the fields were again and again planted until deemed too late. June was the coldest ever known in this latitude. Frost, ice and snow were common. Almost every green thing was killed. Fruit was nearly all destroyed. Snow fell to the depth of ten inches in Vermont, several in Maine and three in Central New York, and also in Massachusetts. Considerable damage was done at New Orleans in consequence of the rapid rise in the river; the suburbs were covered with water, and the roads were only passible in boats. July was accompanied by frost and ice; on the fifth ice was formed of the thickness of window glass, throughout New England, New York, and some parts of Pennsylvania. Indian corn was nearly all destroyed; some favorably situated fields escaped. [illegible] was true of some of the hill farms [illegible]chusetts. August was more [illegible] if possible than the Summer months already passed. Ice was formed half an inch thick. Indian corn was so frozen that the greater part was cut down and dried for fodder. Almost every green thing was destroyed both in this country and Europe. Papers received from England stated that it would be remembered by the present generation, that the year 1816 was a year in which there was no Summer. Very little corn ripened in New England and the Middle States. Farmers supplied themselves from the corn produced in 1815 for the seed of the Spring of 1817. It sold for from four to five dollars per bushel. September furnished about two weeks of the mildest weather of the season. Soon after the middle it became very cold and frosty, and ice formed a quarter of an inch thick. October produced more than its share of cold weather, frost and ice particularly. November was cold and blustering. Enough snow fell to make good sleighing. December was quite mild and comfortable. The above is a brief summary of "the cold Summer of 1816," as it was called in order to distinguish it from the cold season. The winter was mild. Frost and ice were common in every month of the year. Very little vegetation matured in the Eastern and Middle States. The sun's rays seemed to be destitute of heat through the Summer; all nature seemed to be clad in a sable hue, and men exhibited no little anxiety concerning the future of this life. The average wholesale price of flour during that year, in the Philadelphia market, was thirteen dollars per barrel. The average price of wheat in England was ninety-seven shillings per quarter.—*Farmer's Cabin[illegible] mhurst, N. H.*

Our Young Folks.

Unfinished Still.

A baby's boot, and a skein of wool,
  Faded, and soiled and soft;
Odd things, you say, and I doubt you're right,
Round a seaman's neck this stormy night,
  Up in the yards aloft.

Most like it's folly; but, mate, look here:
  When first I went to sea,
A woman stood on yon far-off strand,
With a wedding-ring on the small soft hand
  Which clung so close to me.

My wife—God bless her! The day before,
  She sat beside my foot;
And the sunlight kissed her yellow hair,
And the dainty fingers, deft and fair,
  Knitting a baby's boot.

The voyage was over; I came ashore:
  What, think you, found I there?
A grave the daisies had sprinkled white,
A cottage empty and dark as night,
  And this beside the chair.

The little boot, 'twas unfinished still;
  The tangled skein lay near;
But the knitter had gone away to rest,
With the babe asleep on her quiet breast,
  Down in the churchyard drear.

—*Cassel's Magazine.*

Caring for Sparrows.

A little girl, seeing the servant throw the crumbs into the fire, said, "Dont you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help him take care of the little birds, than scatter or waste the food that he gives us."

So she carefully collected what was left of the crumbs and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this she every day collected, in a little basket, the crumbs and bits of bread that had fallen around the table, and threw them under the window for the little birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support. How beautiful it was to see this little girl trying "to help God," as she said, and thus early learning to be kind to the helpless of God's creatures!—*Well-Spring.*

Little Mary's Thoughts.

Little Mary had just come from the window, with evident pleasure, and sat down on her little stool at papa's feet.

It was just at sunset; and a most glorious sunset it was. The western sky was mantled with clouds of the most gorgeous hues, upon which the little girl gazed with thoughtful pleasure.

"Papa," she said at length, "do you know what I think when I see those pretty clouds?"

"No. What do you think of them, Mary?"

"I always think they are God's veils. Does n't he have beautiful veils, papa, to hide him from us?"

"True enough, little one," thought I, "the clouds which hide him from our sight now are beautiful. There is a rainbow on them if we will see it; they shine with mercy and truth."

Was not that a pretty thought of little Mary's? And does it not remind you of the time when the veils shall be parted, and he shall come with clouds, and every eye shall see him?

The Little Mesmerist.

Grave Uncle Nathan was respected as one of the most dignified and decorous men in town. Neat to primness, not a strand of his long straight hair was ever displaced, nor a speck of dust on his glossy black coat.

But five-year-old Gay, one Sunday evening, half an hour before church, climbed up on his knees, and wove her soft fingers in and out among his whiskers, until the good man bowed his head on his breast and went to sleep, dreaming of angels.

On the corner of the mantle near which they sat, and within reaching distance, stood her "dolly's clothes," full of ribbon sashes, two or three inches in length, of every color of the rainbow.

A brilliant idea visited her. Reaching for the basket, she took out the sashes, forthwith she began to separate bunches of her uncle's smooth hair into queer little twists or tails, tying the end of each one with a bit of ribbon, until his head looked as gorgeous and as variegated as a Hollander's tulip-bed. The church bells rang out their last warning just as she had finished her labors, and consecrated it with a kiss of purest love on his eyelids.

"The bell is ringin' for church, uncle, and you look so sweet!" said the admiring Gay.

"Bless me! I'll be late," said the punctual deacon, seizing his hat and clapping it on his head. "You mesmerized me, you little witch. Now run off to Aunt Tracy," and, kissing her tenderly, he was in another instant in the street.

"I dess I did mesmri uncle, and he looks splendid," soliloquized Gay, as she sought her aunt, who was in bed with a headache.

The organ was sending out the soft strains of voluntary, as Uncle Nathan, hat in hand, walked slowly and solemnly up the long aisle. The light ends of the ribbons fluttered gently with every motion of his body, and his head looked like a pyramid of butterflies. Those who saw him passing by stared after him amazed. Handkerchiefs were pressed to lips which would laugh because "they had to."

Why, Brother Barker, what does ail your head?" said his pew chum, in a low whisper.

"Nothing, thank you, but my wife has a severe headache."

"He's gone crazy," thought Mr. Wells "what shall I do? My dear friend who fixed your hair?" For by this time the attention of that half side of the church had been attracted.

"My hair? Nobody. What does this mean?" as rubbing his pate hurriedly, bit after bit of ribbon descended like snowflakes. Snatching his hat he vanished through the side door like a shadow, and next morning the innocent little mesmerist was sent home.—*Sel.*

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ. (German.)

NATURE AND DESTINY OF MAN; (German.)

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☞ The above seven German tracts are published by L. Reimer, 1608 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

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Advent Christian Times.

CHICAGO, TUESDAY, July 22, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Association.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
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☞ Address articles intended for publication in THE TIMES to Eld. L. C. Collins, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

APPOINTMENTS, NOTICES, etc, must reach us by Thursday night to be in time for the next issue. Please remember this.

Business Department.

THE first edition of "Modern Spiritism," by C. C. Marston, is exhausted, and the second edition is printed and ready for delivery. The better class of work and consequent increase of cost in its preparation has necessitated a slight increase of price—from 12 to 15 cents post paid.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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To Correspondents.

P W HOUGH—J Hewitt is now taking the paper at Mindora, Wis. Shall we change to Bangor, Wis? will give credit when we hear from you again. H McCLINTOCK—You were credited from 9 Apr 73 to 9 Oct 73, as you will observe on the label. S J ROSEBROOK—The paper is sent regularly to F Weeks, Fork Mills, Iowa, have added the Co. A N SEYMOUR—They were mislaid through mistake but will appear soon. O D GIBSON—We sent to Ridgeway, Ill. and also Clayton, Ill. T CAHILL—We are out of 'Adventism.' J AUDEN—Will do so. MRS L D PHILBROOK—The paper is sent regularly to your address. F O KOSS—Money received. M J JAMES—Receid all right

Publishing Fund.

Moses Smith	$ 3 00
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Book Notices, Etc.

THE SCIENCE OF HEALTH for August is an excellent number; opening with an illustrated article on the Care of the Feet; The Confessions of Sir Edward Lytton Bulwer is given, Sins against the Body; an excellent article on Green Corn, giving a dozen or more modes of preparing this universally used article of food; Causes and Cure of Summer Complaints; Health Resorts in America; Signs of Madness in Dogs; and a variety of other rich reading, including Answers to Correspondents. Terms $2.00 a year. A new Vol began with July. Sent on trial six months, for $1. S. R. Wells, Publisher, 389 Broadway, N. Y.

Bret Harte's has An Episode of Fiddletown in the August number of SCRIBNER'S. The strong bits of characterization, and quick, masterly touches of pathos which we find in these opening pages, show that the hand of the poet-romancer has not forgot his cunning. Dr. Holland's Arthur Bonnicastle is continued, an accompanying picture, by Miss Hallock, illustrating the scene of the destruction of the will. There is in the same number a bright sketch entitled Fred Trover's Little Iron clad, by J. T. Trowbridge. The illustrated papers are on Nantucket, Normandy Picturesque, Mount Shasta, and The Canopus Stone. John Burroughs, a good authority on birds, writes about The Blue Bird; Fitz-Edward Hall contributes an interesting article on Pandits; H. H. tells about My Day in the Wilderness; Mrs. Plunket gossips of Modern Hotels and J. Esten Cook about My Knee-Buckles. Mr. Blauvelt's leading essay on Modern Skepticism will doubtless attract the attention of the religious press. Among the poetic contributors are E. C. Stedman, John Hay and George MacDonald.

Dr. Holland's Topics of the Times are entitled, The Morals of Journalism, A reply to many Letters, and The Liquor Interest. In The Old Cabinet we find The Flaw in the Jewel, I met a Traveler on the Road, and A Sower went forth to Sow. Home and Society treats of Dinner Giving, The Abuse of the Appetite, The Habit of Reading, Ready Made Garments, and The Fashion in Jewelry. The other departments are as varied as usual.

Obituary.

HIMES.—Died, in Buchanan, Mich., July 9, 1873, very suddenly of diptheria, Charles Hugh Himes only son of Walter I. and Emma E. Himes. Aged 4 years 6 months and 18 days.

HULETT—Died in Hinton, Mich., June 31, 1873, of inflamation, after three weeks of severe suffering, Edith Valeria, daughter of L. S. and J. Hulett, and granddaughter of Eld. J. Bower. Aged 8 years.

Words of comfort were spoken from 1 Thes. 2: 19. Lovely and affectionate Eda was beloved by all.

She sleeps a dreamless sleep
And waits a brighter day;
Just yonder where we cannot weep,
When death has passed away.

Jesus will raise the dead,
Oh, calm the troubled breast;
Come unto me, he kindly said,
And I will give you rest.

M. A. K.

TOMLINSON.—Died, in Mineral, Bureau Co., Ill., on Wednesday, July 2, 1873, Br. William Tomlinson. Aged 75 years and 25 days.

The tyrant issued a sudden summons for him to enter the dark domain, yet he went down with a bright hope and a full assurance of faith, all ready to welcome the morn of deliverance, which he believed would soon dawn.

The large circle of his acquaintances will miss him, until these dark shades give place to eternal glory.

Words of consolation from 2 Cor. 1: 3, 4.

L. F. COLE.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10: 30 a. m. and 7: 30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURLINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10: 30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10: 30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALSON E. RATHBUN.

The Northern Illinois A. C. Conference will hold its annual session during the camp meeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate, or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come, brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon-coming King.

Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau county, Illinois. N. W. SPENCER, President.
C. C. MARSTON, Secretary.

The camp meeting of the Northern Illinois Conference will be held at Wyanet, Bureau county, commencing August 30, and continuing over two Sabbaths.

Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R. R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.

In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Jericho, 3: 30 p. m., July 27.
C. W. SMITH.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
293 Walnut Street.

Preaching in Chicago at Advent chapel on Green street, Sunday, July 27, and on the following Sunday. C. C. RAMSAY.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10: 30 a m and every two weeks after.
Algansee, every Sunday 3: 30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2¼ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10: 30 a. m.
Bell S. H., 2: 30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Arena, August 3, morning and evening.
Cross Plains, August 10, 11 a. m.
Wingville, 3 p. m.
Rock S. H., evening same day.
PHILO HITCHCOCK.

A two-days' meeting will be held at Burns, in the M. E. Church, commencing August 2, at two o'clock, and continuing over Lord's day. Brethren and sisters come to the first meeting, and, come to work, as never before. Some may be converted at that meeting if they see us in good earnest. I shall expect Jesus and my brethren and sisters to help. P. W. HOUGH.

Tent meeting in La Crosse will commence Aug. 8, and continue as long as needed. Pray for us.
P. W. HOUGH.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10: 30 a. m., and 7. 30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. FITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10: 30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

There will be a tent meeting at Buffalo, N. Y., to commence July 27, and closing Sunday, Aug. 10; also, another at Brockport, N. Y., to commence August 14 and continue over the Sabbath, and as much longer as duty demands. The evidences for the coming of the Saviour this present year (1873), will be presented by Dr. N. H. Barbour, of Boston, Mass., and Elder A. C. Newell, of Darien, N. Y. "The Lord is at hand," and we hope our brethren in the vicinity of these meetings will make an extra effort to attend. Pray for God's blessing to rest upon them. Parties desiring this tent to come to their place will correspond with Dr. N. H. Barbour.

There will be a tent meeting at Savannah, Wayne county, N. Y., to commence July 25 and to continue seven days. The evidences for the coming of the Saviour this present year will be presented by Elds J. F. Nickerson, of Worcester, Mass., and J. E. Wells, of Rochester, N. Y. The Lord is at hand, and we hope our brethren in the vicinity of this meeting will make an extra effort to attend. Pray for God's blessing to rest upon it. JAS. E. WELLS.

Another Tent Meeting at Seneca Falls, N. Y., to commence Sunday August 3d and to continue over the following Sabbath.
JAS. E. WELLS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1871. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Tent meeting in the Iowa Mission Tent, to commence July 17, 1873, at Plymouth, Cerro Gordo county, Iowa. Eld. A. A. Wilbur may be expected to assist, and others also.
PETER S. W. DEYO.

Tent meeting in the Iowa Mission Tent, at Waltham, Tama county, Iowa, to begin July 26, and continue over the second Sunday. All are invited to attend; also, preachers to assist in the work of saving men. PETER S. W. DEYO.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10: 30 a. m., and 7: 30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

Judson, Park county, July 26, and over Sunday at 10: 30 a. m., and 4 p. m. E. C. ANDRUS.

The Advent Christian Conference, for the State of Indiana, will be held at Colfax, Clinton county, commencing on the 28th day of August, and will continue at least one week. Colfax is at the crossing of the Logansport & Terre Haute, and Lafayette & Indianapolis Railroads. It is forty miles northwest of Indianapolis, and can be reached by railroads from all parts of the State. I earnestly request a large attendance of preachers and delegates from the churches. Every church should be represented by a delegation or by letter. Let us make our State organization a success; and, to do this no one—whose duty it is to attend—should allow any ordinary difficulty to hinder him from doing so. Then let them make arrangements in time. N. FIELD, Prest.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 18, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. A. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

S. IOWA AND N. MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.
W. W. CATE.

CANADA.

Montreal, Canada, at Temperance Hall, No. 6 Bleury street, Sabbath, July 27, 1873. C. PIKE.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

Advertisements.

THE
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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. X.—NO. 51. CHICAGO, JULY, 29 1873. WHOLE NO. 482.

Advent Christian Times.

Published Every Tuesday by the
Western Advent Christian Publishing Society.
23 West Lake Street, CHICAGO.

Poetry.

The Coming Day.

E. A. MARSH.

Bright is the morning, fair is the day,
When the darkness shall flee away;
And as it's near we ever will pray,
Now let thy kingdom come.

CHORUS—
Fair and bright that glorious day will be,
When from sin we are forever free,
And all the ransomed we then shall see,
In our eternal home.

When that bright day in splendor shall rise,
Visions of glory will gladden our eyes;
Then will the saints ascend to the skies,
To greet our coming King.

CHORUS—Fair and bright, etc.

Oh, how the heavenly arches will ring,
When all the ransomed nations shall sing
Hosannas to Jesus, Israel's king,
When he appears to reign.

CHORUS—Fair and bright, etc.

Then all our friends in glory shall meet,
The praises of Jesus to ever repeat;
And our enjoyment will then be complete,
When we arrive at home.

CHORUS—Fair and bright, etc.

Communications.

Evil—Its Origin, Progress and End.

GEO. W. HURD.

(Continued from Last Number.)

The Apostle Paul speaks of the workings of this same principle, in the Hebrew letter, and calls it *chastisement.* He tells us that, at the time of its infliction, it is "grievous" and bitter, but after we have yielded, and have been "exercised thereby," it results in the "peaceable fruits of righteousness." When God cast down the angels that "sinned," into our world, and permitted them—under their great leader, Diabolos—to tempt and try, and, if possible, to accomplish our ruin and destroy us, he at the same time sent the *Holy Angels* to help, to cheer, to strengthen and to bless us; and, in order that everything necessary to our salvation should be placed within our reach, he caused a revelation of himself to be made, with all the information needed to guide mankind amid all its trials, temptations, suffering and joy. To this he adds the *Holy Spirit,* thus providing weapons and armor that will enable *all* that will use them to come off victorious. By the use of these means the "evil" of life may be turned into good, the "curse" into a blessing. Thousands upon thousands have yielded in the time of trial and have fallen, while multitudes have overcome by the faith of Jesus. By yielding to the tempter we have anger, jealousies, malice, hatred, murders and all the awful roots of sin to penetrate down deep into the human heart, but, by *refusing* to yield, we sap these roots, take away their life, and by God's grace assisting, exterminate them, and in their stead plant in our hearts the roots of peace, which, if watered and nourished by God's grace and spirit, will produce the Christian graces—*love, joy, peace*—resulting in and crowned by a glorious harvest of blessing in this world, and in life eternal in the world to come. By yielding to the tempter, while in the ordeal, wars, murders, rapine and a general devastation has come upon mankind. By it armies are marshaled one against another; friend raises the murderous hand against friend; father against son; brother against brother. The battle-fields of earth by it are moistened with the blood and enriched by the decomposing carcasses of its millions of votaries. Widowhood and orphanage, with all its desolation, suffering and terrors, find in it a fruitful soil. The mother's burning tears and awful, heart-rending agony for son or daughter. The deserted, heart-broken wife, pining away day by day for unrequited love, belong to it. By it our insane asylums are filled, our almshouses, and our prisons. By it our joys are blasted, our fair prospects blighted, and our hearts filled with unutterable sadness, woe and grief. By it comes all the suffering, woe and sorrows; all the bitter anguish and despair known to our world. By it Eden became a desolation, paradise a waste, and earth one universal charnel house. This is indeed a sad picture, but man has chosen this rather than its opposite—the joy and the anguish, the blessing and the curse; life and death are set before us and God, after giving all necessary helps to enable us to see and grasp the good, has said: "Choose ye, which ye will serve." Some choose wisely; lay hold upon the *helps* that God has provided; meet boldly the great testing principle "evil;" pass through the ordeal unscathed, and, as a result, the widow's heart is made to sing for joy, the orphan finds father, mother, home, food and blessing; the pauper is made rich, the mad man sane, the prisons emptied, the mother's heart is no longer filled with grief and sad forebodings, the son and daughter are reclaimed, the broken-hearted wife no longer languishes and pines, the love of other years is restored, the fickle husband has returned, grieved and repentant of his former wanderings. The battle-field has now become a fruitful garden, the sword a plowshare, and the warrior a man of peace. Churches and colleges arise, where once were dens of infamy; the arts now flourish, the sciences — with rapid strides — advance, the house of God is filled with earnest, zealous worshipers. The charnel house is emptied, the Eden paradise blooms again, the saints with immortality are clothed, the universal peace restored, and the earth made vocal with our Father's praise.

Man's probation having closed, his character developed, for or against God, and the judgment come, there will exist no longer a *need* for this developing, testing principle—"evil;" and hence, it will pass away forever, and during the ceaseless ages, the saved, the redeemed will, without "evil" to annoy, or temptation to distract or draw them away from God, serve him with pure hearts ever. And it can be said to them, "Come ye, blessed of my Father, inherit the kingdom." "Thou *good* and *faithful* servant, enter into the joy of the Lord." Let us then, dear reader, when we are *tried,* and *tempted,* and *chastened,* trust in the promise of Jehovah. He has said, "I will never leave thee, nor forsake thee; my *grace* shall be sufficient for thee; when thou passest through the waters *I will* be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel thy Saviour." Oh, can we not *trust* in him and "hold still" if God *does* take our heart and heat it, laying it on the great anvil of trial and drawing it out, blow by blow, forming, developing, fashioning it after his own will, into his own image. Can we not be *patient,* and with Jesus say, "not my will, but *Thine,* be done." Amen.

Future Recognition.

MRS. H. V. REED.

In the days when men used to announce from the pulpit that there were infants in hell that were only a span long, they preached as a suitable accompaniment to that theory that there would be no future recognition among the saints.

The few who were 'elected' to be saved were described as cold shadowy ghosts and transported to some indefinite world to spend the years of eternity with other ghosts all of whom were perfect strangers. These important 'doctrinal points' were generally discussed in connection with each other, and perhaps the second proposition was the logical result of the first, for any man who had advocated the first theory would naturally hope that nobody would know him in the next world, and he could hardly be blamed if he prefered to remain incog even in this. While these items come in naturally enough among the 'decrees' and 'sacred wills' and big box pulpits of Calvin's day they have a strange sound to our ears from a modern pulpit. We wonder greatly where any Bible reading man can pick up such a ghostly relic of the dark ages as the theory that in the world to come we shall all be strangers in a strange place.

Not only are we to be utter strangers to each other but to *ourselves,* for it is argued that memory will be gone, we can recall nothing that has ever occurred in our life history. If this be true we might as well be anybody else as ourselves, and the same mode of reasoning would prove the transmigration of souls, for we may have been cats or oxen instead of men and women for ought that we should be able to remember to the contrary.

Can we picture to ourselves anything more desolate than waking from the death state in a land of perfect strangers. Not one familiar face or loving voice to bid us welcome. Not one clasp from the dear hands that have ministered to our wants during the years of our pilgrimage. It may be argued that our Savior will be there to welcome us to his kingdom and that no one can be lonely in his presence. But if memory is gone *he too is a stranger* to us, we have no knowledge of his redeeming blood, no faith in the atonement, no memory of what he has suffered for us. We can have no love for him, because we know nothing of the dark hours wherein his sympathy has strengthened us, have no memory of the bitter trials wherein he has been both friend and shield, and we might walk the golden streets in perfect indifference to inquire "Who is the man Christ Jesus?"

If the grave is to hold our loves and hopes, our joys and sorrows, our memories and all knowledge of friends, surely it must remain forever the victor, for without these we should be in God's kingdom no better than idiots. We should care nothing for the crown, having no memory of the cross; care nothing for the glory, knowing nothing of the shame; care nothing for life, being ignorant of death; care nothing for happiness, having no knowledge of suffering; care nothing for Christ, having no memories of his dying love.

We hear a great deal about the unsatisfactory condition of the orthodox ghost, which can neither have a body or clothes, but with all deference to everybody, we would rather be a respectable ghost with a good memory, than to have a literal body with memory, friends, and consciousness lost. There may be those who have become so obnoxious to themselves that oblivion would be hailed as a luxury, and it is very likely there are some who would not want to be recognized in the other world, else this theory would never be preached, for the wish must be father to the thought. But to the most of us the kingdom itself would be lonely without the love of God that has been born in these years of trial; without the memory of a dying Savior, and the joy of his well earned crown; without the grand reunion of the army of the dead, who are sleeping on their armor, awaiting the roll call that shall lead them on to victory over death.

We are assured that we shall sit down with Abraham, Isaac, and Jacob in the kingdom of God; but if we are never to know who they are, the promise as far as we are concerned, might as well never be fulfilled.

Of what avail would it be to us to be told that this man was Abraham, if all memory of his history was obliterated? We could have no interest in him if we knew nothing of his place in the promises—if we were ignorant of God's oath and covenant with him.

The Holy City itself is to bare the *names* of the twelve tribes of Israel, and the twelve apostles of the Lamb, but how is the significance of this lost upon a race of creatures, who so far as they know never heard of either the twelve tribes or twelve apostles. Let us not go back even behind the shades of orthodoxy into the ghastly halls of the dark ages. "Now we only know in part, *then* we shall know even as also *we are known.*"

The future holds for us a kingdom and a crown. God's own word is pledged that our loved ones shall "come again from the land of the enemy," and reign triumphant over death; and we if faithful shall know and love them there for God himself is love.

We shall look into their eyes all radiant with undying glory. We shall clasp their hands warm with the pulse of eternal life. We shall see their cheeks blooming with unfailing health, and kiss their rosy lips all fresh with the dews of immortality. We shall sit with them under the tree of life, and talk of the years of sunshine and of shade, of joy and sorrow wherein our hearts were drawn together.

We shall see our risen Lord and know his loving face. We shall clasp the pierced hand and feel the wounded side, and *know* that it was done for us; we shall remember the story of the cross, and contrast it with the crown; and thus, beyond the trial and the suffering, beyond the cross and bitter cup, we shall be prepared to *appreciate* the life and happiness, the glory and the crowns that God will give to those that love him.

What I Heard, Again.

O. D. GIBSON.

I attended meeting not long ago to hear a "Dr." preach, who is a Millinarian, and had much to say about the "millennial age," the "one thousand year reign of Christ on earth"; during which be said God had declared "that nation should not lift up sword against nation, but they shall beat their swords into plowshares, and spears into pruning hooks, and should learn war no more." And this must be before the personal coming of the Lord. Thus "my Lord delayeth his coming" for one thousand years or more. Now this D. D., as well as all others ought to know that God has declared no such thing. It is a false statement of the sayings of God's word. It is taking the sayings of the second party spoken of, as the saying of the person speaking. To illustrate: I will say David has declared that "There is no God." Has David said so? yes; but have I not after all falsified his statement? (See Ps. 14: 1.) He says it, but says it is the saying of fools. So likewise God by his prophet Isaiah makes use of the above language concerning the nations in the last days, but instead of saying the nations shall do thus, he says that "in the last days" "many people shall go and *say,*. . . .the nations shall beat their swords into plowshares etc." And this D. D. is one of the "many people" who is fulfilling the very prophecy of what should be said in the last days. The cause of this saying is shown to be an exalted or proud condition of the professed church. "The mountain [government] of the Lord's house shall be established in the top of the mountains [or governments]. Thus because she is favored and protected by the civil arm, she has become proud, its members become soothsayers like the Philistines. The above is one of her "soothsayings." (See Is. 2: 1–9.)

Never was a Scripture more completely fulfilled than this in the preaching of the world's conversion for one thousand years before the Lord can come. "They say, The Lord saith, Albeit the Lord hath not spoken."

Again, this D. D. told us how Christ would reign on earth during this one thousand years, and his saints with him. He said it would be in the same way Queen Victoria reigns in Canada, through and by her faithful subjects. Christ was in heaven, but his saints would reign with him, and he through them at the ballot box. The whole world would "become one grand democratic republic, etc." Will that not be a glorious time when the saints reign over the whole earth through a political ballot box? Inasmuch as women are saints as well as man, they get their suffrage, then, and of course reign too. When will all such soothsayings cease, and men learn from the mouth of the Lord alone? The word answers, it will be "worse and worse" till Jesus comes.

A STORY is told by a certain Deacon Giles, who proposed to change his residence so as to avoid the constant trouble in which he was involved with his neighbors. His daughter suggested to her father, that she was afraid Deacon Giles would go with him. The denizens of a man's heart are often his most troublesome neighbors, and are the hardest to get away from.

The Four Kingdoms and the Fifth.

HENRY DANA WARD,

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"In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed. Then he wrote the dream and told the sum of the matters." Dan. 7:1.

The word of the prophet is the word of God. By prophecy the Lord demonstrates his sway over all the world. He challenges pretenders, saying, "Let them bring forth, and show us what shall happen; things that are to come hereafter, that we may know that ye are gods." (Is. 41:22, 23.) That which he demands of others in proof of their deity, the Lord manifests for himself by the words of his prophets, and especially in the Book of Daniel.

When former things have come to pass, we know the prophecy is from God, and that the latter things will spring forth in their season. (Is. 42:9.)

The successive empires of this world from the days of Daniel to the end of time, are symbolized by four wild beasts of ferocious character, the lion, the bear, the leopard, and the fourth beast nameless, yet most terrible in teeth of iron, in stamping feet, and head with ten horns. These four came up in the vision successively; and ruled temporally, until the fifth came, *which is the promised kingdom of God to come.* For, in the end of the fourth kingdom which now is, "the judgment was set, and the books were opened; and the beast was slain, and his body destroyed and given to the burning flame." (Dan. 7:10, 11.)

Difficulties are encountered on every hand in the interpretation of so grand a vision of the course of empire on this earth from the reign of the Assyrian, to the everlasting kingdom of Christ and of the saints. But from Irenæus in the second century to this day, the learned, with extraordinary unanimity, have agreed that the four kings of the vision are the Assyrian, the Persian, the Greek, and the Latin Empires, all which continue to possess the earth, and the fourth, the Latin, must rule in one form or another, with great power, "till the judgment shall sit, and they shall take away his dominion [of the last horn], to consume and destroy it, unto the end. And the kingdom and dominion and the greatness of the kingdom, under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:26, 27.) Thus the prophecy unfolds the links in the chain of this world's empire from Babylon to the everlasting kingdom of the Son of man and of the saints, (Dan. 7:13, 14.) The former things are come to pass, and the latter things spring forth in their season.

The same course of empire is foreshadowed in Daniel's interpretation of Nebuchadnezzar's dream. The four kingdoms, of gold, silver, brass, and iron, constitute the image, down to the feet and toes, which are iron mixed with potter's clay. The prophet said: "Thou, O king, art this head of gold. And after thee shall arise another kingdom inferior to thee, and another, a third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. And in the days of these kings shall the God of heaven set up a kingdom which shall *never* be destroyed. It shall break in pieces and consume all these kingdoms; and it shall stand forever." (Dan. 2:37–44.) The first three dynasties ruled, each one about three hundred years. The fourth has ruled about two thousand years, and accordingly, the fifth kingdom is next expected, which shall stand forever. The former things are come to pass into the fourth kingdom. The latter will come to pass in the fifth and eternal kingdom.

Our lot being cast in the fourth kingdom, and our hope being in the fifth, we prepare for its coming. For the prophecy having been fulfilled in the preceding kingdoms, it will be also in the everlasting to come.

The symbol of the fourth empire comes in the vision to have ten horns, and in the image ten toes. These were understood in the Church of the first *four* centuries, to signify the division of the Latin empire into ten kingdoms; and in the fifth century the Latin empire was so divided, and the kingdoms remain unto this day. Not ten remain, neither ought they, according to the prophecy. For the original division was in the vision broken by the rise of a small and singular kingdom among the ten, which uprooted three. So the present number is eight: a number easily counted on the head and face of the Latin empire to-day. Britain, Spain, Portugal, France, Austria, Germany, Italy, and Papacy last of all.

The prophet in the vision asks an explanation of the ten horns, "and of the other which came up last and before whom all fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Thus he said: "The ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them, diverse from the first, and he shall subdue three kings. And he shall speak words against the Most High, and think to change times and laws. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom under the whole heaven shall be given to the people of the saints of the Most High." (Dan. 7:20–27.)*

These former things foretold by Daniel the prophet have come to pass before all eyes, whereby we may know that the God of the prophet Daniel is the living God, whose word does not return unto him void. He accomplishes what he has spoken, and will accomplish it to the very end in the fifth and final kingdom, "when all dominions shall serve and obey him." The prophecy contains nothing to define the length of the periods of either of the four kingdoms; but whatever may be their times, they follow each other in consecutive order. And the fifth, which is the kingdom of God, succeeds the fourth, and itself has no successor. As it is written of the end of the four kingdoms: "Behold, one like the Son of man came with the clouds of heaven. And there was given him a kingdom that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14.) So the prophet himself interprets his prophecy.

Not two everlasting kingdoms are foretold and promised to come on the earth, but *one*, the same which John Baptist and our Lord preached at hand. The kingdom foretold by the prophets is the same preached and prayed for in the gospel, and revealed in the Apocalypse, where the manner of its coming with the King of kings at the head of the armies of heaven, is set forth, as also in Jude 14, and Mat. 25:31. This great event, followed by the new heavens and new earth, is preceded by the overthrow of "Babylon the Great," the woman whose name written on her forehead is "Mystery, the mother of harlots, and abominations of earth." The Scripture saith, "The woman which thou sawest is that great city which reigneth over the kings of the earth." (Rev. 17:5, 18.) The Latin city alone reigned then, and has for many centuries since reigned over the kings of earth—the self-styled "eternal city," the capital of the fourth kingdom of prophecy. The type of the fourth kingdom, "the beast was slain and his body destroyed and given to the burning flame." (Dan. 7:44.) Also the harlot city, which reigneth over the kings of the earth, "she shall be utterly burned with fire, for strong is the Lord God who judgeth her." (Rev. 18:8; 17:15–18.)

The fourth kingdom and the seat of its power are the Latin polity, remarkable in its career, noted in history, and fearful in its end, as noted by the prophet. And the everlasting kingdom foretold by the prophets, for the inheritance of the Son of David, follows alike on the fourth kingdom of Daniel, "destroyed and given to the burning flame," and on the overthrow of "that great city which reigneth over the kings of the earth." The burning occurs also according to Paul, the Apostle, "when the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," especially on "that wicked, whom the Lord shall consume with the brightness of his coming," "to be glorified in his saints and to be admired in all them that believe in that day." (2 Thes. 1:7–10; 2:8.) Also according to Peter, this burning shall occur "in the day of judgment and perdition of ungodly men, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." (2 Pet. 3:7, 10, 12.) What the Lord has spoken by Daniel the prophet, and by the apostles Peter, Paul, and John he will do, terrible to humanity though it be.

Both Peter and the Apocalypse agree with Isaiah 65:17; 66:7–9, in testimony to the coming of the new creation, with the resurrection from the dead unto new heavens and a new earth upon the dissolution of the present creation; Peter saying, "We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13), and the Apocalypse saying, "I saw a new heaven and a new earth, for the first heaven, and the first earth were passed away." (Rev. 21:1.) "They shall perish, saith the apostle to the Hebrews, but thou remainest; and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." (Heb. 1:11, 12.) The flames which burn the body of the fourth beast and its capital, with the heavens and earth, are accompanied by the coming of the Son of man "the second time without sin unto salvation" (Heb. 9:28), and are followed by his everlasting kingdom and throne over all nations and languages "under the whole heaven." As there is but one Son of man whose kingdom is to come on the earth, it can be none other than that we preach and pray for to come, as Jesus taught and commanded his apostles. Objections can be raised to this interpretation, but they are feeble compared to those which rise up against every other. It is not only in harmony with the Scriptures already quoted, but with the whole economy of God in this creation, as noted in the Scripture of truth.

In the first epistle to the Thessalonians, fourth chapter, and in the first chapter of the second epistle, the apostles Paul, Silvanus, and Timothy foretell the coming of the Lord from heaven, together with the resurrection from the dead, and the righteous judgment of God on the wicked in their "everlasting destruction from the presence of the Lord," while the saints shall be glorified with him. The language is the most earnest and solemn, and so impressive that some among the Thessalonians were led to suppose the day of the Lord had already come, while they were not of the number to inherit the kingdom. The apostle in the second chapter reassures them, saying, "For the day of Christ shall not come," except there first come an apostasy, and that man of sin be revealed the son of perdition. "Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of the iniquity doth already work: only he who now letteth will let, and then shall that wicked be revealed whom the Lord shall consume." (2 Thes. 2:2–8.) These things belong to the Roman empire. Church history demonstrates that the Christians of the second and third centuries, and so down to this day, regarded "that wicked," as the same called by John, "the Antichrist," and by Daniel foretold as the little and last horn coming out of the head of the fourth kingdom among the ten and overthrowing three, and dominating over the remaining seven. And they were in the third, fourth and fifth centuries, looking for him to come up in the Latin kingdom and to overthrow the church. Tertullian in the third century acknowledged that the Latin throne was that "which now letteth," to whom the apostle refers, saying: "Remember ye not that I told you these things," which throne "was taken out of the way" in the latter part of the fifth century, A.D. 476. Considering these prophecies, historic parts, and testimonies, it is not to be doubted that the wicked horn of the prophet, the man of sin of the apostle, and the harlot of the apocalypse are the one bold Antichrist,* having horns like a lamb, and the voice of a dragon, whom the primitive church were, and the Catholic church are, this day expecting to rise and to reign till the Lord Jesus Christ coming with clouds shall destroy him and his kingdom and this earth together.

The history of the Latin kingdom shows the accurate fulfillment of these prophecies respecting the fourth kingdom of the prophet Daniel in their principal features, and adds force to the gospel, saying: "For the kingdom of heaven is at hand." Hence we learn important lessons. *First*, to be looking for his coming "that will come and will not tarry." *Second*, that our Father in heaven who has prolonged the times many centuries knows how to prolong them many more. And *third*, that the former things of the prophecy having come to pass, the latter things will spring forth in their season.

This view of the holy prophecies of Daniel, Paul, Peter, and John harmonize with the whole economy of God, as revealed in the Bible, the two dispensations, one of time the other of eternity. The seed of the woman was promised to bruise or to crush the serpent's head. (Gen. 3:15.) To Abraham it was said: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18.) To David it was said: "I will set up thy seed after thee, and I will establish the throne of his kingdom forever." (2 Sam. 7:12, 13.) Unto his anointed, God said: "Thou art my son, I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." (Ps. 2:6.) And to the blessed virgin it was said: "Thou shalt bring forth a son, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." (Luke 1:32.) These and many similar promises a child can understand of Jesus, and a man must know that they remain to be fulfilled, and will yet be fulfilled, in their approopriate time. And also that "The Son of God was manifested that he might destroy the works of the devil," (1 John 3:8.) "that through death he might destroy him that had the power of death, that is the devil." (Heb. 2:14.) A child can see that death, a work of the devil, is still active, and a man may see that the devil is not destroyed, although it is written, that "the God of peace shall bruise Satan under your feet shortly." (Rom. 16:20.) All the nations of the earth have never yet been blessed as promised to Abraham, nor has Christ received the uttermost parts of the earth for his possession; neither does the Son of the virgin sit upon the throne of his father David, nor does all flesh see the salvation of God. Far from it; three-fourths of the earth's population are to this day heathen, and not one-eighth pretend to obey his laws. But surely our God is able to keep his promises. These prophecies will be fulfilled, heaping measure and running over, in the day of the Lord Jesus, when the stone out of the mountain shall break the image of the nations to dust, "and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and dominions shall serve and obey Jesus." (Dan. 7:18, 27.)

Thus the ever blessed God shows from the beginning what shall come to pass hereafter, that the believer may prepare for it. And he brings to pass before the eyes of all nations in the current history of the world enough of the prophecies already fulfilled in the four kingdoms to demonstrate, that he rules and will in his time fully accomplish all he has spoken of the fifth. He will make restitution of all things better than before. He will, indeed, make all things new, rescued from Satan, from the curse and from death. "And having made peace by the blood of his cross" (Col. 1:20) he will "put all things in subjection under his feet." (Heb. 2:8; 1 Cor. 15:27.) "That at the name of Jesus every knee should bow, of thing in heaven, of things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10.) Such is the fifth kingdom of Daniel the prophet, and such is the grand consummation of the first promise, of all the promises. Daniel is a true prophet. The fourth kingdom of his vision and of the king's dream will end with the times of the Gentiles, and "in the dispensation of the fullness of times" will come the fifth or the kingdom of the saints, when the last "trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52) with great voices in heaven saying, "The kingdom of this world is become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." (Rev. 11:15.)

This is the fifth kingdom of the prophet Daniel, preached in the gospel and prayed for to come in all the churches, "Thy kingdom come, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever. Amen."
—*Prophetic Times.*

A GOOD PRAYER.—A little Quaker boy, about six years old, after sitting like the rest of the congregation in silence, all being afraid to speak first, he thought, he got up on the seat, and folding his arms over his breast, murmured in a sweet, clear voice, just loud enough to be heard on the fore seat, "I do wish the Lord would make us all gooder; and gooder, and gooder, till there is no bad left."

Would a longer prayer have been better?

CHRIST and his cross is better than the world and its crown.

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* History records the names and acts of the four dominions which have succeeded each other since the prophet Daniel, in the government of the civilized world, the last of which is the Latin, of which in the fifth century, the fragments were generally called the ten kingdoms. Some three hundred years after the disruption of the Latin empire, another power arose diverse from the first ten, having a small territory, a great voice, and a stout look. The small power exalted itself, and still prevails, and according to the apostles and prophets, must endure until the ancient of days in the judgment shall give the kingdom of the regenerate earth to the saints of the Most High, which shall stand forever.

*Anti means "instead of, place of, for," before it means "against." Vicar of Christ is literally instead of Christ, and for Christ, and officially is the Antichrist.

Women and the Gospel.

MARY A. SEYMOUR.

This has become almost an hackneyed question, and is likely to be a burdensome stone before the matter is satisfactorily settled. I have not felt called upon to speak on this subject except through woman's papers, since debating the question through Eld. J. Marsh's paper, some twenty-two years ago, and had concluded that younger and stronger pens than mine must now do the work; but my mind has been stirred mightily of late, by reading a work published in THE TIMES' office, and eulogized by its former editor. I have wished for strength to review this essay, which was approved by the N. Y. Advent Christian Conference of 1872, but I have neither leisure nor strength to answer at length through THE TIMES, but must be permitted to say a few things. If this essayist had taken the position that the Scriptures forbid public speaking at all, then the argument might have had a show of relevancy; but to admit that they may preach the gospel, but must not help their converts to obey its first commands upon them after repentance, is very unreasonable. But Paul in 1 Cor. 14:34, 35, says: "Let your women keep silence in the churches; for it is not permitted unto them to speak, but *they are commanded* to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in church." It is always quoted and supposed to apply to all places, conditions, times, and to all women. But did Paul so teach? He wrote fourteen epistles to different churches, widely scattered throughout Asia. The art of printing not invented, traveling very slow and wearisome, yet in writing twelve epistles to other churches, comprising seventy-six chapters, he never mentions this important rule in any of them. If it was designed for general application, and if we harmonize the Scriptures, or make Paul consistent with himself, then this silence was limited to place and time. See 1 Cor. 11:5, 13: "But every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head: for that is even all one, as if she were shaven. For if the woman be not covered, let her be shorn also: but if it be a shame for a woman to be shorn or shaven, let her be covered. For ye may *all* prophesy one by one, that all may learn, and *all* may be comforted." *All* the church can prophesy now, one at a time; but for reasons existing at a certain time, which are explained in the following extract, written by H. L. H., women were to keep silence:

"The Corinthians were a church of heathens, just converted, some of them having been fornicators, idolaters, adulterers, thieves, covetous, revilers, drunkards, extortioners and such like. (1 Cor. 6:9, 10, 11.) And though they were washed, and justified, and saved, they were yet very faulty. 1. They were not spiritual, but carnal—mere babes in Christ. (1 Cor. 3:1–3.) 2. They were divided into sects, some for Paul, Apollos, Cephas, Luther, Calvin, Wesley, etc. 3. They quarrelled, and brother went to law with brother, and that before the unjust. (1 Cor. 6:1–7.) 4. They were guilty of immorality in its most scandalous forms. (1 Cor. 5:1, 2.) 5. They fell into gross errors, and denied the resurrection of the dead. (1 Cor. 15:12.) 7. They even questioned Paul's apostleship, and wanted proof that Christ spoke in him. (2 Cor. 13:3; 2 Cor. 3:1–7.) 7. They were disorderly in their meetings, so that at the Lord's supper one was hungry and another drunken; some partaking unworthily and being judged and chastened of the Lord for their faults. (1 Cor. 11:21–30.)

In this state of general confusion, when some were talking in unknown tongues, while every one had a psalm, an exhortation, or a doctrine; with men disputing and women asking questions, and no apostle nor leader to adjust matters, there being danger that unbelievers coming in would say that they were mad or insane (1 Cor. 15:23.), Paul began to give rules for preserving order.

1. He ordered the *men* some of them to "keep silence." If any *man* speak in an unknown tongue....if there be no interpreter, *let him keep silence in the church*. (1 Cor. 14:27, 28.)

2. If anything be revealed to another that sitteth by, let the *first hold his peace*." (1 Cor. 14:30.)

If this limited view of woman's prohibition be correct, then there is not a gospel text against her doing anything in the gospel vineyard that she has ability to perform; and that, too, without any restriction. But some one says if there is no *gospel*, there is *law*, for Paul refers to the law; so he does, and that law is contained in Lev. chap. 30 entire, and has reference to virgins in their father's house, or women living with husbands, but had no reference to any other women, of which there is a large class. (See v. 9.) This husband or father-authority was to be put in force within one day from the time the woman's vow was heard, or else not at all; a rather limited law that. 1 Tim. 2:12–14: But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression; is often referred to as bearing directly against women in the ministry, or their being admitted to all its duties; but it has direct reference to the duties of a wife in the domestic relation, and her husband is the *man* over whom she must not "usurp (take unlawful) authority." Are there no conditions in the matter of the wife's obedience to the *man*, her husband? Must all wives obey the man even in besotted filth, and tobacco worm drippings? Yea, more; must she positively disobey the higher law for the sake of obeying the man if he commands her to steal? Shall the God fearing wife violate the fourth command? Paul is very explicit in Eph. 5:22–24, as regards the subordination of the wife. Hear him: "Wives submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything." In all things she must bow to the head. But has the man any particular duties toward the wife? Let us read a little further in Eph. 5:25–33: "Husbands, love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband." This reading, all the apostle said, makes the whole subject plain; the Christian man who loves his Christian wife as himself, so as to give his life for hers, is to be obeyed as the head of the wife; but this domestic obligation has little to do with the gospel ministry question, unless these loving husbands urge their God-fearing wives to preach Jesus the Christ, and such is certainly the case, for there are some nine couple or more among the waiters for the coming One, who go out two by two, to sound "the hour of his judgment is come." These wives obey their husbands who urge them to preach, and they obey both God and man in so doing; but are these not prophetic Abigails who cannot obey or reverence a Nabal? Please read the 25th chap. of 1 Sam. to learn what a noble woman did, whose husband was a son of Belial; then turn and read the description of a virtuous woman given by the mother of King Lemuel, in Prov. 31. Thank God, the Bible is woman's friend and guide. Its grace puts her in every good place, to do or receive good, and that good Book declares with prophetic certainty, that in the last days the spirit of God shall be poured upon the handmaids, and they shall work.

Joel 3:28–31: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit; and I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

Dr. Thomas, in his Elpis Israel, says: "The reason why women want to go into the pulpit is, because they want to be like men." But Joel and Peter say the Spirit of God shall make woman prophesy in the last day, and Peter says, in Acts 2, that these days *began* then, but the last one has not yet dawned, but the unusual bestirring of the maidens in connection with the wonders in the heavens, are sure omens of the morning's dawn, when all who sow in tears shall reap in joy. Let the weary night of toil pass, and the weary rest; until then, work, wait and pray that God will bless our efforts to save the perishing.

"The End of the World."

C. C. M.

This is the title of a work of 300 pp. recently given to the reading public by Rev. Eggleston, D. D., of Brooklyn, L. I. It is certainly amusing to see passengers on the train take this book from the newsboy and look at the title, and then squint at the boy with an inquisitiveness that seems to say, "Are you an Adventist?" and "has it come to this, that Advent literature is being circulated among travelers passing through the country?" But what a change in the countenance when the next sentence is read—"A LOVE STORY," or "A NOVEL." There are no more fears of the book containing "*Advent doctrine.*" And the only feeling readable in the expression of the passenger's countenance now is: "That's a curious subject to make a story out of."

Yes, reader, it has come to this, that a *Doctor of Divinity* has written *a love story* entitled "The End of the World." And, I may add, as to the quality of the story (for I've had the privilege of carefully reading it) that a more inapt, sickening and uninstructive compilation of nonsense I never saw put together in the shape of a book. It is intended as a burlesque on Millerism. Take an extract or two as a sample, and see if you don't pronounce it nonsense simmered down to its very essence. In the ch. "Figgers wont lie," this passage occurs: Eld. Hawkins is a Millerite preacher, and is lecturing on the chart; Jonas is a listener: "My feller citizen," said Jonas, "My feller citizen, look thar, wont you? He'll cypher the world into nothing in no time. He's like the feller that tried to find out the valoo of a fat shoat when wood was two dollars a cord: 'Ef I can't do it by substraction I'll do it by long division,' says he. And ef this 'rithmetic preacher can't make a finishment of this sublunary speer by addition, he'll do it by multiplication. They's only one answer in his book. Gin him any sum you please, and it all comes out 1843." On page 168 we read: "In Clark Township the Millerite excitement was at white heat. Some of the preachers in other parts of the country had set one day, some another, I believe Mr. Miller, the founder, never had the temerity to set a day. But his followers figured the thing more closely, and Eld. Hawkins had put a fine point on the matter. He was certain, for his part, that the time was at midnight on the 11th of August. His followers became very zealous, and such is the nature of an infection that scarcely anybody was able to resist it. Mrs. Anderson (she was the mother of the heroine of the story), true to her excitable nature, became fanatic—dreaming dreams, seeing visions, praying twenty times a day, wearing a sourly pious face, and making all around her more unhappy than ever. Jonas declared that "ef the noo airth and the noo heaven was to be chockful of sech as she, most any other place in the universe would be better, akordin' to his way of thinkin'." Of course they got married, i. e., Julia and August, and lived happily together, notwithstanding all the obstacles thrown in their way, not the least of which was the Millerite excitement about the "End of the World."

This book is having a large sale, and is being puffed and applauded by the religious press of the country. The *Christian Union* says of it: "Its description of the Millerite excitement of 1843, one of the most intense of the Second Advent movements in the history of Christianity, is singularly forcible and fascinating." The *Central Baptist* says: "It presents a perfect idea of the Millerite Advent excitement of thirty-five years ago." I am astonished that such a book should come from a Christian minister like Eggleston, and more astonished that such papers as the above should lend their influence to help its circulation.

The book, in short, is simple blasphemy. And the man who wrote it, and the men who so cheerfully give it their influence will, ere long, find out that the end of this world and the coming and Kingdom of our Lord Jesus Christ is not *a novel*, but a grand and glorious reality, full of terror to the "scoffer," but full of joy and gladness to those who "wait for their Lord." Heaven help us to be among the latter class.

"If a Man Die Shall He Live Again?"

VIRGIL HUNT.

Perhaps there is no question of more vital importance than the above, and especially to the children of God. How important that we should know that we shall live beyond the dark grave. Truly has the good Apostle Paul said: "If in this life only we have hope of all men, we are most miserable." Of course, Paul was a "Soul Sleeper," or, in other words, he did not expect to soar to heaven when his body died, because there would have been no sense in saying, "In this life only," for if this life is an *immortal* life it is an *eternal* one. Hence there could be no end of the present life. And, consequently, no other life but the one we now live. Again says Paul: "If there be no resurrection, then all they which have fallen asleep (died) in Christ are perished." But, says Paul, "for since by man came death, by man came also the resurrection of the dead. For as in Adam *all die*, even so in Christ shall *all* be made alive. (See 1 Cor. 15.) Yes, we have blessed hope of living again in the future. Let us be faithful "unto death."

The Christian Life.

BY MRS. MARY PAYNE.

Who bids, who bids, for this little white soul,
  The soul of my darling child?
The World, the Flesh and the Devil uprise;
  Their eyes are eager and wild.

I bid," said the World, "riches and show;
  For these man toils like a slave;
In the end a white marble shaft shall uprise,
  And gleam in the sun o'er the grave."

I," said the Flesh, "bid every delight
  That gratified Passion can give.
The present is thine; take thine ease, O soul!
  I bid thee right merrily live."

The Devil cried out: "I bid these—yea more,
  Ambition and marvelous power.
We three are one firm, and I am the head;
  Soul, thou art mine from this hour."

A low voice rose on the poisoned air,
  From one with a thorn scarred brow:
"I give my life for this little soul,
  And bid for it even now.

"I give pardon from sin and peace within—
  A gem-wreathed cross and a crown;
Love for hate, and strength to the end,
  My smile for the cold world's frown.

"A glorified form and unknown joys,
  Eternal life and victor's song;
Heaven shall ring with anthems of praise,
Sung by the blood-washed throng.

The Lord Jesus Christ shall have my dove;
  Here, take and make it thine own;
Bought with a price God only can pay,
  Made heir to a crown and throne.

The Beautiful.

Place a young girl under the care of a kind-hearted, graceful woman, and she unconciously to herself grows into a graceful lady. Place a boy in the establishment of a thorough-going, forward business man and the boy becomes a self-reliant, practical, business man. Children are susceptible creatures, and circumstances, and scenes, and actions always impress. Teach your children to love the beautiful. If you are able, give them a corner in the garden for flowers; allow them to have their favorite trees; teach them to wander in the prettiest woodlets; show them where they can best view the sunset; rouse them in the morning, not with the stern "Time to work," but with the enthusiastic "See the beautiful sunrise!" Buy for them beautiful pictures, and encourage them to decorate their room in his or her childish way. Give them an inch and they will go a mile. Allow them the privilege and they will make your home pleasant and beautiful.

Casting All Your Cares On Him.

Rev. Mr. T—— felt deeply the necessity of consultation with a man residing in another State. So urgent was the case, that after committing his need to his Heavenly Father, he took the train for Boston, praying still, while journeying, for success in his mission.

He could not spend more than three or four hours' time in his effort to see Mr. D——, who, he knew, usually spent his summer months in the country.

On reaching Boston he immediately went to the store of a friend, for the purpose of securing advice in regard to the steps to pursue to secure the interview desired.

While these friends were consulting, Mr. D—— entered the store, and the object of the journey of more than one hundred miles was secured.

In reply to inquiry, Mr. D——stated, "I have not been in this store before for a year; but I felt constrained to come just at this time, though I cannot give a definite reason for it." When the facts were told, the three friends saw clearly the interest which the Lord feels in his children's work for Him, and His readiness to bless them in their supplications and their labors.—*Christian Banner.*

HE who rejoices in God shall never be confounded or ashamed world without end. It is an abiding joy. If I rejoice in the sun, it sets; if in the earth, it shall be burnt; if in myself, I shall die; but to triumph in One who never fails and never changes, but lasts forever—this is a lasting joy.—*Spurgeon.*

MEN may judge us by the success of our efforts; God looks at the efforts themselves.

Advent Christian Times.

WM. SHELDON, - EDITOR.

⁂Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, July 29, 1873.

NEW SOCIETY.

The requirements of the Association having been complied with, and the Lease signed by seven out of the nine Trustees, THE WESTERN ADVENT CHRISTIAN PUBLISHING SOCIETY enters now into possession of the property belonging to the W. A. C. P. Association, and will—with this number—enter upon its mission of continuing the publication of Bible Truth.

Whether its work will be long or short—successful or unsuccessful—depends entirely upon the interest taken by the Advent people, into whose hands the entire publishing interest of the West has been consigned. A careful perusal of the Lease will enable you to understand the obligations you have assumed, and what is required at your hands. A. W. T.

THIS INDENTURE, made the eleventh day of June, A. D. 1873, by and between D. Mathewson, Daniel R. Mansfield, John M. Snook, A. W. Tucker, S. C. Raymond, L. C. Collins, A. S. Calkins and L. H. Davis, as Trustees of the Western Advent Christian Publishing Association, and for and on behalf of said Association, party of the first part, and D. Mathewson, L. C. Collins, F. Burr, A. W. Tucker, S. C. Raymond, George Howard, A. S. Calkins and John M. Snook, Trustees of the Western Advent Christian Publishing Society, and for and on behalf of said Society, party of the second part,

WITNESSETH, that the said party of the first part, for and in considerations hereinafter mentioned, to be done and performed by the party of the second part, and in further consideration of the sum of one dollar, the receipt of which is hereby acknowledged, hath granted, demised and leased unto the said party of the second part, all and singular the goods and chattels, property of every description, belonging or in any wise appertaining to said party of the first part. Consisting of printing presses, type and printing material, stereotyped plates, engine and boiler, books, paper, pamphlets, tracts, etc., etc., together with the leasehold interest of the party of the first part in and to the premises now occupied by said first party; situate and being in the Town of Norwood Park, County of Cook and State of Illinois; to have and to hold the same unto the said Western Advent Christian Publishing Society and its assigns, for and during, and until the full end and term of ninety-nine (99) years from and after the date hereof.

It is expressly understood and agreed, by and between the parties hereto, that this lease is made on the following conditions, viz: That, whereas, the said party of the first part is now, and has for a considerable time past, been engaged in carrying on a printing and publishing business at Norwood Park aforesaid, in conformity with the objects for which it was organized; and, whereas, the said party of the second part has been organized the more fully and perfectly to carry out the same objects, and this lease is made to enable it to take the place of the said party of the first part in carrying on said printing and publishing business at Norwood Park aforesaid. And the said party of the first part, in the prosecution of its said business, has contracted certain indebtedness which is still unpaid; said party of the second part therefore assumes and agrees to pay and discharge all the legal liabilities of the party of the first part, and to hold the property herein leased, subject to said liabilities as fully and completely as the same would have been had this lease never been made; and that during the continuance of this lease the said property may be taken in execution to satisfy any judgment or decree of any court, which may be obtained against the said party of the first part, by any of its creditors, on account of any indebtedness incurred prior to the date hereof, anything herein contained to the contrary notwithstanding. And the said party of the second part covenants and agrees that the said property shall be used by it and its assigns for the purpose of carrying out the objects for which it has been organized, according to its constitution and by laws.

In witness whereof, we have hereunto set our hands and seals, the day and year first above written.

D. MATHEWSON,
DANIEL R. MANSFIELD,
A. W. TUCKER,
S. C. RAYMOND,
L. C. COLLINS,
A. S. CALKINS,
L. H. DAVIS,

Trustees of the Western Advent Christian Publishing Association.

D. MATHEWSON,
L. C. COLLINS,
FRANK BURR,
A. W. TUCKER,
S. C. RAYMOND,

Trustees of the Western Advent Christian Publishing Society.

NOTE.—George Howard and E. McCulloch, will sign the lease as soon as it is forwarded to them.

Ho! To The Rescue.

We speak to all. Do not fail to give attention. Our debt *ought* to be paid *at once.* We mean more than this—it MUST be paid, and paid *soon.* And still more, it *can* be paid with ease when every one wakes up to the idea that it is our business *indiv*[illegible]*y.* We mean *you*—don't think this means only that brother who, you think, might help just as well as not; but we mean *you*, and YOU. We ask not your overplus, but ask you to make a *sacrifice*—one that you will *feel*, and one that will make the Society feel too—feel that you are Christians in reality.

At our recent Chicago meeting a plan was devised for general and immediate action. Please read the statement given by the secretary of the meeting in this page. Also read the following note from Br. Mann, and then prepare for action at once:

WHAT IS YOUR EXCUSE?

Of course there is not a reader of THE TIMES but would greatly rejoice to see the debt of the association counted "among the things that were"; yet how, when, and *by whom* shall it be done? Certainly there are enough who are abundantly able to lift a much greater burden and scarcely feel the effort. But here we find ourselves at the very start making excuses. And that is just the trouble with us as a people to-day. We all understand our duty and how to perform it; but we "all with one accord begin to make excuses."

Now the debt *must be paid*, and not only that, but there must be a fund on hand to put publications into new fields. The calls are numerous and constant, and *must be heeded;* our laborers are few, and they rely greatly on books and tracts to assist them in introducing the truth. My dear reader, just look over the letters published from week to week—they alone should stir us into immediate and united action. But we are daily becoming more vain and worldly—our love for the gospel of salvation in all its purity is waxing cold—some almost leasing their time, energies, money and affections—their all—to mammon!

We are all too apt to underrate our duty and responsibilities, especially when called upon to aid in a practical way the spread of the gospel of life, the plan by and through which we expect to be saved in that great and terrible day. We try hard to see how cheaply we can get into the New Jerusalem, some even trying to dead head the entire journey; but I fear many will hardly get a glimpse of the beauty and grandeur of the pearly gates even.

The meeting of the officers and friends of society called in the last issue will doubtless devise some feasible plan by which this desirable end may be reached, and then—immediately—let us ALL take hold and DO *something.* As we love the truth which made us free, and let light shine across our path of darkness, let us for once do our whole *sacrificial duty.* In the service of the Lord a duty which requires no effort or sacrifice has but little weight.

If we are what we profess—the Lord's servants—all that we have is the Lord's, and all that we do must be done to the glory of the Father. His cause is not only needy, but suffering, many thirsting and hungering, many groping their way through utter darkness, trying to find the light, and we will not—but we *must.*

As we hope to meet in the renewed earth, which shall be filled with the glory of the Lord, let every one come manfully up to the demands of the hour, remembering the Lord loveth a cheerful giver, and God will bless us.

Yours in hope. L. MANN.

Well, so much for talk, and now for action—prompt action, strong action, and *general* action. Br. Mann has acted as well as spoken. Send in what money you can *at once*, with a pledge to help so many dollars on or before Jan. 1, 1874, on conditions others sign enough to blot out the entire debt by that time. Many will nobly lift when it can be understood that by so doing the entire debt shall surely be all wiped out by their help, or that their pledges shall not be paid. We now move to make an entire end of this matter, and must have your assurance that you will help us if others will do the same. Let us hear from you by the next mail if possible. Direct to the business agent.

In sending in your pledge to be paid at the designated time, remember that before that time arrives, we need something to meet a few immediate demands.

Chicago Meeting.

A meeting convened in Chicago, July 17, in pursuance to a call issued in THE TIMES, to take into consideration the matter of the indebtedness of our Publishing Association, at which D. Mathewson was chosen president, and L. C. Collins, secretary. After much deliberation the following resolutions were unanimously passed.

1. *Resolved:* That A. W. Tucker be authorized to obtain funds by loan or otherwise, sufficient to meet the present pressing demands of the Association.

2. *Resolved:* That a call be made by the Board to the friends of the Association for pledges donating funds to meet the entire indebtedness of the Association, these pledges being made payable Jan. 1, 1874; but not to be binding unless the sums pledged be sufficient to meet the entire indebtedness of the Association.

L. C. COLLINS, Sec.

BRO. L. C. MCKINSTRY's recent poem, entitled "The Burning," can be obtained at 35 cents per copy, or four copies for $1.00, by addressing the author at Lake Village, N. H.

LET it be distinctly understood by all our subscribers that it is no part of the Editor's work to look after the mailing of THE TIMES, changing the papers of subscribers, stopping or renewing subscriptions. Such matter should be sent to the Business Agent; but all articles and letters for THE TIMES should be sent directly to the editor. If in some cases it is more convenient to send to the Editor and Business Agent in the same envelope, be sure to have the matter on two separate pieces of paper.

AN exchange so nearly expresses our mind on news from the churches that we insert it, hoping that we shall often hear from our readers. Give us your thoughts without needless preliminaries:

"We always welcome news from the Churches. Nothing of this character is ever rejected. We sometimes abridge, in order to make room for more. We do not use such introductions as 'Permit me to say through your excellent paper,' 'Thinking that something from our beloved Zion,' etc., and other such unnecessary and uninteresting sentences. Just where a writer begins with news, facts, suggestions, or any helpful writing, he gets into type. The people have not time for tedious preliminaries. No correspondent should introduce an article by an apology. He has a right to speak in the Church paper, and it is his duty to get rid of useless verbiage, and retain only essential and edifying facts. Brethren, help us to compact as much solid thought into these columns as they can hold. We sometimes erase sentences and even paragraphs which are directly or indirectly fault-finding, or fulsome of compliment, or expressive of thanks, which should be local and private. And we do this for our readers' sake, and for general good will among the Churches.

Torment.

In Prof. Murdoch's Peshito translation of the Syriac Testament, Matt. 25:46, is rendered, "These shall go into everlasting torment," instead of "punishment," which is the rendering in King James' Bible. Will you be so kind as to explain through THE TIMES which is most in harmony with the original. Yours in that blessed hope,

C. C. MARSTON.

Murdoch's translation may be an accurate rendering of the original Syriac, which was translated from the Greek after the dogma of endless torment was introduced into the church. But this idea of torment is not found in the Greek text, but just the reverse—a cutting off from the eternal life to be given to the righteous. One class only will have eternal life, while the other class will be eternally cut off from it.

Pre-existence.

Please explain, through THE TIMES, the 5th verse of the 17th chapter of John, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." What does this mean if not the pre existence of Christ, or that he was before he came in the flesh?

We think the statement is clear without an explanation. We see but one way to evade the conclusion that Christ had a real existence with the Father before the creation of our globe, for the "*Kosmos* was made by him." (John 1:10.) We have carefully looked at the arguments adduced in opposition to the doctrine of the pre-existence of Christ, but they fail to convince us.

Queries.

Information is wanted on Matt. 12: 31, 32. What do you understand to be sinning againt the Holy Ghost?

Again, (Matt. 16: 27) Man is rewarded according to his works. Will there be different degrees of happiness to be enjoyed in the promised Land?

J. W. BURRITT.

1. It is evident from the connection that wilfully attributing the miracles wrought through the agency of the Holy Spirit to the spirit of the devil, as the Jews had just been doing, was recognized as an unpardonable sin—a sin against the Holy Spirit, not to be forgiven either in the Mosaic age, or in the age to succeed it, in which we are now living.

2. No doubt there will be different degrees in future happiness, corresponding with the different capacities for enjoyment; but every [illegible] be full, whether small or large. The joy of some is set forth under the parabolic figure of having authority over five cities—that is, some will have greater honor conferred upon them than others, for greater faithfulness here.

Sleep.

How are we to harmonize Jeremiah 51:39-57, with Daniel 12:2, and John 5:28, 29? Please answer through THE TIMES. A. A. DAVIS.

The texts referred to read thus: "In their heart I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. ....And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep and not wake."

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

When properly understood, these texts cannot conflict with each other. Jeremiah doubtless alludes to the drunken scene attending their feasts, when many slept never to awake, being put to death while in this state; but Daniel and Jesus refer, not to ordinary sleep, but to the sleep of death, from which all men shall awaken to receive judgment, whether good or bad.

Two Extremes.

While it is apparent to one class that there is a great scarcity of experimental godliness in the land, the conclusion is that we ought to cease preaching doctrine entirely, and simply contend for the vitalizing power of God.

While it is apparent to another class that the land is submerged with God-dishonoring errors, the conclusion is reached that our work is simply that of a theological warfare.

Acting on these two principles, we hear one class persistently denouncing doctrinal preaching, as though it were a detriment to Christianity; and the other class, in retaliation, cry out against the proclamation of holiness as being subversive of the dispensational truth committed to our trust. And thus truth and holiness are made to face each other in hostile attitude—not because they are really out of harmony with each other, but because they are made respectively to monopolize the entire ground. Experimental religion cannot be over estimated, nor can the truth of God be belittled; but both can be possessed by the same class at the same time; and the truth will more easily win its way if accompanied with experimental religion; and true religion will flourish better if enlightened by the truth. Let both go together in our lives, and in our preaching.

National Camp Meeting.

Our National Camp Meeting will be held at Springfield, Mass., beginning August 22, bids fair to be a meeting of more than ordinary interest, *provided* all who attend will consent to move in the current of the meeting, instead of making new a channel. Order should characterize every camp meeting. As "two many cooks spoil the broth," so too many heads to a camp meeting distract the body and work ruin. It sometimes happens that a class of restless spirits who have "an ax to grind" attempt to run a camp meeting in their own interest, and thus diminish the general interest. Such fault-finders, and egotistic persons better learn a lesson in humility and self-abasement before coming to camp. Come to work in harmony with the meeting, without any detracting side show—come to help and not hinder—or stay at home till cured of your thirst for notoriety or novelty.

Others simply come on a visit, to have a good social chat with numerous old friends; and if this visiting mania predominates, the meeting proves a comparative failure. Often the two evils named operate against the same meeting. May all who go to Springfield shun these two distracting elements, and as one man, enter the work of the Lord.

The Judgment.

"It is appointed unto man once to die, but after this the judgment." (Heb. 9: 27.) "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those which were written in the books.... And whosoever was not found written in the Book of Life was cast into the lake of fire." (Rev. 20: 12, 15.)

The statements clearly indicate, first, that the reign of death must end before the execution of judgment is due, thus negating the assumption that men may be judged in an intermediate state; and second, that damnation, or a condemnation to the lake of fire is the result of the judgment for all who are not found registered in the Book of Life; and as this judgment is not to be revoked, there can be no chance for a new probation after the resurrection. "At that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12: 1.) Those who are found written in the book will not need a probation, for "*every one*" of them will be "*delivered;*" and "*whosoever*" is not found written there will be consigned to the lake of fire, so there will be no class left to enjoy a new probation. All of the written ones will be delivered and all of the unwritten ones will experience the second death in the lake of fire.

How to Rebuke.

Said Paul: "Reprove, rebuke, exhort with all long suffering." It is possible to do a right thing in a wrong spirit; and this is often the case in dealing with the erring. Then we repel them, instead of winning them. The Rev.

MacDuff, of Scotland, thus speaks is matter:

'low many have an unholy pleasure ding a brother in the wrong—ng abroad his failings, adminis g rebuke not in gentle forbearance kindly expostulation, but with and impatient severity? How tifully did Jesus unite intense sen ty to sin along with tenderest com on for the sinner! showing in this "He knoweth our frame." Many olar needs gentleness in chastise ; the reverse would crush a sensi pirit or drive it to despair. Jesus rly 'considers' the case of those iciplines. Reader, seek to mingle eness in all your rebukes; bear the infirmities of others; make al nce for constitutional frailties; nev y harsh things if kind things will well; do not unnecessarily lacer ith recalling former delinquencies. eproving another let us rather ow much we need reproof our s. 'Consider thyself," is a search cripture motto for dealing with an brother. Remember thy Lord's d of silencing fierce accusation, t him who is without sin cast the tone.'"

Competing.

ry facility conceivable is used by to oppose the truth; but shall we ore fold our arms and do nothing nclude it is of no use, as Satan ork in more ways than we can? is no new plan of our adversary k while men sleep. This is just Satan gains ground. We need active in every part of our great

Nor should we desist from us ectual tools because Satan uses me in his business. If Satan em the press to flood the world with ous literature, should we there int no Bibles? Such a policy please Satan, and augment his y. No, we must not desist from because Satan continues active.

are not pushing the tract enter vith half the vigor that we ought. beclouded minds are longing e light of truth, and know not to find it, for this is a time of l shaking of faith in old dogmas, ese unsettled minds will grasp ubstitute for truth if the truth s not forced upon their attention. ive that truth, and at this critical in theological history, we ought forth gigantic efforts to gain the on of thinking men, by scatter propriate and convincing read atter. We are responsible if we comparatively inactive, and al rors to be scattered upon the soil y for the reception of the truth. ll we not complete with these lgators of error by spreading truth to forestall their work? man and woman in our midst can o this work—some on a larger hers on a smaller scale—by pur g and scattering tracts, or by in new fields. Let us throw vigor into this department of our and thus stop the aggressive f the enemy, and put him on the ive.

Experimental Religion.

ile it is true that *practical* reli s a prerequisite to salvation, it is e that practical religion alone ve men; for often practical reli xists independent of *experimental* n, being only a result of the ple of morality, which leads men in from crime, simply because rohibited, and to do good deeds because they are required; and s can be done by unregenerated While this principle is not to be valued, there is another principle, greater value, which produces cal religion, or leads to a system d works; we mean *experimental* n, or a heart full of perfect love, peace, and heavenly joy, shed l by the Holy Spirit. This kind of religion will fill the heart with a *relish* to perform all that God requires at our hand; not on the principle of action to please one whom we ardently love; and no person can knowingly displease one for whom they have deep affection. Good works arising from *this* principle will commend us to God, just as in the case of Abraham, who was led by it to offer up his darling son. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2: 21.) Here works, resulting from the principle of *love*, are said to *justify;* while elsewhere, in alluding to works which are merely the fruit of morality, we are told that we cannot be justified be works; that is, by works alone. Abraham was drawn by the cords of divine love to obey God, mingled with a trusting faith; and works springing from this principle commend us to God; but when men are simply driven by the legal whip to obey, they are doing works that can never bring justification. Divine love, which involves faith that trusts God, must be the mainspring of practical religion, or that religion is worthless; in other words, practical religion must be the fruit of *experimental* religion, instead of being the fruit of morality, in order to be the genuine article.

And there are different stages of experimental religion. While it is possible for us to "grow in grace;" to advance from the stage where we are recognized as "babes," to men and women in Christ; we leave "the first principles," and "go on unto perfection," as the scholar leaves the lower branches for higher attainments; and this advance can be made in an experimental as well as the theological department of religion. Let us not be content with the shallow waters, but plunge into the deep ocean of perfect love.

Reason in Religion.

J. H. P.

Man has always been of an investigating turn of mind, and many men of great reasoning faculties have advanced far in the knowledge of the various sciences, and are still moving onward, but yet there always have been and probable always will be many subjects far above human comprehension, so much so that man's highest attainments, compared with the truth of God, are but foolishness. This is equally true of what we call nature and revelation; yet we find a class of men who accepting nature, reject revelation, assuming that reason is a sufficient guide. There are however many ideas in the Bible which are almost universally admitted to be true which it would be impossible for reason to *suggest,* as no man can reason from nothing to something. Reason must have *facts* from which to work. We might remark that even if these Bible ideas *were* suggested by the human mind, and if it be true that reason is a *sufficient guide,* that would prove the Bible true. If the Bible account is untrue, the existence of God, the existence of man and all other dependent beings, *why* they exist, involving the question of future life and immortality are *all* wrapt in the most impenetrable and gloomy darkness. And yet even infidels generally admit the futurity of man, while they reject the only light they have or can have on the subject.

Another and large class who exalt reason to a supreme place, and yet have a habit of [illegible] well of the Bible, calli[illegible] believers, and even flattering themselves that they are Christians, are found denying some of the main truths of the Christian's faith and hope, under the plea that they are not reasonable, as much as to say: Because I cannot understand how God can do these things, therefore he cannot do them.

1. They will deny the *forgiveness of sin* assuming that all sin *must be punished,* though God has said that on certain expressed conditions he will forgive, remove, cover, pardon, justify, and has said, Come now and let us reason together; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. (Is. 1: 18.)

Sin which is pardoned cannot be punished, and if sin is punished it cannot be pardoned, and yet the class of teachers above referred to talk glibly about salvation and a Savior, as if they had not actually taken a position which if true, destroys the possibility of salvation; for when a man pays his own debt, it cannot be said that he has been saved by another. We understand that there is a sense in which Christ saves the believer aside from that of pardon, and that is by purifying him and setting him apart to new service. Saving thus from sin in the sense of preventing him from doing wrong, but if this were the *only* element of salvation the terms 'condemnation' and 'pardon' would not be needed in the Word.

This skepticism, we think, arises from a misapprehension of the government of God, of the nature of the penalty of sin, and of the nature of the atonememt of Christ; and it virtually ignores the entire work of Christ as a Savior in the various offices of Priest, Sacrifice and Advocate.

It ignores, too, what we think is a well sustained fact, that sin, while it has or may have ten thousand consequences, none of which are necessarily averted by pardon, it has but one *penalty,* death, the second death, so far as pertains to the penalty of our sins if we remain unpardoned, and this penalty is invariably removed by pardon, and from the very nature of the case the result to each person so forgiven will be eternal life.

2. They deny the possibility of the resurrection of the dead, or living *again,* not realizing that such a reviving stands internally related to and dependent on the atonement of Jesus by his resurrection from the dead; and seeming to forget that Christ has emphatically declared that, "The hour is coming in the which all that are *in their graves* shall hear his voice and shall come forth," etc. "Unreasonable," is the plea, but we venture to suggest that they all believe what is far more out of harmony with the facts, viz: that a man may be *alive* and *dead* at the *same time.* "But why should it be thought a thing incredible that God should raise the dead," (Acts 26: 8,) when Christ *has* risen, and has the keys of death and *hades,* living in his own person, "abolished death and brought life and immortality to light through the gospel." (2 Tim. 1: 10.)

This doubt, too, evidently arises from the same misapprehension of the penalty of sin and of a coextensive mistake about man having dual personality, not satisfied with a compound nature, or nature with various elements, which is quite admissible. Because of such ideas men lose sight of the importance of the resurrection in order to reward or punishment, and for the same reason do not see that as redemption recovers the sinner, the sinner—the responsible person—must be in the dominion of death else he could not be redeemed.

If we would allow our reason free use with the revealed facts before us, there would be less difficulty, but if men will give supremacy to reason, while ignoring the facts underlying the Christian's hope of a future life by the resurrection, it is with them as Christ said to the Sadducees, "Ye do greatly err, because ye know not the Scriptures, neither the power of God," and consequently they must continue in darkness in reference to the *way* by which God will restore his people to their home.

We think it is perfectly reasonable that he who could create could raise the dead. And though we cannot know how God can preserve and raise them to life again, it seems reasonable that he who has preserved personal identity through the many and great changes during the present life, can and will accomplish the promised deliverance from the grave.

There are other subjects which man in his ignorance and pride has declared unanswerable. Among these are the deluge by water in the past, the deluge by fire in future, the second coming of Christ at the end of this age to take the throne of David. The restitution and the inheritance of the saints in the earth renewed.

All sorts of flimsy objections are brought agains these revealed facts. But the great trouble, in short with man's reasoning, is that he does not and cannot know all the facts in the [illegible].

We give it as our conviction, that the province of reason in the subject of religion is *not* to suggest what is or is not possible for God to do or what God should or should not reveal, but to weigh or prove whatever man may suggest or teach, by the law and the testimony to see whether or not such teaching is in harmony with the Word of God.

A Good Hit.

C. C. M.

In many cases no argument is so effectual as sarcasm. The following on fashion, it appears to me is without parallel:

This is Edward Hale's story: A man had sold himself to the Devil, who was to possess him at a certain time unless he could propound a question to his satanic majesty which he could not answer, he being allowed to put three queries to him. The time came for the Devil to claim his own, and he consequently appeared. The first question the man asked was concerning theology, to which it caused the Devil no trouble to reply. The second he also answered without hesitation. The man's fate depended on the third. What should it be?

He hesitated and turned pale, and the cold dew stood on his forehead, while he shivered with anxiety, nervousness, and terror, while the Devil triumphantly sneered. At this juncture the man's wife appeared in the room with a bonnet on her head. Alarmed at her husband's condition, she laughed and said, "I can propound a question which the Devil himself cannot answer. Ask him which is the front of this bonnet?" The Devil gave it up and retired in disgust, and the man was free.

A word to the wise is sufficient.

"WHERE do you find a place to pray in?" was asked of a pious sailor on board a whaling ship. "Oh," he said, "I can always find a quiet spot at the mast head."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable boy. "Oh yes, sir; that old coach is my closet, and it is the best spot on earth." Where there is a heart to pray, it is easy enough to find a place.

Miscellaneous.

AT HOME.

—The cholera seems to be on the decrease.

—Baltimore has suffered from a disasterous conflagration. About one hundred buildings were destroyed mostly dwellings. An unusually large number of fires have occurred in different parts of the country during the past week.

—The Rock Island railway train was thrown from the track this week by a band of desperadoes, the engineer killed and the express car robbed of money to the amount of $2,337. The ruffians have not yet been captured, but reports from those in pursuit of them say that the robbers were near Pattenburg, Mo., on Wednesday, going south. A dispatch from St. Joseph, Mo., July 25th, says that the five men were seen in Worth county, Mo., on yesterday morning. Their horses were tired out, and they tried to trade them off for fresh ones, but could not. A posse of officers left St. Joseph this morning to get below them. Men are following them up from the north and west. They have got demoralized having been defeated in their efforts to reach Mercer county. It is now positively known that one of the horses rode by them was here at the races last summer, that he came from Missouri and was ruled off the course as a professional racer. A full and complete description of all the men and horses has been obtained from the farm house where they have stopped on their way.

NORWOOD PARK.

But few, if any, of our suburbs have made more substantial improvements of late than Norwood Park. This place, although only laid out some three years ago, has already taken a front rank among our most attractive and flourishing suburbs. Its location is admirable in every respect. Not only is it within easy reach of the city, but the village, which embraces 800 acres, is located on, it is claimed, the highest ground between Lake Michigan and the Mississippi river, anywhere on the line of the Wisconsin Division of the North[illegible] Railway. The village was laid out in w[illegible] called the "park style," and there are several public parks within its limits, with an artesian well near by, besides numerous beautiful private grounds, with shade trees, shrubbery, ponds, fountains, rustic bridges and other attractions. The streets are 100 feet wide, the lots ranging in depth from 165 to 200 feet. The place has already several churches, and more in prospect. The American Reform Church, Rev. Mr. Gulick, pastor, is a hadsome, substantial edifice, which cost $5,000. The Baptist Church is also a creditable structure, as yet not entirely completed, and will cost $7,000. The Methodists have purchased a lot and contracted for the erection of a suitable house of worship. Near the depot is a large printing office, and with steam power for running the presses. The establishment is owned by a stock company, and a weekly newspaper, THE ADVENT CHRISTIAN TIMES, is issued from this office. The dwellings at Norwood Park are neat and substantial; some of them truly elegant, and nearly all, whether large or small, are surrounded with trees, walks, shrubbery, and all the essentials of a cheerful country home. During the year property at this place has nearly doubled in value, and many of the substantial business men of Chicago have established their permanent residences at this favored spot. The residents of the village now number about 700, nearly the entire adult population doing business in the city. There is one store in the village, and it is expected that another will be opened soon. The facilities for getting to and from the city are good, the trains running so as to fully accommodate parties who reside at the Park and do business in the city. The fare is $68 a year, giving ticket holders the privilege of riding on any and all trains as they may see fit. Commutation tickets, for families or individuals, can also be had, reducing the regular fare to thirteen cents a ride. With all these natural and acquired advantages—and many others that our space does not permit us to notice at present—it is not strange that Norwood Park is growing so rapidly as it is, nor is there any risk in predicting for it a prosperous and brilliant future. Thus far it has been settled by an excellent class of citizens, and before the close of the present season many others will "pitch their tent" within the limits of this delightful suburb. —*Chicago Journal.*

ABROAD.

—A correspondent writing about the recent earthquake in the north of Italy, says: "The effects of the earthquake at the village of St. Pi do Felloto were terrible. It was the fete of St. Peter, the patron saint of the place. The church was gaily decorated and was crowded with worshipers, when, without a moment's warning, an undulation swept beneath the village and down came the roof and the walls of the church, burying its living contents. Those nearest to the door were able to escape, but of the remainder thirty-eight were killed on the spot—eighteen men and twenty women—and a great many were seriously hurt. The priest officiating had his arm broken. Two others, assisting, escaped. The entire village was one scene of fallen and falling houses.

—A correspondent of the WORLD, under date of Berlin, June 29, makes public a most remarkable conversation with Prince Bismarck, in which the prince, after giving expression to his weariness of spirit, is made to say: "The truth is, there are not half a dozen men in Germany on our side. I mean those who clearly comprehend the real meaning of the conflict in which we are engaged, and in which, notwithstanding our success thus far, I now believe we shall be beaten. The Emperor does not understand it, and if he did he would change sides in a moment. The Crown Prince, perhaps, does understand it, but he will put himself on the other side, if, indeed, he is not already there. The fight is the Empire against the Church. It is a fight of the State, Empire, Monarchy or Republic against God, and in this fight the State will get the worst of it, unless it succeeds in destroying the idea of a God and placing itself in his place. Men say that they must have something to worship. Well, then, let them worship the State; let it be all in all; let it take the place of the family as well as of the Deity; let it be the Deity. In two generations, if we had the field wholly to ourselves, we could so obliterate the idea of God, and of imaginary rights bestowed on men by him as their Creator, that the substitution of the State in his place would be effected, and the State, as in Pagan Rome, be all in all."

The correspondent, giving, in his own language, the spirit of the continued conversation with Bismarck, says that the seminal idea of the whole was that the aspiration for liberty grew out of a belief in God; that it would be impossible to make a perfectly subservient people out of men imbued with dogmas of Christianity, and that, while all forms of Christianity were alike fallacious, he cared to war against none but the Roman Catholic Church, for the reason that it alone was formidable. He said: "Nothing has amused me more than the praises which I have received from the Protestant Christians of England and America. I have wished to crush Rome that I might crush Christianity. They praise me for my services in the cause of what they call 'reformed Christianity.' If anything could console me for the chagrin which I foresee I am to endure for some time to come it would be to witness the amazement of those good friends of mine when they understand the truth. But understand it they never will.

Correspondence.

District Camp Meeting No. 2.

This meeting was held at Sparta, in a beautiful grove about half a mile north of the town, and one mile and a quarter from the depot, commencing on the evening of June 24, and I would say that the brethren and sisters in Sparta are worthy of commendation for their promptness in getting all things ready the first day. It was 4 o'clock before I reached the place with the tent, yet all being in readiness the tent was hoisted, seated and lighted, ready for use the same evening. All the straw and hay needed was on the ground, and more lumber than was used. Three tents were up, and a drive well was provided only sixteen feet from the curtains of the big tent. The congregation was good from the beginning, and increased to its close. Eleven confessed Christ (mostly cold ones), three were baptized, and a cloud of prejudice was removed. Those present, and a good number of others, voted to have another camp meeting on the same ground, to commence September 2, and hold over Sunday. God grant that it may be crowned with far richer blessings.

Br. John Palmer remarked that he had seen more tears shed, both from joy or godly sorrow than he had seen in two years before. To God be all the glory. Amen.

Never, in all my Christian experience, did I enjoy or was so much benefitted by Christian sympathy (true Christian sympathy), as at this meeting. We had expected help from some of our able ministers, but we were disappointed; those we expected did not come, and with the exception of one discourse from Br. Stanley, of West Salem, and one from Eld. Wilcox, we had to do all the preaching, except what our brethren and sisters did, and they did their part nobly. The reasons for the non attendance of our preaching brethren were satisfactory, but why it should so happen was only known to God, perhaps to teach us to cease from man and trust in the great head of the church, who has said: "Not by might nor by power, but by my Spirit saith the Lord."

I fear we sometimes err in not being willing to make an effort to save the perishing ones around us, because we cannot have the silver trumpet. If we can get better, well; but, if not, let us wake out of sleep and put side and shoulder to the wheel, trusting in God and believing in the promised help. Faith in God has stopped the mouth of lions, quenched the violence of fire, and wrought out righteousness. Let us, then, labor worthy this noble cause, and we shall yet pull some out of the fire. No one at that meeting felt the disappointment more than myself. I knew the public expected some new gift, and we all feared the meeting would run down, but God ordered it otherwise and to him be all the glory.

I will here state a fact for the benefit of others. I am now sixty eight years of age. At that meeting I had to talk some to all my friends, preach twice a day, and on Sunday three times, baptized three, wrote four letters, attended the supper, and then formed a Christian circle to give the parting hand, and yet on Monday I felt fresh. I cannot but believe my two meals a day, and what I eat, has helped me some. P. W. HOUGH.

A. C. Conference Report

OF NORTHERN INDIANA AND WESTERN MICH.

The Northern Indiana and Western Michigan Conference met June 12, pursuant to call advertised in the A. C. TIMES. After several discourses, preached by Brs. Jas. Ferris, A. N. Seymour and D. Mathewson, the conference was called to order, D. Mathewson in the chair.

On motion of Br. Jas. Ferris, a committee of three, composed of Brs. Doolittle, of Marsellus, Mich.; Tillman Linard, of Union Mills, Ind., and Cordry, of Lakeville, Ind., were chosen to nominate officers for the ensuing year. The committee reported Eld. James Ferris for Chairman, and the writer for Secretary. On motion of Br. Doolittle they were unanimously chosen by the conference.

Eld. James Ferris in the chair. Number of preaching brethren present, three—Brs. D. Mathewson and Jas. Ferris, of Buchanan, Mich., and A. N. Seymour, of Reading, Mich. A request was made by Br. Henry Lewis, deacon of the Porter Centre Church, that that church be admitted to the conference.

On motion of Br. Doolittle, said church was accepted by the conference.

Number of Churches represented, five: Porter Centre, 2; Marcellus, 5; Buchanan, 4; Berrien, 2; Union Mills, 10. The churches were reported in good condition, spiritually.

On motion of Eld. Mathewson the conference adjourned, to meet at the call of the chairman.

On Sabbath morning, at nine o'clock, the brethren and sisters met in a love feast. Twenty-six spoke of their precious faith. We were much cheered by their united testimonies; some spoke of their long pilgrimage journeyings in the ways of the Lord, of the many trials they had to endure, and how their hearts were made to rejoice at the thought of the soon coming of their King to deliver them. How precious were the promises of Our Heavenly father to his obedient children; whilst others, that were of more recent conversion, spoke of their love of the truth. Indeed, all felt that it was good to be there; that it was a precious season, long to be remembered by those that were present. At 10 A. M. we listened to a very interesting discourse from Eld. A. N. Seymour, the text being "Go ye into all the world and preach the gospel," etc., showing that it was a definite gospel, and that a person must have faith in it, and must obey its requirements in order to be saved. In the afternoon we assembled to listen to a stirring discourse delivered by Eld. Mathewson, after which we partook of the emblems of our Lord's broken body and shed blood, which was participated in by fifty followers of our Lord, who did it in remembrance of his death, and to show by their actions their belief that he would soon come a second time, "without sin unto salvation," to "all those that love his appearing," at the close of which we took the parting hand, feeling sad to part with each other, but cheered with the hope of soon meeting around our Father's table in his kingdom, where there would be no more parting forever.

Brethren, let us watch unto prayer that that day may not come upon us unawares but watch like unto those who wait for their Lord. D. S. NAFE, Secretary.

JAS. FERRIS, Chairman.

Conference Report.

The Conference met at Jeffersonville and enjoyed a series of precious meetings from Thursday until the following Tuesday evening, when it closed mid the warm Christian greetings of brethren and sisters in Christ of like precious faith. The attendance was not quite so large as usual, owing to the warm weather, and the rumor abroad that the cholera had made its appearance there, and thus detering many from leaving their homes who had previously expected to be present. It was, however, a mistake, as the report of the city said "it was never in better health," Dr. C. H. Cass was present and exhibited his usual interest in the cause of truth, instructing the brethren from the sacred page with much acceptance. The necessary business was attended to, and two good brethren of Dr. Field's Church received license to preach the everlasting gospel to a perishing world. Brs. Davis and Chambers, who I trust will in the end come home to their Father's house with "many sheaves of rejoicing." The social meetings were truly interesting, many dear ones bearing testimony of their desire to work for Jesus, and of his love shed abroad in their hearts. Our venerable brother the pastor of the Church with the noble wife and daughter, are doing a great work not only in holding up the hands of the husband and the father but in their own individual labors put forth so heartily in the cause of the Master. And their comfortable pleasant home, is made the place of cordial welcome to the pilgrims of like precious faith in their labors and journey to the Celestial City. It was again my privilege to visit the prison on Lord's Day, and speak to hundreds of erring ones who are congregated there because of their violation of the laws of the land. The coming of our blessed Lord was presented before them as the antidote and perfect cure of all the sorrows and afflictions which sin has brought upon the human family. They listened with attention, and I trust with profit and remembrance of the many portions of God's holy word made to bear upon the subject. I cannot close this brief notice of my humble work among the prisoners without alluding, as I have already done in the past, to Col. F. S. Shuller, the noble and benevolent Warden in charge of the prison, I have not space here to present the tribute of merit which his Christian conduct deserves in his ministrations to the unhappy and fallen men and women under his care, suffice it to say that no case of sorrow and suffering is too small to escape his notice and kind attention. I should love to particularize that others might know as I do that the Southern Prison, of Indiana, has a manager that does not require the use of firearms in its offices, but the rule is one of love. The chaplain, also, is a worthy man, greatly beloved by the prisoners and looked up to by them with almost patriarchal reverence. May they long be continued in their noble work of usefulness and compassion. But the time came when Mr. Tibbets and myself must bid adieu to all the dear friends of Jeffersonville, and find our way home to again resume our humble labors in the Volga Church among the brethren and sisters we love so well. May all the Saints be gathered in one general conference in the New Jerusalem City of our God at the glorious coming of our Lord and Saviour Jesus, is the prayer of your sister in "the blessed hope."

MARY A. TIBBETS.

Volga, Ind., July 10, 1878.

From E. S. Burrill, Ashland, Mich.

We are having good meetings out here, and the cause is fast advancing. It makes me rejoice to see these blessed truths, that have been so long hidden, begin to shine so brightly all through the land. Let us take courage and so let our light shine that others may see our good works, and say there is a follower of Christ. If we take the Bible for our creed, Jesus for our example, and follow closely his footsteps, we shall have part in the first resurrection.

From Mrs. M. Brown, Berville, St. Clair Co., Mich.

I have often thought I would like to write a few lines for THE TIMES, but feeling my weakness I have neglected it. O, how my heart has been cheered while reading the many testimonials from the brothers and sisters, and when at times I feel almost discouraged, and then I take up my paper and read the good letters I am encouraged, and I thank God that my life has been spared; and my determinations are strong to see the inside of the city. I thank God my eyes were opened to see the truth, and had a heart to obey. I desire to gird on the whole armour and fight manfully the battle of the Lord. I know that we must fight if we are saved when Jesus comes.

My prayer is that God will bless and sustain those at the head of this great work. Brothers and sisters, may the Lord help us to realize this obligation more and more as we see the day approaching. May we be ready for that event and have on the robe of righteousness, and stand entire, wanting nothing.

From John Steel, New Britain, Conn.

Dear Brother Collins: It is with a sad heart I write you. I have had your blessed paper ever since it was started, and no one knows how I prize it. It is next to the Bible. In my affliction it has been a great comfort. I have lost my companion, but she was ready, thank God. I have been afflicted with rheumatism for over three years, some of the time almost helpless, unable to dress or undress myself, sometimes cannot even hold a pen. I cannot bear the thought of losing the paper, but am unable to pay for it. Have been months trying to save four dollars, which I will send you. Have lost my place and am dependent on my poor daughter for support. She has myself, herself, and a boy five years old to support by washing; therefore she cannot spare anything for the paper. Please say through the paper whether you receive this, and oblige your brother in Christ.

We received the money all safe, and hope our dear brother will pardon the liberty we have taken to publish this letter. We do it to show to others what some of God's children, poor in this world, but rich in faith, are willing to sacrifice for the truth. The reward will soon come. [ED. TIMES.

From Charlotte S. L, Sickendick, Iberia, Mo.

Friends of THE TIMES, coming in the vineyard to work at a late hour, I also hope to yet be able to receive the penny. Nearly forty years of my life is spent, but knowing that the doors of mercy are yet open, I have now resolved to lay hold on eternal life, my husband with me were both instructed in the Bible while young, but never could we make the Bible harmonize until we got hold of the Advent doctrine, now we can see the way clear. Christ being the way our leader and our life giver, we hope that he will lead us safely through this world of temptation and affliction into that better world, the New Jerusalem, the city from Heaven, where temptation and sorrow shall be unknown. There are, as yet, but few of us here that believe in the Advent doctrine, and we have great opposition, this neighborhood is all astir, but knowledge is increasing and the work is going on. Br. Elliott preaches to us, and labors with great energy, but his field of labor is very large, and he cannot supply all. We have no Church established yet, but think we will have next August, when we look for more laborers to come to work with us. I think that we live in very perilous times. May God stir up the heart of every true believer to be up and doing while it is yet called to-day, and to be ready to meet the Lord at his coming; may we ever be led by him and be found watching and waiting for him is my prayer.

From Mrs. Malcina Towsley.

Dear brother Wesley! We have been called upon to lay him away in the grave; cruel death has taken the only brother. Oh, how we miss his counsel, how lonely this life is. I often think of Martha and her sister, and think how gladly they went out to meet their Lord and tell him their sorrow; and how much faith they had. Hear Martha saying: "Lord, if thou hadst been here my brother had not died; but I know that even now, whatsoever thou wilt ask of God he will give give it thee." And we can come to him by faith, and he will never forsake us. Though our brother is dead, he will live again; and if we are faithful in the service of God, as he was, we shall meet him; for though he is dead, he is not destroyed, for "Jesus saith unto her, thy brother shall rise again." He says the same to us, for we are told, "those that are in the graves shall hear his voice and come forth." Oh, blessed hope. We will not complain, though the stroke is heavy; dear sisters, we shall meet our brother soon—not weeping for his wife that sleeps in Jesus, nor grieving for his three motherless children, not sick or lame, but all glorious, all joy, clothed with immortality, crowned with eternal life. There will be no more sorrow nor crying, neither will there be any more death, for God will wipe all tears from our eyes. We will refrain our voice from weeping, for he that is to come will come quickly. Then we would live faithfully looking for that blessed hope, and the appearing of our Lord Jesus, that we may with our brother and sister and all the redeemed, hear the welcome applause, "well done good and faithful servant, enter into the the joy of our Lord."

From Eld. W. B. Covey, Spavinaw, Benton Co., Ark.

I write these lines to inform you and the brethren and sisters of like precious faith, of our condition at this time, also to give them some of my views in reference to the speedy coming of our Redeemer. The most of our little church here came from the old Disciple church. I was baptized into that church in 1841, and served in the tabernacle until 1871, since which time I have borne the name of Christian Adventist, looking for the coming of a personal Jesus. The reason for my quitting the old church was because they would not put any confidence in the prophecies concerning the soon coming of Christ. A man that claims to be a Christian and will not hear all that God has said through his prophets and apostles is not worthy the name Christian. This is my apology for the name, Christian Adventist. Br. S. S. Brewer's comments on the twentieth of Revelation, is the best I have seen on the one thousand years reign. All the blunders on this subject take their start from the fourth verse, which reads thus: "I saw thrones (troms) and they sat upon them, and judgment was given unto them." The personal crowning there has no reference to saints at all, but those that sat on the thrones were those that sat in Papal courts of inquisition, judged and condemned those that they denominated heretics to be slaughtered at their altars erected for that purpose; and "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." This is a parallel case with Rev. 6.9. I understand that the word soul in these cases is equivalent to the word person or persons. Though the saints were slaughtered by thousands, yet Christianity never became extinct. The throne was occupied at that time by the Papal power, which had subdued the dragon, or devil power, this "dragon," "devil," Paganism are all one and the same power. We do not look upon the Papal power as being any better, because this Papal power spake as the dragon and also received its seat and great authority from the dragon or Pagan Rome. John gave the Papal power no better name than Pagan Rome, for he called it the bottomless pit. It was so called in consequence of its mixture of elements, any other view of this case would convey an idea that a literal devil was cast into a literal bottomless pit. We claim this to teach a condition and not a place. As early as A.D 538, the Pagan power was merged into the Papal power, or cast into this pit. More anon.

From W. W. Cate, Hudson, Bates Co., Mo.

Believing that some of your readers would like to hear from this isolated field of labor, I would state that against much opposition the truth is still gaining ground. I preach every Sunday and Saturday evenings, usually, generally to full houses, and there appears to be an increasing interest to hear. The church near Nevada City is in a prosperous condition, there being additions at nearly every meeting. Our meeting there is on the second Sunday in each month.

The church near Hudson is holding on to the blessed hope. At Taborville, and also at Johnstown, there is a good interest. A few weeks ago a minister of the Disciple Church, F. Johnson, challenged me for a discussion at Taborville, and a committee was appointed who reported three questions: On the "Setting up of the Kingdom;" on the "State of the Dead," and on "Eternal Misery." We were to have six speeches on a side on each question. But, after making three speeches, he refused to go on with the debate; asked my forgiveness, and said he would not stand up again before that audience or any other, to address them, so long as he lived. I then asked Eld. Landen, another minister of the same order present, if he would take Br. Johnson's place and go on with the debate. He consented, but after making three speeches terminated on the discussion the "kingdom" question; they both refused to discuss the other two questions according to our written agreement, therefore the debate closed with a glorious triumph for the truth. The next morning Br. Johnson asked me if I would discuss those propositions with Br. Burge. I replied, yes; with Br. Burge, or any other man, and there the matter rests—the other man has not appeared.

A similar state of things exists at Johnstown, where Eld. P. Coleman sent me a challenge for a discussion last fall. We met and arranged the programme, but, before the time came, his brethren forced him to back out. But as many were anxious to hear the debate, I told the people, publicly, that I would debate the question at issue with any respectable minister they might get, but none has come. So I am called upon, not from choice, but from necessity, to contend earnestly for the faith once delivered to the saints, but our warfare will soon be over. For, although we are called to go out with sadness—sometimes almost single-handed—to contend with the giants of the land, yet the sword of the Spirit is a trusty weapon, and by it we expect a victory, and a glorious reward when the Master comes. May he come soon, is my prayer. Pray that we may have more help here.

From Nellie F. Morrow, Jeffersonville, Ind.

I have long been desirous of writing a letter expressive of my high appreciation of your valuable paper, THE TIMES, but from various hindrances, and a feeling of inability to interest others I have delayed until the present time.

Our Church here which numbers over a hundred members has just been made to rejoice by the appearance in our midst of Br. and Sr. Tibbets, of Volga, and Br. Cass, of Holton.

Thursday, the 3d of this month, was the time appointed for our annual conference, but in consequence of the extreme warm weather and the anticipated approach of that fell destroyer cholera, many that would otherwis have been here were deterred from coming The time, as it proved, was a very inconvenient one for farmers, as most of them were just in the midst of harvest. However, we had a very refreshing season.

Br. Cass addressed us on Thursday and Friday evenings, also twice on Sunday, presenting the glorious truths of God's coming kingdom in a clear, tangible light. While many here are convinced of the truth of what w teach, they are too much afraid of their popularity to publicly acknowledge it.

On Sunday morning Sr. Tibbets paid he annual visit to our State Prison. There sh was cordially received by the excellent warden, Col. L. S. Shuler, and the chaplain i charge, Rev. John W. Sullivan. After attending a very interesting prayer meeting hel by the convicts, in which many witnessed fo Jesus, our good sister, in a kind, sympathizing and convincing manner, addressed a larg number upon the speedy advent of our absen Lord, showing by incontrovertible argumen that eternal life was obtained only throug Christ, and that all cherished ideas of goin to heaven at death were fallacious and n found in God's precious Word. That Go only possessed immortality, and we could obtain it only by a patient continuance in wel doing. That Christ's second advent was t effect that great purpose. To raise the sleeping dead and bestow immortality upon all wh had laid hold upon it by an obedience to th acquirements of God's Holy Gospel, and faithful continuance therein. While such position was entirely new to many, it seeme to be received with great interest, and I fe confident that the truth so potent, will n be left (even upon those benighted soul without effect. My father, Dr. N. Field, ha long ministered to the little band of Adven believers here, endeavoring by earnest effor to have a people ready for the appearing an kingdom of our blessed Master. We have a time been visited by sore trials, but, thanks t His holy name, we have always triumphe over every difficulty, and to Him that ha loved us and given himself for us we rende all the praise.

In conclusion, my dear brothers and sister let us hold fast the profession of our fait without fear or wavering, confidently relyin on our blessed Lord for strength, knowin "that the sorrows of the present time are n worthy to be compared with the glory tha shall be revealed."

From M. E. Orr, Reading, Mich., July 9, 187

Permit me to say to the scattered floc that in the good providence of God, I wa permitted to spend last Saturday and Sunda at our State camp meeting, and I trust, bot with interest and profit. The frequent rain during the week had kept many from attending, but Saturday morn the sun rose brigh and clear, and all Nature seemed to smile i thankfulness for the refreshing showers. A 8 P. M., in company with other friends, w stepped on board the train at R——, and i less than an hour we arrived at Cam Jonesville, where we were cordially greete by the friends of like precious faith. Th meetings were excellent, and I have seldo enjoyed, or appreciated, the truths of th gospel more than while listening to th preached word.

Br. Crandall spoke in the morning, wit earnestness and power, from Isa. 3:10, portraying the future joy and blessedness of th righteous, and the final doom of the wicke and the ungodly. It was a solemn time, an n earnest prayer went up to God that we ight be numbered with the righteous.

At 2 P. M. Br. Fox gave us a very pointed iscourse on the subject of baptism, showing nclusively that immersion is the "one aptism."

At 7 P. M. we met again for prayer and nference, after which Sr. T ssed a rge and attentive audience, fr Matt. 6:33. he subject of the kingdom was duly con- dered; also, an earnest appeal to the uncon- rted to seek first the kingdom of God id his righteousness, etc., etc. Thank God, e promise is being verified, "In the last ys I will pour out of my Spirit, and your ns and daughters shall prophesy." Sabbath orn as usual, met for love feast, which was feast of love indeed. Some forty testimonies ere given, and as many more witnessed for sus by rising to their feet. Truly, it was od to be there. Soon the tent was filled to erflowing, and still they kept coming, until was estimated there were between 2,000 d 3,000 people on the ground. As I gazed on the multitude as they came from dif- rent directions, the words of the Saviour me forcibly to my mind, "And they shall me from the east and the west, and shall down with Abraham, and Isaac, and Jacob, the kingdom of heaven."

At half past one P. M., Br. Hicks addressed at vast multitude from Rev. 22:17. It was ouching and earnest appeal to every one, come to the fountain of life. God grant at none present may refuse the gracious er.

Br. Preston spoke with renewed zeal and wer, at half-past two P. M., from 2 Pet. 9, showing the value of prophesy, and ex rting his hearers "to take heed thereto, unto a light that shineth in a dark place." eaching in the evening by Br. Snook, from hn 6:53, after which we gathered around table to celebrate the Lord's Supper, and ile we remembered with sadness the suf- ings and death of the Son of God, yet our arts were made to rejoice in the hope of promise, "If I go away, I will come ain and receive you unto myself, that where m ye may be also." This was the closing vice of our camp meeting, and to one, at st, will long be remembered.

Monday morning came with its sad partings, f the oft repeated "good bye, and God ss you," was uttered by many loving arts, and then the camp family separated go their several ways, and, we trust, ered and strengthened, and better fitted the duties and obligations of life.

om J. C. Smith, Jacksonville, Kansas.

Dear brethren and sisters, scattered abroad, ace be with yor from God our Father and Lord Jesus Christ. The work to be done Kansas is great, and the Lord alone is suffi- nt for these things. Yet we can be workers ether with Him.

June 17th I started alone, (and yet not alone, the Lord was with me) for Southern Kan- , came the distance of fifteen miles to S. Smith's, of Ottumwa, who is a faithful ing brother in the cause he has espoused. wife is one of the salt of the earth and nds ready to administer to the wants of all d's children that may call. They love the th and desire help. The door is open here the precious seed, and no doubt the tent l be pitched at this place ere long. From place I came to Burlington, and had a d season scattering the seed. Here a ther pledged $10 for the tent movement. m there I came east to a Br. Beman's, near mbolt. Here I found a hearty welcome, doors open for meetings. We sent out ice and had a meeting in the school-house; Lord helped in speaking from Matt. 6: and a new interest was stirred among se that were present. They wanted me to ain with them over Lord's Day. On the t I came to Erie, found a large company of ievers who hold the "age to come" views, there I tarried over Lord's Day. Br. re, their pastor, and evangelist, spoke to m. He is a firm man, and is doing good rk; four were baptised, and a young man nifested a desire to obey the Lord. This ple desire Advent preaching, and are get- it from Br. Fore. On the 24th I came to place, found a faithful friend, and Br. w and Sr. Nichols, they formerly belonged he Methodists, but as they were honest in ing light they embraced it, and are now ng in the Lord, giving glory to His name. y are being attacked by the Methodists, God is able to make them stand, and raise a standard in their midst. Next Sunday, Lord willing, we speak at two different ces here, and then on Wednesday next a t meeting commences, holding as long as ught best. Br. Bliss is expected, and we t others will be sent out. Everywhere have been the door still is open for help- , and many are inquiring for light. What need is *tracts, papers, books, etc.,* that tract the kingdom and its kindred truths. And hope all that have the work at heart will d a helping hand. On the 25th I went to , found the children well, and the breth- hard at work in the harvest field. It is a ing time now with the harvesters, one man I stopped with yesterday had some twenty hands at work for him. The wheat crop is good, and has ripened up very fast. We had a meeting in the evening, a goodly number came out, notwithstanding they were tired. On the 26th went to Columbus, saw Br. Sanford, concluded to move the tent northward, so shall pitch it at Jacksonville first. Others desiring it I trust will write me at Arvonia, Osage Co. At Bero I gathered up some over two hundred copies of THE TIMES and *Crisis,* with a few numbers of the *Bible Banner* and *Christian* that Srs. Dunbar and Hunter had saved to lend among the people. O, that all would do this, and then after lending them at home send them to some laborer in the gospel field, to scatter where the people do not take them. I find many very anxious to read, and had I a thousand dollars would send it at once to the Mission Board for the express purpose of printing tracts, and sending out helpers into new fields. What say you, dear children in the Lord, shall we see our cause suffer when it is so precious and great? Think of the sufferings of Christ, and the glory to follow; think of the Kingdom of God, and its duration; think of everything that is provided, and then say, shall we not put our shoulder to the wheel, and help the work along. Kansas is a broad field, and we have but a very few laborers, but a great harvest can be gathered if all will do what they can; doors are open on every hand. *Now* is the time to sow the seed. *Now* is the time to water it, and God will give the increase. Come one, come all, let us awake to this blessed work; soon this blessed message will be sounded, and then comes the reaping time; and then cometh the reward; then shall we have done what we could?

We need tracts and books to scatter; who will send, in the Lord, to J. C. Smith, Arvonia, Osage Co., Kansas? Come, brethren and sisters, let us scatter the seed broadcast beside *all waters* this year, 1873. Please give us an encouraging word, and let us hear from all in Kansas, and others elsewhere, that are interested in this work. O, may all awake and gird themselves for the warfare, and then when Jesus comes, and the struggle is over, all will be well.

Selected.

Taking Cold.

"Why do we take cold so easily?"

The immediate cause of your cold is suddenly checked perspiration; the body chilled by wet feet or damp garments, or a draught of cold air. The predisposing causes were gross food, bad digestion, want of personal cleanliness, constipation and breathing foul air.

If these predisposing causes had been avoided, temporary exposure to wet and cold might have been endured with impunity. But, if the *pre*-disposing causes have been active, then the slightest exposure invites head-ache, ringing ears, watery eyes, sore throats, and cough.

The reason is obvious; the foul habits have loaded the blood with impurities, the emunctories or cleansing organs have been crowded to their utmost capacity.

The slightest check of perspiration by exposure, or by neglect of bath, or lack of clean garments, or clean air in sleeping rooms, the blood being so overloaded with impurities, induces the fever which you call a cold.

On the plains in '1865,' a company of one hundred men women and children slept on the ground, without tents, exposed to hail, rain, wind, and snow. They endured mid-day heat, and the cold nights of the mountains. They forded ice cold streams, and walked all day with wet garments, were exposed to all the usually exciting causes of colds intensified and long continued—yet from Fort Leavenworth to Salt Lake—no one had a cold.

The lesson of practical value is—give attention not so much to the exciting as to the predisposing causes of colds.—Instead of extra wraps, dress the whole body evenly, and not too warmly; bathe daily, use plain food, never clog the stomach between meals, sun and air each day every garment and the bed clothes worn or used at night.

Omit all hot drinks, live much in the open air, drop the windows from the top, and open them at the bottom; do not let the curtain cover these openings. Fresh air is a friend; sunshine is a friend; cultivate their acquaintance, use good sense, and you are safe from colds, catarrhs and influenzas.—*Science of Health.*

Our Young Folks.

Saturday Night.

The supper is over, the hearth is swept,
And in the wood-fire's glow,
The children cluster to hear a tale
Of that time so long ago—

When grandmamma's hair was golden brown
And the warm blood came and went,
O'er the face that could scarce have been sweeter then,
Than now in its rich content.

The face is wrinkled and care worn now,
And the golden hair is gray;
But the light that shone in the young girl's eyes
Has never gone astray.

And her needles catch the fire's light,
As in and out they go,
With the clicking music that grandma loves,
Shaping the stocking toe.

And the waking children love it, too,
For they know the stocking song
Brings many a tale to grandma's mind,
Which they shall hear ere long.

But it brings no story of olden time,
To grandmamma's heart to-night—
Only a ditty, quaint and short,
Is sung by the needles bright.

"Life is a stocking," grandma says,
And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

With merry hearts we begin to knit,
And the ribbing is almost play,
Some are gay colored, and some are white,
And some are ashen gray.

But most are made of many a hue,
With many a stitch set wrong,
And many a row to be sadly ripped
Ere the whole thing is fair and strong.

"There are long plain spaces without a break
That in youth are hard to bear;
And many a weary tear is dropped
As we fashion the heel with care.

But the saddest, happiest time is that
We court and yet we shun;
When our Heavenly Father breaks the thread,
And says that our work is done."

The children come to say good night,
With tears in their bright young eyes;
While in grandma's lap with a broken thread,
The finished stocking lies.

After The Event—A Fable.

A swallow's nest fell from the eaves of a farmhouse, and the barnyard poultry and hedgebirds gathered about the ruins, and went into committee on them.

"I knew it was going to fall—I felt sure it must the last time I went on the roof," chirped a sparrow.

"Stupid thing—building its nest up there," hissed a goose.

"I could have taught her how to lay eggs without getting them smashed, if she had only come to me," quacked a duck.

"And I could have taught her how to hatch them—I have had to hatch yours Neighbor Duck," clucked a hen.

"Gobble, gobble, gobble— if people choose to be fools they must take the consequences," said a strutting turkey-cock, puffing out his feathers.

"My friends, you are very kind to take so much interest in my affairs," twittered the poor swallow; "but if you were so sure that my house was going to fall, isn't it a pity that you didn't tell me so a little sooner?"—*Good Things.*

A Child's Sacrifice.

"My little children, let us not love in word, neither in tongue; but in deed and truth."

A child had a beautiful canary, which sung to him from early morning. The mother of the child was ill—so ill that the song of the little bird, which to the boy was so delicious, disturbed and distressed her so that she could scarcely bear to hear it.

He put it in a room far away, but the bird's notes reached the sick bed, and caused pain to her long, feverish days.

One morning, as the child stood holding his mother's hand, he saw that when his pet sung, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now.

"It is no music to me", she said, as he asked her if the notes were not pretty. He looked at her in wonder.

"And do you really dislike the sound?"

"Indeed I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was telling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and taking the cage in his hand he left the house.

When he returned he told his mother that the bird would disturb her no more, for he had given it to his little cousin.

"But you loved it so," she said, "how could you part with the canary?"

"I loved the canary, mother," he replied, but I loved you more. I could not really love any thing that gave you pain. It would not be true love if I did.—*The Quiver.*

The Dog Almost with a Conscience.

I must relate a few stories of Mumbo, the handsome bull-terrier.

He knows it is quite against the rule to go beyond the garden premises, but one day my daughter met him in the village. He immediately scudded home at full speed by the back way, and then came out at a quiet demure pace to meet my daughter as she walked up to the front door, wagging his tail and greeting her as if he had not seen her for some time in the hope that she would forget their recent meeting.

But the most remarkable of the dog's proceedings happened one Sunday evening. All the family had gone to church, leaving him alone in the house. On my return he greeted me less joyfully than usual, and then disappeared. Soon afterwards, the servant called me to look at Mumbo, and I found him in a remote part of the scullery, standing quite still, with his head in a corner and his tail down. I pronounced at once that he had been doing something amiss, and ere long the housemaid discovered that while sole guardian of the house, he had been lying on three beds in succession, making snug places for himself, by dragging and snatching about the bolsters and pillows.

The large, strong animal was dragged tremblingly upstairs and there received a slight flogging, after which he rushed downstairs and again placed himself in in the corner, only looking now and then over his shoulder to see if he was noticed.

The servants at last pitied the poor repentant animal, and called him to the fire as if it was a cold night, but he would not move till his bed-time. The next morning Mumbo was in excellent spirits, evidently feeling that he had fully punished himself for his misdeeds.—*Sel.*

How a Joke Struck a Little Boy.

"Mother," said Ashton, "I am *very* glad you did not laugh when Mr. Vose told the story of his joke at dinner to-day."

"What was it?" asked Lottie, who did not happen to be present. She had gone to Auntie Day's on an errand.

"Why, he said," answered Ashton, "how he was driving one very cold day with one hand, while his other arm was wrapped up in his buffalo, and seeing a log in the street, he asked an old man to move it, because he had only one arm.

"Lost it in the war?" asked the old man. "Oh, yes, answered Mr. Vose, "that is the way folks lose their arms." And the old man moved the log out of the way, and came and patted his shoulder, saying, "We can't do too much for our brave boys in blue." Mr. Vose drove on as fast as he could, lest he should get found out.

"And it was a lie," said Lottie.

"Yes," said Ashton "it was a lie. But Mr. Vose thought it was funny, and the folks would laugh. Father smiled, but mother didn't. *I* wanted to say, 'The most I see is the *lie.*'"

"True," said Lottie, "it was real deceiving.

"Be the matter what it may,
Always speak the truth;
Whether work or whether play,
Always speak the truth.
Never then from this depart,
Grave it deeply on your heart,
Written 'tis in Virtue's chart—
Always speak the truth."

THERE came recently to the New York post-office a letter directed simply to "God." When opened it was found to be evidently from a little girl, and ran thus: "Dear God, we are very poor. My brother needs a new coat very much. Won't you please send him one, and then I shall worry no more about it." The letter was put into the hands of certain good ladies. They sent to the town in Massachusetts whence the letter came, and found the case genuine.

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (*German.*)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (*German.*)

THE KINGDOM OF CHRIST ON Earth. (German.)

IS MAN IMMORTAL? (*German.*)

☞ The above seven German tracts are published by L. Reimer, 1006 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

*AN ADDRESS TO M. E. CON*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College. 1873, 119 Pages. For sale at this Office. Price 25 cents.

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 12 cents.

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an earnest prayer went up to God that we might be numbered with the righteous.

At 2 P. M. Br. Fox gave us a very pointed discourse on the subject of baptism, showing conclusively that immersion is the "one baptism."

At 7 P. M. we met again for prayer and conference, after which Sr. Tuttle addressed a large and attentive audience, from Matt. 6:33. The subject of the kingdom was duly considered; also, an earnest appeal to the unconverted to seek first the kingdom of God and his righteousness, etc., etc. Thank God, the promise is being verified, "In the last days I will pour out of my Spirit, and your sons and daughters shall prophesy." Sabbath morn as usual, met for love feast, which was a feast of love indeed. Some forty testimonies were given, and as many more witnessed for Jesus by rising to their feet. Truly, it was *good* to be there. Soon the tent was filled to overflowing, and still they kept coming, until it was estimated there were between 2,000 and 3,000 people on the ground. As I gazed upon the multitude as they came from different directions, the words of the Saviour came forcibly to my mind, "And they shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

At half past one P. M., Br. Hicks addressed that vast multitude from Rev. 22:17. It was a touching and earnest appeal to every one, to come to the fountain of life. God grant that none present may refuse the gracious offer.

Br. Preston spoke with renewed zeal and power, at half-past two P. M., from 2 Pet. 1:19, showing the value of prophecy, and exhorting his hearers "to take heed thereto, as unto a light that shineth in a dark place." Preaching in the evening by Br. Snook, from John 6:53, after which we gathered around the table to celebrate the Lord's Supper, and while we remembered with sadness the sufferings and death of the Son of God, yet our hearts were made to rejoice in the hope of the promise, "If I go away, I will come again and receive you unto myself, that where I am ye may be also." This was the closing service of our camp meeting, and to one, at least, will long be remembered.

Monday morning came with its sad partings, and the oft repeated "good bye, and God bless you," was uttered by many loving hearts, and then the camp family separated to go their several ways, and, we trust, cheered and strengthened, and better fitted for the duties and obligations of life.

From J. C. Smith, Jacksonville, Kansas.

Dear brethren and sisters, scattered abroad, Grace be with you from God our Father and the Lord Jesus Christ. The work to be done in Kansas is great, and the Lord alone is sufficient for these things. Yet we can be workers together with Him.

June 17th I started alone, (and yet not alone, for the Lord was with me) for Southern Kansas, came the distance of fifteen miles to S. M. Smith's, of Ottumwa, who is a faithful young brother in the cause he has espoused. His wife is one of the salt of the earth and stands ready to administer to the wants of all God's children that may call. They love the truth and desire help. The door is open here for the precious seed, and no doubt the tent will be pitched at this place ere long. From his place I came to Burlington, and had a good season scattering the seed. Here a brother pledged $10 for the tent movement. From there I came east to a Br. Beman's, near Humbolt. Here I found a hearty welcome, and doors open for meetings. We sent out notice and had a meeting in the school-house; the Lord helped in speaking from Matt. 6:10, and a new interest was stirred among those that were present. They wanted me to remain with them over Lord's Day. On the 21st I came to Erie, found a large company of believers who hold the "age to come" views, and there I tarried over Lord's Day. Br. Fore, their pastor, and evangelist, spoke to them. He is a firm man, and is doing good work; four were baptised, and a young man manifested a desire to obey the Lord. This people desire Advent preaching, and are getting it from Br. Fore. On the 24th I came to this place, found a faithful friend, and Br. Bow and Sr. Nichols, they formerly belonged to the Methodists, but as they were honest in seeing light they embraced it, and are now strong in the Lord, giving glory to His name. They are being attacked by the Methodists, yet God is able to make them stand, and raise up a standard in their midst. Next Sunday, the Lord willing, we speak at two different places here, and then on Wednesday next a tent meeting commences, holding as long as thought best. Br. Bliss is expected, and we trust others will be sent out. Everywhere we have been the door still is open for helpers, and many are inquiring for light. What we need is *tracts, papers, books, etc.*, that tract on the kingdom and its kindred truths. And I do hope all that have the work at heart will lend a helping hand. On the 25th I went to Peru, found the children well, and the brethren hard at work in the harvest field. It is a driving time now with the harvesters, one man I stopped with yesterday had some twenty hands at work for him. The wheat crop is good, and has ripened up very fast. We had a meeting in the evening, a goodly number came out, notwithstanding they were tired. On the 26th went to Columbus, saw Br. Sanford, concluded to move the tent northward, so shall pitch it at Jacksonville first. Others desiring it I trust will write me at Arvonia, Osage Co. At Bero I gathered up some over two hundred copies of THE TIMES and *Crisis*, with a few numbers of the *Bible Banner* and *Christian* that Srs. Dunbar and Hunter had saved to lend among the people. O, that all would do this, and then after lending them at home send them to some laborer in the gospel field, to scatter where the people do not take them. I find many very anxious to read, and had I a thousand dollars would send it at once to the Mission Board for the express purpose of printing tracts, and sending out helpers into new fields. What say you, dear children in the Lord, shall we see our cause suffer when it is so precious and great? Think of the sufferings of Christ, and the glory to follow; think of the Kingdom of God, and its duration; think of everything that is provided, and then say, shall we not put our shoulder to the wheel, and help the work along. Kansas is a broad field, and we have but a very few laborers, but a great harvest can be gathered if all will do what they can; doors are open on every hand. *Now* is the time to sow the seed. *Now* is the time to water it, and God will give the increase. Come one, come all, let us awake to this blessed work; soon this blessed message will be sounded, and then comes the reaping time; and then cometh the reward; then shall we have done what we could?

We need tracts and books to scatter; who will send, in the Lord, to J. C. Smith, Arvonia, Osage Co., Kansas? Come, brethren and sisters, let us scatter the seed broadcast beside *all waters* this year, 1878. Please give us an encouraging word, and let us hear from all in Kansas, and others elsewhere, that are interested in this work. O, may all awake and gird themselves for the warfare, and then when Jesus comes, and the struggle is over, all will be well.

Selected.

Taking Cold.

"Why do we take cold so easily?"

The immediate cause of your cold is suddenly checked perspiration; the body chilled by wet feet or damp garments, or a draught of cold air. The predisposing causes were gross food, bad digestion, want of personal cleanliness, constipation and breathing foul air.

If these predisposing causes had been avoided, temporary exposure to wet and cold might have been endured with impunity. But, if the *pre*-disposing causes have been active, then the slightest exposure invites head-ache, ringing ears, watery eyes, sore throats, and cough.

The reason is obvious; the foul habits have loaded the blood with impurities, the emunctories or cleansing organs have been crowded to their utmost capacity.

The slightest check of perspiration by exposure, or by neglect of bath, or lack of clean garments, or clean air in sleeping rooms, the blood being so overloaded with impurities, induces the fever which you call a cold.

On the plains in '1865,' a company of one hundred men women and children slept on the ground, without tents, exposed to hail, rain, wind, and snow. They endured mid-day heat, and the cold nights of the mountains. They forded ice cold streams, and walked all day with wet garments, were exposed to all the usually exciting causes of colds intensified and long continued—yet from Fort Leavenworth to Salt Lake—no one had a cold.

The lesson of practical value is—give attention not so much to the exciting as to the predisposing causes of colds.—Instead of extra wraps, dress the whole body evenly, and not too warmly; bathe daily, use plain food, never clog the stomach between meals, sun and air each day every garment and the bed clothes worn or used at night.

Omit all hot drinks, live much in the open air, drop the windows from the top, and open them at the bottom; do not let the curtain cover these openings. Fresh air is a friend; sunshine is a friend; cultivate their acquaintance, use good sense, and you are safe from colds, catarrhs and influenzas.—*Science of Health.*

Our Young Folks.

Saturday Night.

The supper is over, the hearth is swept,
  And in the wood fire's glow,
The children cluster to hear a tale
  Of that time so long ago—

When grandmamma's hair was golden brown
  And the warm blood came and went,
O'er the face that could scarce have been sweeter then,
  Than now in its rich content.

The face is wrinkled and care worn now,
  And the golden hair is gray;
But the light that shone in the young girl's eyes
  Has never gone astray.

And her needles catch the fire's light,
  As in and out they go,
With the clicking music that grandma loves,
  Shaping the stocking toe.

And the waking children love it, too,
  For they know the stocking song
Brings many a tale to grandma's mind,
  Which they shall hear ere long.

But it brings no story of olden time,
  To grandmamma's heart to-night—
Only a ditty, quaint and short,
  Is sung by the needles bright.

"Life is a stocking," grandma says,
  And yours is just begun;
But I am knitting the toe of mine,
  And my work is almost done.

With merry hearts we begin to knit,
  And the ribbing is almost play,
Some are gay colored, and some are white,
  And some are ashen gray.

But most are made of many a hue,
  With many a stitch set wrong,
And many a row to be sadly ripped
  Ere the whole thing is fair and strong.

"There are long plain spaces without a break
  That in youth are hard to bear;
And many a weary tear is dropped
  As we fashion the heel with care.

But the saddest, happiest time is that
  We court and yet we shun;
When our Heavenly Father breaks the thread,
  And says that our work is done."

The children come to say good night,
  With tears in their bright young eyes;
While in grandma's lap with a broken thread,
  The finished stocking lies.

After The Event—A Fable.

A swallow's nest fell from the eaves of a farmhouse, and the barnyard poultry and hedgebirds gathered about the ruins, and went into committee on them.

"I knew it was going to fall—I felt sure it must the last time I went on the roof," chirped a sparrow.

"Stupid thing—building its nest up there," hissed a goose.

"I could have taught her how to lay eggs without getting them smashed, if she had only come to me," quacked a duck.

"And I could have taught her how to hatch them—I have had to hatch yours Neighbor Duck," clucked a hen.

"Gobble, gobble, gobble— if people choose to be fools they must take the consequences," said a strutting turkey-cock, puffing out his feathers.

"My friends, you are very kind to take so much interest in my affairs," twittered the poor swallow; "but if you were so sure that my house was going to fall, isn't it a pity that you didn't tell me so a little sooner?"—*Good Things.*

A Child's Sacrifice.

"My little children, let us not love in word, neither in tongue; but in deed and truth."

A child had a beautiful canary, which sung to him from early morning. The mother of the child was ill—so ill that the song of the little bird, which to the boy was so delicious, disturbed and distressed her so that she could scarcely bear to hear it.

He put it in a room far away, but the bird's notes reached the sick bed, and caused pain to her long, feverish days.

One morning, as the child stood holding his mother's hand, he saw that when his pet sung, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now.

"It is no music to me", she said, as he asked her if the notes were not pretty. He looked at her in wonder.

"And do you really dislike the sound?"

"Indeed I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was telling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and taking the cage in his hand he left the house.

When he returned he told his mother that the bird would disturb her no more, for he had given it to his little cousin.

"But you loved it so," she said, "how could you part with the canary?"

"I loved the canary, mother," he replied, but I loved you more. I could not really love any thing that gave you pain. It would not be true love if I did.—*The Quiver.*

The Dog Almost with a Conscience.

I must relate a few stories of Mumbo, the handsome bull-terrier.

He knows it is quite against the rule to go beyond the garden premises, but one day my daughter met him in the village. He immediately scudded home at full speed by the back way, and then came out at a quiet demure pace to meet my daughter as she walked up to the front door, wagging his tail and greeting her as if he had not seen her for some time in the hope that she would forget their recent meeting.

But the most remarkable of the dog's proceedings happened one Sunday evening. All the family had gone to church, leaving him alone in the house. On my return he greeted me less joyfully than usual, and then disappeared. Soon afterwards, the servant called me to look at Mumbo, and I found him in a remote part of the scullery, standing quite still, with his head in a corner and his tail down. I pronounced at once that he had been doing something amiss, and ere long the housemaid discovered that while sole guardian of the house, he had been lying on three beds in succession, making snug places for himself, by dragging and snatching about the bolsters and pillows.

The large, strong animal was dragged tremblingly upstairs and there received a slight flogging, after which he rushed downstairs and again placed himself in in the corner, only looking now and then over his shoulder to see if he was noticed.

The servants at last pitied the poor repentant animal, and called him to the fire as if it was a cold night, but he would not move till his bed-time. The next morning Mumbo was in excellent spirits, evidently feeling that he had fully punished himself for his misdeeds.—*Sel.*

How a Joke Struck a Little Boy.

"Mother," said Ashton, "I am *very* glad you did not laugh when Mr. Vose told the story of his joke at dinner today."

"What was it?" asked Lottie, who did not happen to be present. She had gone to Auntie Day's on an errand.

"Why, he said," answered Ashton, "how he was driving one very cold day with one hand, while his other arm was wrapped up in his buffalo, and seeing a log in the street, he asked an old man to move it, because he had only one arm.

"Lost it in the war?" asked the old man. "Oh, yes, answered Mr. Vose, "that is the way folks lose their arms." And the old man moved the log out of the way, and came and patted his shoulder, saying, "We can't do too much for our brave boys in blue." Mr. Vose drove on as fast as he could, lest he should get found out.

"And it was a lie," said Lottie.

"Yes," said Ashton "it was a lie. But Mr. Vose thought it was funny, and the folks would laugh. Father smiled, but mother didn't. *I* wanted to say, 'The most I see is the *lie*.'"

"True," said Lottie, "it was real deceiving.

"Be the matter what it may,
  Always speak the truth;
Whether work or whether play,
  Always speak the truth.
Never then from this depart,
  Grave it deeply on your heart,
Written 'tis in Virtue's chart—
  Always speak the truth."

THERE came recently to the New York post-office a letter directed simply to "God." When opened it was found to be evidently from a little girl, and ran thus: "Dear God, we are very poor. My brother needs a new coat very much. Won't you please send him one, and then I shall worry no more about it." The letter was put into the hands of certain good ladies. They sent to the town in Massachusetts whence the letter came, and found the case genuine.

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ. (German.)

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SOUL OF MAN. (*German.*)

THE KINGDOM OF CHRIST ON Earth. (German.)

IS MAN IMMORTAL? (*German.*)

☞ The above seven German tracts are published by L. Reimer, 1905 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

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CHICAGO, TUESDAY, July 29, 1873.

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Business Office: 25 West Lake St., Chicago.
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TERMS: { Two Dollars a Year. One Dollar for Six Months.
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J M Allen
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A M Lemmon
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To Correspondents.

Will the person who sent us two dollars from Eau Claire, Wis. July 21, to renew subscription, please give us the name.

Job Work.

We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note-Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

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Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
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Come, brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon-coming King.

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The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.

In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Preaching in Chicago at Advent chapel on Green street, Sunday, July 27, and on the following Sunday. C. C. RAMSAY.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brs. Bracket or Rosse, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Arena, August 3, morning and evening.
Cross Plains, August 10, 11 a. m.
Wingville, 3 p. m.
Rock S. H., evening same day.
PHILO HITCHCOCK.

A two-days' meeting will be held at Burns, in the M. E. Church, commencing August 2, at two o'clock, and continuing over Lord's day. Brethren and sisters come to the first meeting, and, come to work, as never before. Some may be converted at that meeting if they see us in good earnest. I shall expect Jesus and my brethren and sisters to help. P. W. HOUGH.

Tent meeting in La Crosse will commence Aug. 6, and continue as long as needed. Pray for us.
P. W. HOUGH.

The first Q. M. of the East District will be held with the church at Lavalla, commencing Friday evening, August 22, and holding over Sunday. Come one and all, preachers and members, to work for the Lord. E. P. GRANT.

MINNESOTA.

Rangeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Dubla S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delnar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

There will be a tent meeting at Buffalo, N. Y., to commence July 27, and closing Sunday, Aug. 10; also, another at Brockport, N. Y., to commence August 14 and continue over the Sabbath, and as much longer as duty demands. The evidences for the coming of the Saviour this present year (1873), will be presented by Dr. N. H. Barbour, of Boston, Mass., and Elder A. C. Newell, of Darien, N. Y. "The Lord is at hand," and we hope our brethren in the vicinity of these meetings will make an extra effort to attend. Pray for God's blessing to rest upon them. Parties desiring this tent to come to their place will correspond with Dr. N. H. Barbour.

There will be a tent meeting at Savannah, Wayne county, N. Y., to commence July 25 and to continue seven days. The evidences for the coming of the Saviour this present year will be presented by Elds. J. F. Nickerson, of Worcester, Mass., and J. E. Wells, of Rochester, N. Y. The Lord is at hand, and we hope our brethren in the vicinity of this meeting will make an extra effort to attend. Pray for God's blessing to rest upon it. JAS. E. WELLS.

Another Tent Meeting at Seneca Falls, N. Y., to commence Sunday August 3d and to continue over the following Sabbath.
JAS. E. WELLS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Tent meeting in the Iowa Mission Tent, at Waltham, Tama county, Iowa, to begin July 26, and continue over the second Sunday. All are invited to attend; also, preachers to assist in the work of saving men. PETER S. W. DETO.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Advent Christian Conference, for the State of Indiana, will be held at Colfax, Clinton county, commencing on the 28th day of August, and will continue at least one week. Colfax is at the crossing of the Logansport & Terre Haute, and Lafayette & Indianapolis Railroads. It is forty miles northwest of Indianapolis, and can be reached by railroads from all parts of the State. I earnestly request a large attendance of preachers and delegates from the churches. Every church should be represented by a delegation or by letter. Let us make our State organization a success; and, to do this, no one—whose duty it is to attend—should allow any ordinary difficulty to hinder him from doing so. Then let them make arrangements in time. N. FIELD, Prest.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

S. IOWA AND N. MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.
W. W. CATE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

Advertisements.

National Agriculturist & Bee Journal.

In its new form—16 large quarto pages—adorned with beautiful engravings, is now offered to subscribers with the choice of four beautiful chromos, for $1.50; or with a picture Lithograph or Book, for $1.25 or for only $1.10 without any Premium. Only $1 10 in clubs of ten without any premium. One copy free, one year to the agent sending a club of ten, besides the regular cash commission or premiums; or one copy free as a premium for three subscribers. Send for a sample copy (sent free) and see our list of valuable Premiums and cheap outfit of Chromos, Lithographs, &c., offered very low to those who will act as agents. Write now before you forget it, to
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Advent Christian Times.

CHICAGO, TUESDAY, July 29, 1873.

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Business Office: 25 West Lake St., Chicago.
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TERMS: { Two Dollars a Year. One Dollar for Six Months.

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Vice President—L. C. COLLINS.
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To give your name and address full and complete every time you write.

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☞ Address articles intended for publication in THE TIMES to Wm. Sheldon, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestion.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

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☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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C. C. MARSTON, Pastor.

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Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R. R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.
In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
293 Walnut Street.

Preaching in Chicago at Advent chapel on Green street, Sunday, July 27, and on the following Sunday. C. C. RAMSAY.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Arena, August 3, morning and evening.
Cross Plains, August 10, 11 a. m.
Wingville, 3 p. m.
Rock S. H., evening same day.
PHILO HITCHCOCK.

A two-days' meeting will be held at Burns, in the F. E. Church, commencing August 2, at two o'clock, and continuing over Lord's day. Brethren and sisters come to the first meeting, and, come to work, as never before. Some may be converted at that meeting if they see us in good earnest. I shall expect Jesus and my brethren and sisters to help. P. W. HOUGH.

Tent meeting in La Crosse will commence Aug. 8, and continue as long as needed. Pray for us.
P. W. HOUGH.

The first Q. M. of the East District will be held with the church at Lavalle, commencing Friday evening, August 22, and holding over Sunday. Come one and all, preachers and members, to work for the Lord. E. P. GRANT.

MINNESOTA.

Eagsway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 2 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Dubie S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

There will be a tent meeting at Buffalo, N. Y., to commence July 27, and closing Sunday, Aug. 10; also, another at Brockport, N. Y., to commence August 14 and continue over the Sabbath, and as much longer as duty demands. The evidences for the coming of the Saviour this present year (1873), will be presented by Dr. N. H. Barbour, of Boston, Mass., and Elder A. C. Newell, of Darien, N. Y. "The Lord is at hand," and we hope our brethren in the vicinity of these meetings will make an extra effort to attend. Pray for God's blessing to rest upon them. Parties desiring this tent to come to their place will correspond with Dr. N. H. Barbour.

There will be a tent meeting at Savannah, Wayne county, N. Y., to commence July 25 and to continue seven days. The evidences for the coming of the Saviour this present year will be presented by Elds. J. F. Nickerson, of Worcester, Mass., and J. E. Wells, of Rochester, N. Y. The Lord is at hand, and we hope our brethren in the vicinity of this meeting will make an extra effort to attend. Pray for God's blessing to rest upon it. JAS. E. WELLS.

Another Tent Meeting at Seneca Falls, N. Y., to commence Sunday August 3d and to continue over the following Sabbath.
JAS. E. WELLS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MAREY, Pastor.

Tent meeting in the Iowa Mission Tent, at Waltham, Tama county, Iowa, to begin July 26, and continue over the second Sunday. All are invited to attend; also, preachers to assist in the work of saving men. PETER S. W. DEYO.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Advent Christian Conference, for the State of Indiana, will be held at Colfax, Clinton county, commencing on the 28th day of August, and will continue at least one week. Colfax is at the crossing of the Logansport & Terre Haute, and Lafayette & Indianapolis Railroads. It is forty miles northwest of Indianapolis, and can be reached by railroads from all parts of the State. I earnestly request a large attendance of preachers and delegates from the churches. Every church should be represented by a delegation or by letter. Let us make our State organization a success; and, to do this, no one—whose duty it is to attend—should allow any ordinary difficulty to hinder him from doing so. Then let them make arrangements in time. N. FIELD, Prest.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county. Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

S. IOWA AND N. MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.
W. W. CATE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y, 357, St. Joseph St.

Advertisements.

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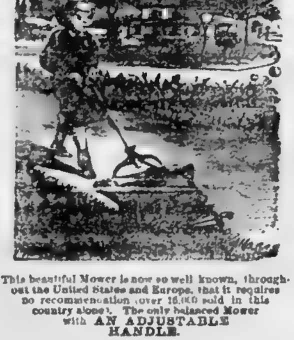

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VOL. X.—NO. 52. CHICAGO, AUGUST, 5 1873. WHOLE NO. 483.

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AURORA COLLEGE

Advent Christian Times.

Published Every Tuesday by the
Western Advent Christian Publishing Society.
85 West Lake Street, CHICAGO.

Poetry.

Nearing the Shore.

An old man sits in a worn arm-chair,
White as snow is his thin, soft hair,
Furrowed his cheek by time and care,
And back and forth it sways;
There's a far away look in his dim, dim eye,
Which tells of thoughts of the long gone-by,
For he sits once more 'neath a cloudless sky,
And in childhood merrily plays.

He rests his cheek on the head of his cane,
And happily smiling, dreams over again
Of that home, the brook, the meadow, the lane,
Dreams all with a vision clear;
Then childhood yields unto manhood's place,
And he looks once more in his bright, bright face,
And down in the starry eyes he can trace
A love remembered and dear.

Then he wakes and sighs: "It seems but a dream,
That comes to me now like a golden gleam,
Or the shimmering glow of the sun's last beam,
But 'tis pleasant to think it o'er,
That youth was so sweet, but now it is past,
Those days of love were too precious to last,
But over yonder their pleasures are cast,
And I am nearing that shore."

Communications.

Evil, Its Origin, etc.

A. A.

Webster to the contrary notwithstanding, I maintain that evil is not "the *cause* of sin and suffering." Evil is sin and suffering. Suffering is *physical* evil, evil of condition or circumstances. Sin is *moral* evil, wickedness, wrong, and pertains to a mind or character. I know no evil that may not be classed in one or other of these classes. Moral evil can only pertain to moral beings, that is, beings possessed of mind.

To say that "evil is the cause of sin," seems absurd, and false. Physical evil, suffering, is occasioned by sin, and must find its origin subsequent to the sin which occasioned it. The *cause* of suffering is in the laws of the ruler of the universe; physical evil is penal—that is, punishment; or corrective—that is chastisement. Thus the Lord "forms peace and creates evil," —the evil opposed to peace—war, etc.; and thus the Lord does "evil in a city," punishing its inhabitants; and thus we "receive evil," as well as good, "at the hand of the Lord." Who will claim that God creates *moral* evil, sin, wickedness, vice? Surely no one.

But there is a great deal of mist raised by different classes about what they term "the principle of evil." Some talk of "sin in the flesh," "inbred sin;" I suppose it is just "the principle of evil." Others think there is no Satan, but only this "principle," and some think that God could not create Satan a devil, but must create him holy, having first created this "principle of evil" to tempt him!

What is "the principle of evil"? Is it a material element, (or call it spiritual if you will,) like electricity, or oxygen? How could that present thought to mind, or exercise any mental influence or be morally evil? Well, if it is not an element, is it a rule of action—an *evil* rule of action which God made? Perhaps you say it is "an influence." What is an influence? Do you mean power exerted by an intelligent personality? If not, you require to learn that *mind* cannot be influenced by anything else than *thought* presented to it; no *force*, material, spiritual, or satanic, can move it morally. The reader must be conscious that *thoughts* are sometimes presented to his mind, against his will, when no visible cause for their occurrence exists. Can a mere "principle," of good or evil, account for this? Certainly not: it requires an intelligent personality.

A "principle," be it in the world at large, or in a person's flesh, or in the heavens ages ago, could not possess *moral* character, so as to be morally evil, unless it possessed mind and will, and then it would be a person. A principle of moral evil is an absurdity.

The fact that some angels sinned only proves that a *possibility* of sinning existed.

Who created evil—moral evil? *Who to-day creates moral evil?* THE SINNER. And this alone can constitute a sinner: not being a passive agent or instrument moved by external forces, but being the *free*, voluntary, self-determining author of what is evil. Responsible beings—angels or men—must be the *creators* of that character for which they are held responsible.

Can moral evil come to an end? Some claim that it cannot. They think that a sin, once launched, goes forever careering onward in the universe of God, and never blotted out of existence; hence, the sinner must forever suffer, and forever launch more sins. This is Materialism—the Materialism of sin. But when we know that evil is not substance, or essence, or principle, but the action of a moral agent in the wrong direction, we can understand that the action ceases with the actor, and the influence comes to an end with the being who wielded it.

When Christ destroys the works of the devil no "evil principle" of his Father's creating will be left to be "the cause of sin and suffering."

"Second Death,"—Its Power.

SAMUEL TARVER.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. (Revelation.)

May we not infer from the text that, in point of time, there will be two resurrections?

The "beheaded for the witness of Jesus," (Rev. 20:4,) constitutes the first resurrection, and occurs a "thousand years" and a "little season" before the battle of Gog and Magog. (Rev. 20:8.)

The next resurrection, it appears, will be composed of a class termed "rest of the dead," (Rev. 20:5,) and also those that are alive, (what?) yes, of those "that are alive and remain unto the coming of the Lord. (1 Thess. 4:5.) In what manner we conceive the living righteous affected by "second death," will be seen by the following. If they that are alive and remain unto the "coming," are not subject in some measure to the power of second death, in what sense are the beheaded or first resurrection "blessed" in being exempt from said power?

In considering this subject, it is first necessary to define "second death." The expression is only found in Revelation. Its original signifies *complete dissolution.* It is entirely associated with events connected with the dissolution of the present earth in anticipation of the "new"; and therefore synonchronises with 2 Pet. 3; 1 Thes. 5, and other Scriptures which announce that momentous occurrence. We therefore cannot conceive this "second death" to signify the death of, or dying of a resurrected sinner; nor a repeated or a double death of any one given individual. Its true import is certainly included in the following history and prophecy: "The world that then was being overflowed with water perished, [first destruction—first death,] but now reserved unto fire against the day of judgment," [second destruction—second death.] "The heavens being on fire shall be destroyed," "the earth also and the works therein shall be burned up." Why this general dissolution or judgment analysis will not affect or have power over the beheaded or first resurrection is simply because God's original sentence of death upon man, had already been satisfied in them. "It is appointed unto all men once to die,"—they died.

Those living at the coming of Christ not having satisfied the death sentence in the ordinary ways of demise, must, to say the least, be "changed," (perhaps by material agencies,) though it be done in "the twinkling of an eye." This statement is entirely parallel with the Scriptural fact, that flesh and blood cannot inherit the kingdom."

Furthermore, how can immortality be reached from the mortal stand-point except by regeneration or second birth? and how, can the second Adamic or spirit birth be accomplished without the complete displacement or dissolution of the first Adamic or water birth?

"There is a natural body and there is a spiritual body." "It is sown [begotten according to flesh] a natural body, it is raised [begotten according to the spirit] a spiritual body." "If [therefore] that which thou sowest is not quickened except it die," how can even the living righteous at Christ's coming be quickened except they die? "Blessed [at that time] is he that hath part in the first resurrection, on such the second death hath no power."

"Except a man be born of water and of the Spirit he cannot enter the kingdom." First, "born of water," which element is the six sevenths of the natural man: perhaps all of him under perfect analysis. Next, "born of the Spirit." Whence came he by natural or water birth, from a state of consciousness or from that of oblivion? It is sufficient to say that prior to birth, we know nothing except from tradition. By keeping up the analogy between the "visible and invisible," we may conceive how it is that in *sheol* whither the natural man goeth by appointment, there is no knowledge or device. Death reduces man to this condition of oblivion, and it is *sheol* or the grave, whence God proposes to accomplish the Spirit birth. Immortality! not by a line of natural causes, but by thy promise and thy power alone, O God.

"Unto dust shalt thou return." Will there be any exception? Among the children of men was there ever any exception? Enoch walked with God and was not. Did Enoch die? If it be appointed unto men once to die, then Enoch died. The "was not" in the narrative supposes that he died: that like even as Christ he entered the *sheol, hades,* hell, or oblivion state. But it is said Enoch did not see death: how could he see death, or how will any one whom God shall choose to "change" in the twinkling of an eye?" However instantaneous, it is nevertheless a change,—doubtless a dissolution, though accomplished as it were in the whirlwind of Elijah.

Songs.

Songs are a delight, whether heard in warblers or in the joyful tones of men. Early and savage tribes gave vent to happy emotions and deep pleasure in singing, laughter, and wild cries of delight, continually softened and refined, until we have the choice melody of present songs.

Songs are as natural as groans and tears, and, unless perverted, as sinless as godly sorrow. Their music is as deeply implanted in us as in the sons of God. Then it is most befitting for saints to sing; and from ancient times they have well used their privileges, and it has ever been a blessing to them, and through its melting and heavenly influence, to millions of hearts besides. Our hearts are filled with holy thoughts when we read the inspired strains of a David or an Isaiah, and the chord has increased as the church traveled through the wilderness and dark mountain passes, or through fair lands, with glory-beaming skies, until the world has acknowledged the power of sanctifying song, whether coming from the Prince of Singers, or from two men in a Phillippian jail. But, of all times, redeeming song should now roll with deepest sweetness and with clearest intonations of coming glory.

Lift up your heads and rejoice, and let thy rejoicings fountain forth, in loud hallelujahs, for "thy King is coming soon." Oh! ye professed saints of the mighty God, are your hearts pure? Is the Comforter walking in every avenue? Are they burning with earnest hope? Prepare to meet thy God. Prepare to join that rapturous song: Lo! this is our God, we have waited for you; we are glad, and rejoice in the salvation that thou, dear Lord, dost bring.

But the peculiar joy to us is in contemplating our future songs. Listen to the victorious song of the sleepers; the triumphal song of the transformed witnesses; the mighty one celebrating the earth work of the Lamb, and our exaltation; the song of welcome by Jehovah's choir, the coronation song, and songs of praise forevermore,

Who will sing on that beautiful shore,
The melodious songs of the blest.

GEORGE BUTTON.

Wisconsin, Green County.

Ladies' Hair Dressing.

C. C. M.

Of course it is none of my business how the ladies dress their hair and I do not purpose to meddle with that which does not belong to my legitimate sphere. But I was so impressed with the following facts that I am constrained to give them for the benefit of all "whom it may concern":

The present fashion of arranging ladies' hair with the profusion of coils, puffs, and frizzes is exceedingly detrimental to the natural growth of that "crowning glory." The head is overheated with false hair, and the weight of the *coiffure*, which comes upon one spot on the crown of the head, drags the hair out, and causes the round bald spot so frequently seen when ladies are *en deshabille*.

The large number of hairpins necessary to fasten the ornamental hair in a manner to give it a natural effect is also injurious to the scalp, breaking off the hair where they are pushed in, and getting so tangled in its meshes that, when withdrawn, each one will have a snarl attached.

In the fashionable mode of hair dressing, the natural growth is an insignificant part, sometimes more in the way than otherwise, for all the show it makes in the great pyramid that is heaped up in such luxuriance; it is, therefore, neglected and left in a most careless condition. None would ever suppose that long hairs were the growth of years, observing how, in many instances, they are tangled and ruthlessly pulled out. Unless women have a large coil of natural hair, they ignore it entirely, and strive to hide what little they possess by rolling it in a small knot on the back of their heads to be covered up by the false switches.

The state of the majority of ladies' hair at the present time is truly lamentable. The front locks are broken and burned off with hot irons. The bald spot on top is fast widening its circle; the scalpy head, which is "never seen," is left undisturbed from shampooning, and the hair, which should be silky from brushing, and free from snarls, receives no attention save the rough handling necessary to tuck it out of sight.

"Wicked Men Shall Wax Worse and Worse."

A. NEWTON.

It is but a few days since we were upon the lawn, playing with our associates in the merry morning of bright and happy childhood, when the sweet notes of the spring birds made our hearts thrill with their pleasing song, and our groves were the scenes of some of the happiest days of childhood and innocent youth. It was then, as we can distinctly recollect, that the church seemed to possess the same purity and simplicity of the child around the family-hearth or the home tree.

Once, men loved Christianity more than they did the honors of men and the applause of the idolatrous throng around them. Once, men would sacrifice for the Redeemer—time, money, and a good worldly name for any assurance of a home in the everlasting Kingdom.

Men are so wedded to the world, or a chosen creed, that we can only now and then find one who can read the Scriptures, unbiased by the taint of some religious dogma. I am glad that there is an Infinite Judge, who will administer at his tribunal to all men according as their works shall be.

Before the church became so degenerate as it is, its adherents sought to know the will of God, by a faithful study of his law; and this, we believe, to have been one source of its harmony and success. When the adherents of the Christian church began to turn to fables, or the doctrines of men, just there and then they laid the foundation of the Apostate Gentile Church which, to-day, is more corrupt than was the Jewish church at the birth of Christ, or the crucifixion of the Messiah.

* * *

Many years ago, I heard an uneducated Christian speaking in prayer meeting, where many highly cultivated persons attended. He alluded to his small capacity, but said he:

"My little gill-cup is full."

I had not thought of this for ye till a short time since I was thinking of being "filled with all the fullness of God," and this expression recurred to me, and it seemed an apt illustration of how we, according to our capacity, can be filled from the great fountain of all good.

"Of his fullness have ye all received."

"We must be empty vessels," said Dorothea Trudel, "that God may fill us with himself."—*Christian at Work.*

Webster as a Theologian.

O. D. GIBSON.

In giving the definition of words so long as Webster follows giving the simple meanings in the English language, so long he goes well, but when he allows theology to swerve, then he strikes wild,—for instance, take the word *Soul*, instead of giving us first its simple English meaning as a word, he plunges right into theology, and as he had a theory of his own, he gives it a meaning necessary to his theory, which, if applied to the word, as found in Scripture texts, would make sad havoc of the Bible. Also, if the same course were pursued with other words it would play havoc with them. Let us see, he says, "*Soul*, That intelligent, and spiritual, and immortal part of man." Now f[illegible]ngs must necessarily follow:

[illegible]hen we find this word it refers to man, and only to *one part* of [illegible], hence cannot be used with reference to any other being.

2. Wherever the word occurs it is necessarily something "spiritual and immortal." Now, if these adjectives belong to this noun, then wherever we find the word soul, these specific qualities must neccessarily be attached. To illustrate let us apply this mode of defining to some other word. Suppose we take the word *Hat*. I say it is the woolen article worn on the head. Every one can see that my qualifying term "woolen" makes the word *hat* specific, thus excluding all other fabrics, so that leather, silk, or cotton, made in the same shape, and worn on the head, yet are not hat, for hat is a "*woolen*" article. Here every one can see the injustice I have done by giving to *hat* a specific quality, which does not belong to it. So with the word *Soul*, the qualifying terms "spiritual and immortal" no business there, and nothing but theory put them there.

Now let us look awhile at the injustice it does the Scriptures. Notice first Webster's definitions of *Immortal*. "That which is not susceptible of dying." *Death*, "Cessation or extinction of life." Take Isa. 5: 20, "Let him know that he who converteth the sinner from the error of his ways shall save the spiritual and immortal part of man from death." Again, (Rev. 19: 3) "Every living and immortal part of man in the sea *died*." Again, (Ps. 78: 50.("And he spared not their spiritual and immortal part from death." Again, (Josh, 11: 11.) "And they smote all the spiritual and immortal parts that were therein with the edge of a sword, utterly destroying them." Also, (Pet. 3: 21.) "Wherein eight spiritual and immortal parts were saved by water." Also, (Gen. 1: 30.) "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth on the earth, wherein there is a spiritual and immortal part." Margin, (Job 12: 10.) "The spiritual and immortal part of every living thing." (Isa. 53: 12.) "He hath poured out his spiritual and immortal part unto death." Thus we see the injustice which is done the word by such theology in these last days, it is wove into every fabric of literature almost, extant. Truly Paul foresaw and told of these days, when he says the time will come when they will not endure sound doctrine, but shall turn away from the truth and be turned unto fables. Shall heap to themselves teachers of this stamp, thus indicating their plentifulness, but let us who know truth, tho' comparatively few, hold up the truth and let it shine, the few remaining moments we have, and then we shall rest in our heaven home.

THE Lord has so arranged his work that every one has something to do. If we love him we shall find abundant opportunities of doing him service. Can it be said of us, "They have done what they could?"

Materialism vs. Immaterialism.

A. N. SEYMOUR.

The above words seem to stand strictly at antipodes to each other. So that these terms, in their signification, are as distant as the poles from one another. Materialism embraces within its circle all created things, or substances, whether visible or invisible to the human eye. Immaterialism embraces, if I am allowed the expression, all noncreated things, non-essentials, things of no weight, consequence, or value. With material substances, all the race of man have more or less to do, all having more or less knowledge in regard to their importance and practical usefulness. With immaterial things the race of man have nothing to do, more than to gossip and speculate about,—having no knowledge or understanding relative to such things, if things they be. But do immaterial things exist? If so they must exist in space, and if they exist in space, they must occupy space, and if they occupy space they must bear a strong resemblance to material things, and if so they certainly ought to be perceptible to some of the fine senses. But where is the keen-eyed man whose vision is complete, and aided by the most powerful microscope ever invented by the genius of man, that can see, or ever has seen, immaterial things? One thing is certain, my own perceptibilities have never been so fortunate as to behold such an exhibition. And, for aught I know, I am just as fortunate in this respect as those who claim that immaterial things do exist, and pervade all society. But how is it known that such things exist? Do the Scriptures inspired by God even make use of the now common remark, "Immaterial things," souls, spirits, immateriality? *No, not one.* It is not a doctrine of Revelation. God does not recognize in it his manifold wisdom. Then certainly it must be of heathen or human origin.

From those two words two classes of religionists spring: The Spiritual Materialist, and the Spiritual Immaterialist. The one stands opposed to the other in faith. The Spiritual Materialist believes that a spiritual Deity having body, parts, and passions exists, as a personal spirit, and he worships him as such; believing "that he' that cometh to God must believe that he *is*, and is a rewarder of them who diligently seek him." But the Spiritual Immaterialist believes that an immaterial Deity exists, having no body, parts, or passions, without center, circumstance, or locality. There seems to be a vast difference between the two Deities. The difference seems to be as great between them as the difference between Israel's God and the gods of the heathen. One has life, majesty, dominion and glory, and can predict "the end from the begining," and "uphold all things by the word of his power;" while the other deities are minus all these qualifications. The former class of believers fully adopt "the faith once delivered to the Saints, pertaining to a material and incorruptible kingdom, to be located on the earth, under the whole heavens, to be possessed by them forever, having length, breadth, and circumference; while the second class have an immaterial heaven, having no geographical center, circumference, or locality, except that of the poet who anticipates a heavenly place beyond the bounds of time and space. The first class of believers fully indorse the doctrine of the literal personal coming of Christ, to literally raise his dead Saints from their literal graves, for the purpose of bestowing honor, glory, the Kingdom of God, the crown of glory, immortality, and eternal life upon them. But the opposite class cherish in their immaterialistic theology the doctrine of an immaterial Christ, coming at death, in a mysterious way, to convey immaterial souls, or spirits, far off to an immaterial home, which has no locality, center, or circumference, latitude or longitude. The first of these systems of faith is based upon many a "thus saith the Lord," found in both the Old and New Testament oracles, which all can read with "good cheer," if they will; while the other has nothing for its foundation better than simple imagination, and the proud assumption of mortal man. The first class rejects the faith, hope, and theology of the second class, and the second class ignores the theology, faith, and hope of the first class. With such a striking difference somebody certainly must be most sadly disappointed, when the great summing up time comes, when every man "shall be rewarded according to his deeds." In view of this, where should our faith rest? and while there is such a world wide difference in theological circles and in the religious world? Paul's masterly declaration of gospel truth will be found of great service to every honest soul, just here, "Though we or an angel from heaven preach any other gospel unto you, than that we have preached, let him be accursed." The gospel that Paul preached was the power of God, unto the salvation of every one that believeth. Upon this gospel all can rely and be safe, for it is heavenly wisdom flowing from the throne of the Eternal to a lost race,—lost in sin and death. This gospel is good news of a personal God, sending a personal Christ into this world to redeem a mortal, material race from all the consequences of sin, and to exalt them to the full enjoyment of all the glories of the Kingdom of God. Consequently I do not blush when I am called a materialist; I might were I an immaterialist.

The following poetry speaks intelligently:

"We choose all substance—what remains,
The mystical sectarian gains;
All that each claims each shall possess,
Nor grudge each other happiness.

We claim the earth, the air, and sky,
And all the starry world on high;
Gold, silver, ore and precious stones,
And bodies made of flesh and bones.

An immaterial God they choose,
An immaterial heaven and hell;
For such a God we have no use,
In such a heaven we can not dwell.

Our God, like us, can hear and see,
Feel, taste, and smell eternally;
Immortal brain through which to think,
Organs to speak, and eat, and drink.

Such is our God, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be
The Lord's to all eternity."

The Soul Not Immortal,

AS REVEALED IN THE SCRIPTURES.

L. C. KERR.

"The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

It is astonishing, from the first account that we have of the soul, that there should be such a great misunderstanding as to its nature and existence. But however erroneous may be the theories of men on this point, it does not alter the revelation, or the nature and charaater of the subject in question. We hear a great deal in these days about the immortality of the soul, as though it was on every page of the Bible; and, indeed if it were, it could doubtless have had no more advocates. But while this doctrine is so universally taught and believed, we turn to the Scriptures to find its origin, expecting, from its being so prominently taught, as I just said, to find the Bible full of it; but, unfortunately for that theory, we do not find such a phrase once mentioned in the Bible, but just the opposite, the mortality of the soul. For we find immortality mentioned in the Scriptures, but never applied to the soul. Immortality is only mentioned five times, and immortal once, and is applied to God or the saints after the resurrection, and not before, as follows:

"To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." (Rom. 2: 7.) What is the use of seeking for a thing we already have in our possession? "This mortal must put on immortality .... And when this mortal shall have put on immortality [at the resurrection] then [not before] will be brought to pass the saying that is written, Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15: 53, 54.) "Who only hath immortality dwelling in the light." (1 Tim. 6: 16.) "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." (2 Tim. 1:10.) "Now unto the King, eternal, immortal, invisible." (1 Tim. 1: 17.)

We find that immortal, in the Scriptures, qualifies the Deity, and not the soul, and thus far find a total lack of its immortality, and can say with propriety and fidelity, that the Scriptures do not teach the immortality of the soul; and, if they do, it is rather intimated than mentioned; and if not mentioned how are we to prove that such is its nature?

Having examined all the passages containing the words "immortality" and "immortal," we will return to our text, and in accordance with that we will notice, in order, some of the most important passages touching the soul.

"The Lord God formed man out of the dust of the ground, and breathed (or blew) into his nostrils the breath of life (*n'shah-mah*), and man become a living soul," or creature (*nephesh*.)

Here is the creation of the soul. It did not pre-exist us, as some argue, for he (the man) *was formed out of the dust of the ground*, and the very same thing that was thus formed, when breathed upon, *became* a living soul. Before that it was a lifeless soul. O but, says one, "that is your say-so for it." To which I reply, "If the man (the soul) *became* a living soul after the breath was breathed into his nostrils, it follows that he was not alive before he became so.

As we have shown in brief the creation of the soul, we shall as plainly show its death; and that, Biblically, by calling attention first to the 11th chapter and 11th verse of Joshua:

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe."

Can immortal souls be destroyed with the sword? This is rather ludicrous. Hear Job and others on the soul:

"He keepeth back his soul from the pit, and his life from perishing by the sword." (Job 33: 18.) "His (man's) soul draweth near unto the grave." (v 22.) What, an immortal soul draw near unto the grave? "Shall *mortal* man be more just than God?" (Ch. 4: 17.) "There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; though the root thereof will wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant. But man *dieth* and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not, till the heavens be no more; they shall not awake, nor be raised out of their sleep." (Ch. 14: 7–12.)

. This does not look much like going to heaven at death. Job is here contrasting man with a tree, and says that there is hope of a tree; if *it* be cut down that *it* may grow again, but when *man* falls he rises not until the resurrection. This is the man proper. Whatever constitutes him, man goes to the grave at death, and not to heaven, as the masses teach; and this also agrees with another statement of Job, where he says, "Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." (vv. 2, 3) But this could not be true if the real man went to heaven at death, and thus become susceptible of all consciousness and knowledge; and, as we are told, knows what is going on on the earth, that when a man (if good) dies he goes to heaven, whence he can see the place of his former abode on earth, and if he has any children he can see how they are getting along. Why not know things on earth as well as in heaven, if possessed with such heavenly knowledge? But hark! "Thou prevailest forever against him (man), and he passeth; thou changest his countenance and sendest him away. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Vv. 20, 21.) Can any one conceive of a fairer contradiction of inspiration than this? There is no place in the Bible which tells of men going to heaven at any period of time, but to the opposite. Hear the Saviour on this subject: "No man hath ascended up to heaven." (John 3: 13.) It does not avail anything to say that the body only is here referred to. It is the *man* that does not go to heaven, and if it is not the man that departs, what is it? It is just what Solomon says it is in the 12th chapter of Ecclesiastes, "the *ruach*," the breath of life.

We will next adduce testimony from David. He says: "All they that be put upon the earth shall eat and worship; and they that go down to the dust shall bow before him, and none can keep alive his own soul." (Ps. 22:29.) "He made a way to his anger; he spared not their soul from death." (Ps. 78: 50.) The most of people think that the death here referred to is eternal torment, a spiritual death, a death that never dies. But when they go to the Bible to find such a death, they meet with just as sad a disappointment as when looking for the immortal soul. "A death that never dies," is just as reasonable as "a life that never lives." Death is the extinction of life—just the opposite of life. While we witness a death-bed we behold the patient while in the agonies of despair, and say of him that he is dying; but while there is life there is hope; as soon as he expires life has become extinct, and not until that point of time can it be said that he is dead. And this fulfills the words of the Psalmist on this point, for he says: "Put not your trust in princes, nor in the son of man (why?) for his breath goeth forth; he returneth to his earth; in that very day his thoughts perish." (Ps. 146: 3, 4.) "The dead praise not the Lord, neither any that go down into silence." (Ps. 115: 17.) "God will redeem my soul from the power of the grave, for he shall receive me." (Ps. 49: 15.)

We will now hear Solomon describe the nature of man. He says: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast, (why?) for all is vanity." [Can immortal souls, if such exist, be with propriety called vanity? There is a mistake somewhere, and we think it is in creeds, and not in inspiration.] "All go unto the one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. 3: 18–21.) The word, here rendered spirit, is the same as in ch. 12 and v. 7, where it says:.... "The spirit (or breath of life) shall return to God, who gave it." Solomon very adequately interrogates: "Who knoweth the spirit of a man that goeth upward, etc., when the heathen philosophers, were preaching the immortality of the soul, and leading the whole world astray with this erroneous doctrine; and, reasoning from this philosophy, we may conclude that it was those men who brought immortality to light, and not Christ who, Paul tells us, "hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:10.)

[CONTINUED.]

Unfulfilled Prophecy.

N. H. BARBOUR.

The signs of the times and the prophetic periods warrant us, we think, in looking for the Lord this present year, 1873. But is it possible that earth's history, as recorded by the pen of inspiration, can be accomplished so soon? Are there not unfulfilled prophecies which will require more time?

There is the "eastern question," to which so many are looking. (I refer to the eastern question as found in Ezek. 39: 1–5; Rev. 16: 12–14, and many other places.) "The kings of the east and of the whole world are to be gathered to the battle of the great day of God Almighty." If these and other like Scriptures are to have a fulfillment this side of the coming of Christ, how can we reasonably look for his advent this year? Indeed, it would appear as though many years must intervene, when we consider the number and magnitude of the events which are said to transpire in connection with the establishment of God's everlasting kingdom and the destruction of the wicked.

In view of these things I am constrained to locate the events, associated with "that great day," *in* the day of the Lord, and not prior to it.

In Dan. 2: 44, we read: "In the days of these kings (represented by the toes of the image), shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but *it* (the kingdom) shall break in pieces and consume all these kingdoms, and it shall stand forever."

Here we learn that this kingdom is to be set up "in the days of these kings," or kingdoms, and that *it* (the kingdom) is to "break in pieces and consume all these kingdoms." How can this be true if these kingdoms are all destroyed at the coming of Christ, and his kingdom established only on the ruins of this earth, or rather on the new and regenerated earth? Is there not a little space of time during which the wicked are to be destroyed, *after* Christ's coming, and *prior* to the time of universal peace? In other words, has not Christ a work to accomplish *after* he comes; and will not that work require *time* for its fulfillment? He had a work at his first advent, which took him several years. When he comes again, "his reward is with him, and his work before him."

What shall we do with such passages as, "These (ten kings) shall make war with the Lamb, and the Lamb shall overcome them." (Rev. 17: 14.) "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army." (Rev. 10: 19.) Does not this look like the "gathering together of the kings of the east, and of the whole world to the battle of the great day?" This "making war with the Lamb" cannot be under and through the gospel, for the Lamb overcomes them; and a success in *gospel* warfare means *conversion*. But, it may be asked, will Christ and his servants actually fight and *subdue* these kings? So it reads, and such would seem to be Christ's teaching. "Jesus answered (Pilate), my kingdom is not of this world (age). If my kingdom were of this world, *then would my servants fight.*" (John 14:36.) "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth sat themselves, and the rulers took counsel together against the Lord, and against his anointed, saying, let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.... Thou shalt rule the nations with a rod of iron, and break them in pieces as a potter's vessel."

Surely, no one among us will say these prophesies are to be fulfilled *before* Christ comes. And if they are to have an accomplishment *after* his appearing, then it follows, as a matter of *necessity*, that this present state of things, changed more or less, perhaps, by the spirit of God having left the earth, must continue for a time after his coming. And if there *is* time, after his coming, who shall say it may not be *years?* If his work at the first advent took two or three years, is it unreasonable to suppose that all the events connected with the setting up of his kingdom, (for evidently it is a literal kingdom and a literal world), and then, that kingdom "breaking in pieces and consuming all these other kingdoms," would require, perhaps, twice as much time as the introduction of the gospel required, or even more than that.

That there is time after his coming, I think is proven in the parable of the virgins: "And the bridegroom *came*, and they that were ready went in with him, and the door was shut; *afterwards* came also the other virgins saying," etc. Here is certainly an afterwards. Again, "In the day when the Son of Man is revealed, *in that day* he that is on the house-top, and his staff in the house, let him not come down to take it away. And he that is in the field, let him not return back;.... whosoever shall seek to save his life shall lose it." (Luke 17: 30–33.) This clearly teaches that in the day when the Son of Man is revealed there will be a period of time when the warning not to try to save our property, or our lives, will be necessary.

There are many Scripture teachings, that something is to be done after Christ comes—something more than simply burning the world.

"When the Son of Man shall come in his glory.... then shall he sit on the throne of his glory, and before him shall be gathered *all nations*." This looks like "the kings of the east, *and of the whole world*," and their armies being gathered together for some purpose. There is no teaching in the Scriptures, making it necessary that all this should be brought about in a few moments, or even hours. God could, by a miracle, bring it about instantly, but such is not the way prophecy has been fulfilled heretofore. It has always taken time.

If, then, there is a period of time to transpire on this earth, after Christ comes, may not all of the—as yet unfulfilled—prophecy belong there? If so, may not Christ come and *begin* the work this year? If we have made the right application of the "abomination of desolation," in referring it to the papal church, then the 1335 "days" cannot be carried beyond the present year. For if the events of 1798, when the papal government was entirely abolished, and a republic established in its place, and the consumption of that reorganized power since, does not answer to the prophecy of "taking away his dominion, to consume and to destroy it unto the end," then his dominion is not yet taken away. For the events of 1870 did not take away his dominion so completely as did those of 1798. And if that work has not yet been accomplished, then the 1260 "days" are not yet ended, and there must of necessity be seventy-five years of time after *that*, before Daniel can stand in his lot. Hence, 1798 must be the end of the 1260 "days," or *this* generation will never live to see the coming of Christ.

With anything like our present application of prophecy, the 1335 days cannot be extended beyond A. D. 1873; hence, we cannot help believing that the resurrection of the dead in Christ will take place this year. But 1880 is a marked period in prophecy.

If the seventy years have any reference to the destruction of Jerusalem, as many of our brethren suppose, they evidently reach to A. D. 70, while the balance of the 2300 days, or 1810 years, would then expire with 1880, as some hold.

Though I do not endorse this application of the 2300 days, still there are two or three arguments independent of these days, which seem to make 1880 a marked period, (which I may present at some future time.) Is it not possible that this work of destruction, connected with "the days of the Lord," may *begin* this year, and continue for seven years?

I throw out these ideas as mere suggestions, believing there may be more light and knowledge for us than we have already. We are living in "the time of the end," when knowledge is to increase. The past is pretty clear; we have had our "tarrying," and I believe the midnight cry. And now "the morning cometh." But still the lamp holds out to burn, and is a light to our feet (if we but search), and I believe will make our pathway bright as we take the last few steps before entering the Celestial City.

Spirit in Man.

O. D. GIBSON.

I wish to say a little about this point. It seems to me that it is missed by some very much, or else I fail to comprehend them. I do not refer to the various meanings of the word, but to one only, which is when used in contradistinction to soul and body. What I wish to avoid is the confounding or mixing of things which should be kept separate. I notice that some in giving the meaning of *spirit*, give it as *life*. This I conceive to be wrong. And for this cause: Life is "vitality, action or motion," which is only the result, or effect, of certain causes; while *spirit* is a life-giving principle, or element, by which God has ordained that certain things are to live, move or act. We must not, therefore, confound the thing *produced* with the *producer*, the *cause with the effect*. Now if *spirit* were *life itself*, it would cease to be the producer, but be the product of some other producing cause. Now *life* is the result of the combining of two elements, or things, viz.: Spirit and visible matter; which visible matter is so constructed, (which we call organized,) so as to be especially adapted to the results, when it receives the life-giving element, or spirit. Now all this can occur thus far, and not have one whit of intelligence in either of the elements by themselves, nor yet when combined, and life be produced. For there can be organism in which there is *life*, but it may be asked: How is it? Are not men and animals intelligent? They have living organisms; yes, certainly. But more, they have a peculiar feature in their organism adapted to that peculiar result, without which there could be no intelligence, or thought. I mean that little machine called the brain; where this is lacking, although there may be life, yet there is no intelligence. And even where there *is brain*, if there is no motion, or action, then there is no intelligence; for by the action of this machine thought is produced. This is proven in various ways. So then all organized matter does not think, else the hand or feet would think; but it takes a peculiar structure or machine, and that machine in motion, to have intelligence, or thought. Yes, but what puts the machine in motion? This brings us back to the *cause*, or life, element, or principle, called spirit,—which must be combined with the machine, or organism, in order to obtain a product. To illustrate: We wish to produce a crop. What now is necessary? First there must be seed, and soil; you put these into their proper position to each other. Will you now get a crop? No, not unless there are two other elements, or agents, combined with these, which are *moisture*, and *heat*. If you lack either of these you get no crop. So it is with man; he is organized a noble structure, with a thinking apparatus attached. Thus he was made in the beginning of dust, but still there was no thinking. Another element is essential, which is a gift from God. (Eccl. 12: 7.) Well, what was this spirit, when He gave it? (See Gen. 2: 7.) It was a vitalizing power, or element, called spirit, or "breath of life," which He put into this organism which He had made. What was the result? Why, this being, or organism, became a moving, living, active being, or soul. This "breath of life" was not intelligence, nor yet was the machine it propelled, but this machine put in motion by the vitalizing fluid, the "breath of life," the product is thought, or intelligence. Take away this element, the machine stops. Thought stops, man is *dead*. "His breath (of life) goeth forth, he returneth to his earth, in that very day his thoughts perish." (Ps. 146:4.) "For as the body without the breath (margin) is dead, so faith without work is dead also." (Jas. 2: 26.) "Come from the four winds, O breath, and breathe upon the slain, that they may live." (Ez. 37:9.) We might quote many texts, showing *breath* to be the life-giving element, which God has chosen—*in* which and *by* which all living creatures live; the fish of the sea, even, cannot live without it. Thus we see, *spirit* should never be defined as *life*, it being one of the combined elements that produce life. (See Job 33: 4; Ps. 104: 29.)

Some are very loth to admit that breath, or air, should be the life-giving element by which we are vitalized and live, as though it were degrading. But why may not this be God's chosen avenue, or medium as well as any other? But all animals live by the same. True, so do animals eat fruit, vegetables and meat as well as man, but does this degrade man? It is truth we want, and not self-exaltation. It is better to heed the apostle when he says, "To every man that is among you, not to think of himself more highly than he ought to think, but to think soberly." It is better for us to know that we "are from breath," "are of this world," of "the earth earthly," "are flesh," and perishing flesh at that; hence, need saving. When we discover this we may then begin to cry, "Lord save, or I perish." Then are we in our true position, and never until then. O that God would open the eyes of mortals to see their truly lost condition, with only one chance of eternal life—and that in Christ Jesus our Lord.

Preaching.

Lawyers do not care to hear preaching upon law, nor doctors upon physic, nor artists upon art, nor business men upon banks and cotton and railroad securities. They know more of these things than ministers do. They want the pure, fresh, and simple Gospel, applied with all wisdom to the regulation of human motives, words, and deeds, and to the wants of living men. But they want it also as "spiritual refreshment," the manna of the desert pathway, the stream that follows them from its source in the smitten Rock. They have enough of secular things all the six days of the week, but on the Lord's day let them have some of His "heavenly meat and drink." Every pastor of an educated and intelligent people will testify that their most learned Christian parishioners are less critical, less exacting, and far more inspiring hearers than those who have only a smattering of science and literature.

The Christian Life.

The Christian's Good-Night.

The early Christians were accustomed to bid their dying friends good-night, so sure were they of their awaking at the resurrection morning.

Sleep on, beloved, sleep, and take thy rest,
Lay down thine head upon the Savior's breast;
We love thee well, but Jesus loves thee best:
Good-night.

Calm is thy slumber, as an infant's sleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep,
Good night.

Until the shadow from this earth is cast,
Until he gathers in his sheaves at last,
Until the twilight gloom is overpast,
Good-night.

Until the Easter glory lights the skies;
Until the dead in Jesus shall arise;
And he shall come, but not in lowly guise,
Good night.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine;
And he shall bring that golden crown of thine,
Good-night.

Only "Good-night," beloved, not farewell;
A little while, and all his saints shall dwell
In hallowed union indivisible;
Good-night.

Until we meet again before his throne,
Clothed in the spotless robes he gave his own;
Until we know, even as we are known:
Good-night.

—*Rainbow.*

Star Depths.

The mind of man utterly fails to realize the immensity of space, and no one unaccustomed to the use of the telescope can have an adequate idea of the difference presented by the heavens when viewed by the naked eye, even upon a clear night, and the scene which is disclosed to the eye and mind of the astronomer. How difficult it is to realize that each star in the solemn depths of the universe is a sun like our own sun, but separated from each other and our own by distances almost beyond the power of man to compute.

Only about three thousand stars can be distinctly seen and counted by the naked eye, while an ordinary telescope reveals the presence of something like three hundred and fifty thousand. Herschel's great eighteen-inch instrument, it is estimated, shows one hundred and eighty millions, while the great Rosse telescope, by its vast penetrating power, is supposed to open up to our vision not less than seven hundred millions. And yet, when the whole heavens are swept by this telescope, we have only penetrated a distance into space from our stand-point on this globe which, when compared to the immensity beyond, is no more than the space occupied by the room where we write or read is to the immensity of depth penetrated by the last-mentioned instrument.—*Sel.*

The Gospel not Gloomy.

The gospel gloomy! It is an anthem from the harps of heaven, the music of the river of life, washing its shores on high and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This gave the key note of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the psalmist, and rang like a clarion from tower and mountain top as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of hosts and his angels have revealed promises, and called on the suffering children of Zion to be joyful in their King. Bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful death-beds, have they answered, in forces which cheered the disconsolate and made oppressors shake upon their thrones, while sun and moon, and all the stars of light, stormy wind fulfilling his work, the roaring sea and the fullness thereof, mountains and hills, fruitful trees and all the trees of the wood, have rejoiced before the Lord, and the coming of his anointed, for the redemption of his people and the glory of his holy name. —*Dr. Graves.*

Advent Christian Times.

Wm. Sheldon, - Editor.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, Tuesday, August 5, 1873.

We are glad to see that Br. G. W. Teeple is soon to visit the West—whether to locate permanently we are not informed.

In the lease published last week, by mistake the name of A. S. Calkins was substituted for E. McCulloch, as one of the trustees of the Publishing Society.

Br. E. McCulloch, pastor of the church at Nevada, O., contemplates visiting the East this month, to attend the national camp meeting at Springfield, Mass.

We learn that Br. P. G. Bowman, from South Carolina, is making a visit in New England, and is expected to attend the great camp meetings to be held at Tremont, Springfield, and Alton Bay.

Please Remember.—While we offer a book to new subscribers, please remember that the book must always be called for at the time the subscriber's name is forwarded, instead of calling for the book at a late date, as we cannot send the book on any other consideration.

In several of our editorials, last week, the sense was entirely destroyed by omitting a whole line of the manuscript at a time by the printer, which passed uncorrected in proof-reading. We hope such serious mistakes will not again render articles meaningless. in part, or incomprehensible to the reader.

Our Free List.—A Baptist minister living in this State thus writes us: "If you can send me The Times, free, it would be thankfully received." It should be a pleasure to our friends to help us supply such calls. Who can tell the good yet to come out of a compliance with this request? Who will help place the office in a condition to comply with such calls for the torch of truth?

Amount of the Debt.—In calling for pledges to liquidate the debt of the Society, that all may judge how liberally they should subscribe, let it be remembered that the debt is larger than at first supposed, being now about $4,000. The property of the Society is estimated at about $14,000. Now this debt is not to be met by a few stingy donations. Our $500 men must come to the front, and our $100 men must rush to the rescue.

The *Methodist Recorder* says: "We have found great satisfaction in using 'The Emphatic Diaglott,' in which may be had the full text of the original, with a complete interlinear translation, besides a revised and modernized version in the margin. For a hand-book of reference, making due allowance for the translator's peculiar views on the doctrines of baptism and soul-drowsiness after death, we heartily commend this work by Benjamin Wilson. In the main it is clear and accurate, and where a larger work is unattainable, this will render efficient service.

Tracts for the South.—We intend to scatter several hundred copies of our new tract South gratuitously, on these conditions:

1. Orders must be sent, not to the office, but to Wm. Sheldon, Brodhead, Green Co., Wis., to save confusion.

2. All orders must be sent before the close of the month of August.

Any northern friends who may wish to aid a trifle can do so by addressing as above.

All other orders must be sent to the Business Agent, 25 West Lake street, Chicago.

Begging.—We have a disrelish for begging ordinarily; but the dilemma in which our western publishing interest is involved, demands that we *beg*, and earnestly beg all lovers of truth to lend a helping hand. Let floods of pledges come in without a week's delay, to be paid on or before Jan. 1, 1874; *provided*, the whole amount is previously pledged, not to be paid otherwise. We want the debt blotted out, and then keep out of debt for time to come. We feel sure that many will help on these terms, who would otherwise do nothing. Do not hesitate, but say at once what you will do.

Matter for our Paper.—While we shall allow a reasonable margin of leniency in the expression of different views in The Times, we do not intend to subvert the object of the paper by making it an unlimited and unrestrained advocate of every speculative view that may be sent to us, and which the sender may deem important. The paper has a specific mission—a mission of unsurpassed importance—and side issues must not be made so conspicuous as to prove subversive of the real design of the paper. Let our writers give prominence to our great message—the immediate coming of Christ to reign on earth, and the requisite preparation to meet him.

Now In Press.

A new tract will soon be ready for circulation, entitled:

The Disembodied State Examined,
With an exposition of
"OUR EARTHLY HOUSE,"
And
THE RICH MAN'S HELL.
By Wm. Sheldon.

The price will probably be 10 cents single, or $1.00 per dozen, by mail. Orders can be sent now to the Business Agent, so as to be among the first to be supplied. Better order by the dozen, so as to give or lend to your neighbors, and thus do good to them and help the office at the same time. The profits will go to the Society instead of the author.

Tare Seed.

Eld. Job Brown, having heard that we have recently changed our views concerning the nature of the future age, inquires: "Where do you get your tare seed for the next crop, as the tares are all burned up in the end of this world?" (Matt. 13: 10.) The report about our change of views on this topic is not true. It doubtless had its rise in the recent republication of articles written over twenty years ago, when we held to the gathering of the Jews, which view we found unscriptural over fifteen years ago, and have never since seen any gospel light in it. Indeed, when the entire crop of tares are consumed, seed and all, we know not where seed would come from for another crop.

The Locusts.

Br. B. inquires: "How can the locusts of Rev. 9: 3, that appear under the seventh seal be applied to the Turkish soldiers, or Mohammedan soldiers, that existed long years before the seventh seal?"

We reply: 1. Instead of being seen under the seventh seal, it was under the sounding of the fifth trumpet. 2. The impression sometimes imbibed, that the entire seven trumpets belong under the seventh seal, is a mistake. A wrong division of chapters has led some to this conclusion. When the chain of seals is finished, then a new chain is given—a chain of trumpets—beginning back, and coming down to the judgment again. The *sixth seal* introduces the "*day of wrath;*" but under the trumpets that day does not come till the *seventh trumpet* sounds. (Rev. 11: 18.) The "day of wrath" does not come *twice*, but two distinct chains of events reach down to the same day. The trumpets all *precede* that day of wrath due under the sixth seal.

The Northern Lights.

A writer in the *Church Advocate* makes the following sensible remarks about the Northern Lights:

"Although the Aurora Borealis has made some wonderful displays in former ages, yet it tends to refresh our minds of the fact that the world and all its elements are to be dissolved with fervent heat. It is the duty of all to be also ready, for we know not what hour the Bridegroom cometh. The Aurora is supposed by the best philosophers to be of an electrical nature, as its appearance can be imitated by artificial electricity. But whatever may be the causes of these lights, they present to our view one of the grandest and most sublime, and at the same time awful and mysterious phenomena that are to be seen in our nocturnal sky. And God may see fit to add to these flames a sufficient amount of the electrical fluid to melt our world in a moment of time, when he sees fit to purify it from sin."

As the atmospheric heavens are waxing old, like a garment, these displays are more frequent and brilliant; indeed, they are mostly confined to the past century.

"After He Hath Killed."

Will you be kind enough to help us a little on Luke, ch. 12, v. 5? "Fear him, which, after he hath killed, hath power to cast into hell," etc. L. Mann.

The death which men inflict is temporal; here their power ends. God, too, sometimes inflicts temporal death as a calamity, as when he caused the earth to swallow up Core and his company; as when he submerged the Egyptians in the Red Sea; as when he rained fire upon Sodom, and as in many instances where life is cut short by Providence. But after men are thus killed, or fall under temporal death by calamities from the hand of God, the work that he can do is not ended: "*After* he hath killed he hath power to cast into hell." How long after? After he shall "*reserve* the unjust unto the day of judgment to be punished," when they that have done evil shall come forth "*unto* the resurrection of damnation"—then comes the second death in the lake of fire. The second death is not inflicted preparatory to being cast into the lake of fire, but that is its *cause*—death the *result*.

A Charge.

A correspondent writes us: "I had your '*Life and Death Theology*' presented to me with a heavy charge that the author acted unfairly by accusing the orthodox clergy of holding the view that the theory of eternal torment, to begin at death, torments men longer than devils are to be tormented." Our argument reads thus:

3. "It sends men to the hell of punishment before *devils* go there, which is a shocking conclusion, as they were the instigators of man's rebellion, being both the oldest and the greatest criminals in the universe; and they are still among men, having often been cast out of men, once crying out, 'Art thou come to torment us *before the time?*' showing that they were not then in a hell of torment; 'for the angels that sinned' were only cast 'down to hell' [*tartarus*], not to be punished there, but '*to be reserved unto judgment*.' (2 Pet. 2:4.) This is the only instance where the word *tartarus* is used in the Bible; and it here represents the restricted abode of demons, till the arrival of the judgment, in the atmosphere encircling our globe, where 'the prince of the power of the air' now dwells.

4. "It torments men *longer* than the devils are to be tormented; thus giving fallen men a severer punishment than fallen angels are to experience, by sending them to a hell of punishment long before the fallen angels go to that place."

Yes; in view of the fact that devils do not go to the hell of punishment *till* the arrival of the judgment, if the theory be true that sends men to the hell of damnation *before* the judgment, there is no escape from the charge that this theory "torments men longer than devils are to be tormented." We did not charge *ministers* with *claiming* that this is the case; but we charged it upon the *theory* held by them, provided the *Bible* theory of the *time* of the damnation of devils is true. If they enter hell before devils do, and both remain there eternally, certainly they would be tormented longer than devils.

Social Meetings.

Lengthy exhortations are well in their proper place, and are often productive of as much good as a lengthy sermon; but, when in a social meeting, let "the spirit of the prophets be subject to the prophets;" and let no one conclude, because he feels like speaking long, that he has a right to monopolize time that belongs to another. On this point we expressed our mind in another paper, and being still of the same opinion, we here reiterate it:

Meeting killers are too numerous, and a few hints to prevent their ruinous depredations may not come amiss to the cause. They are not always a bad class of men, but are often found among our best brethren; and the worst feature about the matter is, they keep on killing meetings, and do not know that they have done any harm, and so kill another, and still another. Let me particularize:

1. A social meeting is in full blast, and everything seems melting before it, when a brother gets up and introduces something entirely foreign to the current of the meeting, and tries to turn the meeting into another channel. All he says may be well upon a proper occasion, but under the circumstances it is like throwing a cake of ice into the fire. When will brethren learn to keep in the current of the meeting?

2. Perhaps several ministers are present, and they must lengthen out a speech because they are *ministers;* and, though all they say is good in its place, they kill the meeting. When will they learn to place themselves on a level with common brethren in a social meeting? Be just as short as any brother. If the heart is full let it boil over, but do not monopolize the time because you *can* speak long, or *love* to speak long. It is no place for speech making, or display of talents. Some seem to fear that it will not be understood that they are *ministers* unless they talk long. Well, better let it remain unknown than to make a meeting-killer of yourself. You are robbing your brethren, and that is not honest. I have seen more social meetings killed by preachers than any other class of people. Let this thing be stopped. Half minute speeches in a large social meeting will do more good than long exhortations. There is a proper time for exhortation, and sermons, but not in a social meeting. Let us be patterns of brevity and promptness in such meetings.

3. Another class, who cannot have their own way in spoiling social meetings by long speeches, or by introducing themes contrary to the current of the meeting, adopt another plan. They sit still, say nothing, and pull back like a balky mule. But I never knew one of these meeting-mules to get blest. They generally have a hard time after meeting. Now, brother, which class of meeting-spoilers do you belong to? Do you talk out of the current of the meeting? Do you talk long, and rob others? Or do you sit and hold back? Let us be, in such meetings, earnest, prompt, and brief. When *all* act on this principle, we are sure of a good meeting.

The Preparation.

In the ordinary course of human affairs it is well to be prepared for any emergency; and when we are duly apprised of the approach of any disastrous event, we are apt to make preparations to meet it. But how different in matters pertaining to futurity. We are apprised that the judgment of the great day is about to dawn, and yet we are not half awake to the mighty fact. We *assent* to the truthfulness of the proclamation, but are not sufficiently stirred to *activity*. When we are fully ready to meet our coming Judge, we cannot be inactive, but our hearts will burn with anxiety for perishing men around us. And unless we possess this spirit of anxiety for judgment bound mortals, we need to distrust our own acceptance of the Lord. Nor can we possess this anxiety without showing it by corresponding works—secret prayer for them, accompanied by both personal and public entreaties to lead them to the all cleansing fountain now open for sin and uncleanliness.

"The Spirit and the bride say come;" and our anxiety to repeat this call, "come," can be measured by the proportion of the Spirit possessed by us; and when we are "*filled*, with the Spirit," the constant cry of our heart will be, Sinner, "come"—come to Christ—"let him that is athirst come." A preparation to meet Christ, qualifies us for this work; and unless we are prepared for this work, we are not ready to meet Christ. It is the very work which we have been called to do, and how can we stand approved unless we do it?

The important question, Are we ready? should be followed by another question of like importance, Are we at work? It is useless to flatter ourselves with the idea that we are ready, while our talent is hid in a napkin, or buried from human sight. It is vain to claim that we have light enough to save us, if that light is kept under a bushel. The preparation that Jesus will recognize as genuine, at his coming, is one that will enable him to say of us—"Well done, good and faithful servant." He can never say this to a dilatory professor—to one who has been inactive.

The impression that pardon for past sins is the only feature in the great work of preparation to meet Jesus, is all wrong; subsequent *obedience* is equally essential. "Go work in my vineyard," is the divine command. The feeling of the submissive heart is "Lord, what wilt thou have me to do?" Jesus has something for each one to do till he returns from heaven—"occupy till I come." And how can we be prepared to meet him, unless we are found occupying at his return? As Jesus, at his first advent, came to call sinners to repentance, we in our work should partake of the same spirit, to seek and to save the lost.

Truth should be used *as a means to this end*, and not as a means of gaining the mastery over an opponent for selfish and sensual gratification. In doing the Lord's work in the sweet Spirit of Jesus, we shall be found ready for the judgment day.

Spiritual Kingdom.

An article in the *Christian Advocate* contains a few remarks on this theme expressive of the popular sentiment, to which we make reference. The *Advocate* affirms:

"Religion always had its seat in the heart—was always "experimental," as well as theoretical and practical. God always had a church upon the earth, and there never was a time when the great essential elements of the kingdom of God, subjectively considered, "righteousness, peace, and joy in the Holy Ghost," were not experienced by true believers. But since the Christian dispensation was inaugurated, or the kingdom of heaven was set up in its peculiar evangelical character, as predicted by the prophets and the Baptist, the Holy Spirit has been imparted in larger measures and with more copious effusions than before."

Mark well these points:

1. "Righteousness, peace, and joy in the Holy Ghost," are firstly pronounced "*elements* of the kingdom of God." That is correct.

2. It is also stated: "There never was a time when these great essential elements," "were not experienced by true believers." This is also correct.

3. Then how does it happen that "since the Christian dispensation was inaugurated," the kingdom of heaven *was set up*"? Certainly if "righteousness, peace and joy," instead of being, as first stated, "mere *elements of* the kingdom," must now be changed into the *kingdom itself*, it follows that this kingdom *preceded* the gospel dispensation, since these elements were previously enjoyed by believers. Nor will it avail anything to talk about the "evangelical charater" of "righteousness, peace, and joy"—as though these elements had changed their character. And how would it have sounded for the Baptist to proclaim "righteousness, peace, and joy *is at hand*," when

indeed it had been in existence for many centuries? To say it was to be "imparted in larger measures," does not alter the fact that it existed before. John would not have proclaimed something "at hand" that had come centuries previously.

The *Advocate* then quotes from *Watson's Dictionary*:

"The kingdom was typified by the Jewish theocracy, and declared to be at hand by John the Baptist, and by Christ and his apostles also in the days of his flesh; but it did not come with power till Jesus rose from the dead and sat down on the right hand of the Majesty on high. (Acts 2: 32–37.) Then was he most solmnly inaugurated, and proclaimed King of the New Testament church, amidst admiring myriads of attendant angels, and the spirits of just men made perfect. Then were fulfilled the words of Jehovah by the psalmist David, 'I have set my King upon my holy hill of Zion.' (Ps. 2:6.) This is that spiritual empire to which he himself referred when interrogated before Pontius Pilate, and in reference to which he said, 'My kingdom is not of this world.' (John 18:36, 37.) His empire, indeed, extends to every creature, for 'all authority is committed into his hands, both in heaven and on earth,' and he is 'head over all things to the church;' but his kingdom primarily imports the gospel church, which is the subject of his laws, the seat of his government, and the object of his care; and being surrounded with powerful opposers, he is represented as ruling in the midst of his enemies."

1. Here Watson defers the coming of the kingdom till Christ's assension, and yet quotes Christ's assertion that "*all* power" was given him, as proof of Christ's kingship; but this statement was made *before* he ascended, and if it proves him king at all, it proves him such before his assension. Nor is the "holy hill of Zion" in heaven, but on earth; and there Messiah's throne will be located when the time comes for him to begin his reign.

2. Christ's statement here quoted, "my kingdom is not *of* this world," no more proves that it will not be *on* this earth when set up, than his statement to his disciples, "ye are not *of* this world," proves they were not on earth. And if it really meant that Christ's kingdom could not be located on earth, it would destroy the *Advocate's* claim of a kingdom of "righteousness, peace, and joy," as well as the theory of a literal kingdom to come on earth. But the Revelator tells us of a time to come when the seventh trumpet shall sound, then adding: "The kingdoms of *this world* are *become* the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." (Rev. 11: 15.)

3. It is asserted: "His kingdom primarily imports the gospel church." But is not that church in the world? Here we have the kingdom first located in heaven above, then brought back to earth; at one time being constituted of "righteousness, peace, and joy," and at another time being composed of the church. We deny that the church is the kingdom in any other sense than being one of the ingredients that shall help compose it hereafter, being thus sometimes called by the name of the whole, as are also the other ingredients—the King and territory. All these elements exist in an unorganized state, and must be brought together in order to the establishment of the kingdom. The King must return, the territory be cleansed, and the subjects be changed.

We quote again:

"In the second petition of the Lord's Prayer, 'Thy kingdom come,' the disciples comprehended the ushering in of the gospel dispensation, as well as its universal triumph. As offered by us, it means, Let thy reign become universal by the conversion of the world to Christ. And till that event shall take place, and the kingdom shall be set up, not only in all lands, but in every heart, it will be our duty to pray, 'Thy kingdom come.'"

If "thy kingdom come" really means "the ushering in of the gospel dispensation," why continue to pray for the gospel dispensation *to* come hundreds of years after it *has* come? To *come* is one thing; to become universal is another thing. And how a "dispensation" can come into the hearts of mortal men who do not live long enough to see the fortieth part of a dispensation, is a mystery hard to solve.

Again, if "kingdom" meant a *dispensation* when the disciples offered the prayer, how can its meaning be changed to signify the "conversion of the world" when we offer the same prayer? If the Lord's prayer has changed its meaning once, may it not change again? But who is warranted in saying that Christ is now King? He is our High Priest now, but will "judge the quick and the dead at his appearing and *kingdom*." At present he is only a *prospective* King; but when the seventh trumpet sounds he will "reign forever and ever" over "the kingdoms of this world," when freed from the wicked, who are then to be *destroyed*—not converted.

A Grand Testimony

AGAINST CATHOLICISM BY AN EMINENT ROMAN CATHOLIC STATESMAN.

Von Schulte is professor of law in the old Catholic University at Prague. He is "one of the most eminent of the Roman Catholic statesmen of the Austrian Empire." At the close of the "Catholic Congress" at Cologne, he arose and said:

"Suffer me without false varnish, with the pencil of truth, the pencil of an honest indignation, to depict the life of a Catholic from his birth to his death.

"In order to be born, one must have parents; so that we begin with marriage. When parties wish to marry they go to the priest. Then come up a multitude of 'impediments.' Let me remind you, by the way, that I have been for sixteen years judge of ecclesiastical courts of first, second and third instance, so that you will grant that I have had some experience in these matters. Well, then, the priest examines into the 'impediments to marriage.' If there be none, then let the fees be paid and it is all right. But if there be one, they will have to get a dispensation. Sometimes it can be had from the bishop, at others it must come from Rome; it can always be had if you pay enough for it. In Whitsuntide, 1869, the Archbishop of Bamburg told me (I was his guest at the time) that when he was Bishop of Augsburg, Rome refused consent to a marriage because the bridegroom could not pay; but by and by he succeeded in scraping together the sixty-three or seventy florins, and then he got the dispensation.

"Next, the parties must be examined in religion—that is, unless they belong to the so called upper classes. In that case it is not required. In some dioceses they must bring a certificate of confession, to show that they have been to the sacrament. They often buy them of old women for ten cents apiece. I speak of it with utter indignation, for this is the sort of thing which corrupts every sentiment of religion. Well, suppose the parties have got on so far; if some one suggests that it would be pleasanter to have the wedding in the evening, then there has to be another dispensation. Poor people must be married in the forenoon; rich folks may marry in the evening if they like. It does not look very Christian!

"By and by a child is born. In a poor family it must be carried to church to be baptized, even though it be a two or three hours' walk, so that in winter the germs of death or disease get planted in the young life. But everybody that can pay his ducat gets his child baptized at home. In Vienna, baptism at home is the privilege of property owners; baptism in church is the privilege of bastards.

"The child goes to school. What sort of religious instruction does it get? I may safely appeal to the experience and the heart of each one of you. Can anything be more deplorable than our catechisms? I assure you I have often been made anxious and troubled when my children have come home, saying, 'We don't understand this.' There are things prematurely discussed in the catechisms, of which, in a good education, no child needs to know. * * * *

"Take the actual facts. Till within a few years the schools of Italy, one and all, from the university down to the primary schools, were in the hands of the clergy. It was so in Spain and Portugal, in most of the States of South America, and in France. To be sure, in France there was no compulsion; but as a matter of fact, the girls are everywhere educated in nunneries. Among the cultivated classes the child is sent into the country at an early age to be brought up. At six or seven years ol the girl goes into a nunnery, to stay till she is seventeen. Thus it is that it comes about that the men are atheists and the women bigots. The husband fails to find in the wife what he has the right to look for. And what has become of these countries? They are in a state of permanent revolution, of incessant social war. As soon as a crisis breaks out there begins a persecution against the church such as never takes place anywhere else in the world. Such are the results of ecclesiastical education!

"Is it true, then, that the priesthood have really undertaken the business of education with complete success? At the public school in Brilon I saw the parish priest (besides examination days) twice in two years, and both times he came to give one of the boys a flogging—once for stealing his apples and once for insulting his housekeeper. In a mechanical way, religion in the form of the catechism is beaten into the head; and I know, alas! from my own experience and from that of many and many of my friends, that by this process one comes utterly indifferent to all religion. * * * Never once in the primary school, never once in the high school, have I seen the Holy Scriptures in the original in the hand of a teacher; never once have we read the Scriptures. The Word of God is for the Catholic a sealed book. It figures here and there, indeed, in handsome bindings on the table; but where are the Scriptures read by Catholics? An education like this has, of course, its far-reaching consequences. The religious culture is a sheer formality. We learn the names of the seven deadly sins, of the sins against the Holy Ghost, etc.; we can tell all this off on our fingers, but as for actual religion—the religion of the soul, of love, the apprehension of the Word of God—of this we have in general not the slightest inkling.

"And how is it with subsequent education? Has the Catholic clergy actually provided any adequate training for the duties of life, particularly for the fair sex—'the pious sex, as the breviary calls them, for Rome knows how to be very gallant to the ladies! My honored hearers, I can say from my own experience that thousands of unhappy couples have come before me as judge, and I have found in the great majority of cases that the fault was on the woman's side, because she knew nothing of the duties of a wife. To understand these, she needs to be on an intellectual equality with her husband, and not a mere devotee or pietist. She must be able to engage and hold the attention of his mind, to be his intellectual partner. Now, I ask, is this made any part of her education? What does the education of our convents and boarding schools consist in? To get up at five o'clock; after dressing, to go to church; then comes breakfast; and then a mechanical round of study hours. Not a word about the duties of life! Whatever may tend to counteract the system into which the young girl is to be trained is kept carefully out of sight. After a few years of this sort of education, she becomes a wife, and we have the result which you see in most Catholic countries—for instance, in my native Westphalia, the husbands see their wives and children at table noon and evening; the rest of the time they are either at work or at the tavern. This is why family life is sunk so low in Catholic countries. The divorces granted among Protestants are no evidence that married life among them is at a low level. The best test of married life is family life. According to my observation, family life in North Germany is three-fold better than in South Germany; and in the Protestant families, take them by and large, far better than in the Catholic families. What is, and must be the woman's main business in life? I do not speak of cooking and housekeeping. When the housework is done, then, according to her spiritual director, her main duty is this: to go to church a great deal, to say her beads a great deal, to go to confession very often, as so on as she has done anything. 'My dear child, I entreat you, as soon as you have sinned, just come and confess; then it's all forgiven and all's right again.' That is the way it goes.

"Whoever is willing to act this part—to make an outside show of church-going; to belong to such and such societies; in the case of a man, to the Catholic club, where he can have a jolly good Catholic time every day (there is no objection to that); to take sides outwardly with the Vatican; to come down handsomely with Peter's pence—such an one is an eminent Catholic and may do as he pleases about everything else. Of course, to be a thoroughly good Catholic he must have a good many masses said, which can always be done if you have the money to pay for it; and the more masses the better Christian. And when it comes at last, to dying, it is much the same. The poor devil who cannot pay for a funeral attendance will be stuck into the ground without it, and the man that can pay can have as many priests as he pays for. As for the other world, that is provided for, since the fourteenth century, by the indulgence theory, as it comes down to us from Pope John XXIII.

"What is the result of this system? First, a religion of outward works. Secondly, of necessity, absolute control over persons so trained and guided. And for such control the means are not lacking. It would take a long time to show this in detail. As for the clergy, the means consists of a two-fold corruption of their entire education: First, through the methods by which science is completely perverted. They systematically incapacitate people from thinking. Through sheer drill in formal religious exercises they are brought into such an intellectual condition as to be no longer capable of free thought. After a few years of this drill they have lost the habit of thinking, and acquired that of acting in prescribed formulas. Such are the instruments. There are many honorable exceptions; but, speaking of the great majority, the means of the subjection of society are found in a clergy which, because it knows no family, has no interest in that of which the family is the foundation—in the community, the State, the whole structure of society.

"Through this religion of externals, through this clergy, through the power which the clergy exercises by such formidable means, the operations are carried on! What abuse of authority in families! Has it not come to this, that children, especially daughters, no longer consult their parents on the question whether to enter the convent. This is a question for the father-confessor alone to decide. To whom do we owe the first of human duties? To the Church? No! first of all to father and mother. The fifth commandment is the foundation of human society; and if there be a man who sets himself against it, who recks nothing of the blessing and the curse of parents, on which the happiness of life depends, he is the basest of all men. But this is kept completely out of sight. We are taught, 'if you do what the church wishes, you have a right to do it, whether your parents like it or not.' And with sorrow be it said that, as thousands of examples prove, true filial piety is destroyed, and what is the result? If I should try to depict the actual condition of things in Catholic countries, it would make a most unpleasant chapter. While in most evangelical countries it is the general rule that a young woman marries the person with whom she has first been on terms of courtship, with her parents' approval, you find in multitudes of cases in Catholic countries that the bride has had a half dozen previous love affairs. It is the practical consequence of such a system. A week ago I asked a young lady what made her father so bitter against the clergy. She answered: 'I had my trunk all packed to leave, because I had been so tormented at the confessional to become a nun; when accidentally father came in, and since then it is all up.'

"As in the family, so is it in the town. Those who have wormed their way into the home, to domineer there, are domineering also in the community. How does it go at elections? When there is an election for a burgomaster, the question in Catholic circles is not whether the candidate is fit or unfit. Only let him do what the Ultramontane leaders want, and he is just the man for the place. How is it in the State? . . . Suppose that the constitution, the organization of a nation is a vital thing, the outgrowth of its history. What right has the Pope to declare, for instance, the constitution of Austria to be null and void? We have got to hold firmly to what the people need. In opposition to his pretensions stand the axioms which I have enunciated and which you all know.

"But it is not only the State that is attacked. Every foundation principle of nationality is impugned. What has ever been done by Rome for the uplifting of the nations? On the contrary, everything has been done to hold them down. Is there any nobler means of uplifting any nationality than that its language should be used in the holiest and sublimest of human acts? And yet the idea of this is persistently scouted.

"It is this religion of outward works, it is all these corruptions, these means of subjection, which have erected Ultramontanism into a system. It is a wrong system, for it sets the false for the true, and breaks down authority in family, in church, and in State. This system has its germinant point in the infallibility dogma; and, therefore, fight we that dogma.

"A Bishop said to me, in the autumn of 1870, as I was talking with him on the subject: 'I will never publish the dogma in my diocese.' I told him: 'But you will publish it just like the rest.' And, as we talked further, he remarked: 'To be sure, there are a good many that accept the dogma. That I can understand, for the people know nothing about it. But as for you, you cannot do otherwise than as you do. If you should, I should lose all respect for you.' That is a true word. If we should do otherwise we should lose all respect for ourselves. We should give proof that we, too, had fallen victims to that system in which faith, love, and Christianity have been supplanted by that mere show of outward sanctity, that religion of works which engendered amongst us the lamentable schism of the sixteenth century, and which, if it be not again overthrown, will be the ruin of civilization, not for the present only, but forever."

This speech illustrates the spirit and purpose of the anti-infallibilityists, who are now pressing the war of opposition to that dogma throughout Germany. Heaven help and succeed them for Jesus' sake. Amen. C. C. M.

Miscellaneous.

AT HOME.

—The conflagration in Portland, Oregon, on Saturday, consumed all the buildings on twenty blocks. The total loss is estimated at over $1,000-000, and the insurance is only about $300,000.

—Four fatal cases at Dayton, Ohio, from cholera one from cholera morbus and three from cholera infantum, are reported as having occurred at Dayton and that vicinity within the past week.

—A letter from Fort Black, Texas, says that the foray of the Indians are increasing to an alarming extent, and that scarcely a day passes but the body of some isolated frontiersman is found. Stock and horses, also, are frequently run off from seemingly secure settlements. The latter says that these things happen notwithstanding the cavalry are scouring the country.

—The steamer Howell struck a snag in the Ohio river a few days since and sunk in five minutes, drowning a number of passengers. A Mrs. King and two little daughters were lost. Sometime after the boat sank and the surviving passengers were rescued and landed safely, wreckers went to work to recover the dead bodies and on a mattress, floating about in the cabin, was one of these little girls fast asleep.

—During the past two days the telegraph has reported no less then eight cases of suicide, and there is no knowing how many others there have been that have not been telegraphed. Again we ask, what is the matter with people? They periodically kill themselves or each other of late years, with a degree of recklessness that is astounding. Is life more burdensome or death more desirable than formerly—or what is the explanation?

—Lieutenant General Sheridan, in forwarding his report to General Sherman, says: The Indians who depredate in the Mud river valley belong to the Northern Cheyennes and Arapahoes about Fort Fetterman, who were recently represented in the peace council at the Red Cloud Agency, and Lieutenant Colonel Brackett reports from camp Starbaugh, W. T., that the Indians made an attack on the settlement of old Camp Brown on the 28th of July, and killed Mrs. Richards and Miss Hall. First Lieutenant Whalan, with company B, 2d calvary, has gone in pursuit of the murderers.

—The ravages of the cholera are increasing, seeming to be confined, however, to particular localities. Accounts received from Burmingham Ala., represent a terrible state of affairs at that place. It is said that healthy men are suddenly attacked by the destroyer while walking in the streets, and fall down and expire unattended. Those not already smitten are afraid to go near the sufferers. Out of a population of 5,000, only 500 people have not deserted their homes, and ten funerals have sometimes occurred in a day. One fatal case of the epidemic is reported from the Ohio Penitentiary at Columbus. At Poplar Bluff, Mo., thirty deaths have occurred from this cause out of a population of 800. Two fatal and two very dangerous cases are reported at Evansville, Ind. Jonesboro, Tenn., has been almost deserted by its inhabitants, owing to the presence of the scourge. Up to date thirteen deaths from cholera have occurred at Indianapolis. This statement of facts should not be allowed to pass unheeded.

—The first of July there was a sinking in of the earth near Kickapoo station, on the Missouri Pacific Railroad, a few miles south of Atchison, the earthquake, or whatever it might be called, taking place just after the mail train had passed the locality, and letting the railroad track down several feet for a distance of about 300 yards. A new track was laid several feet from the site of the old one, and trains have been running regularly; but the ground has continued to sink deeper and deeper, and the space becomes wider and wider, so that the railroad track is again in danger. The "sink" is about 10 yards wide and 300 yards long, and the surface of the earth has sunk about 30 feet since the 8th instant. It is about 20 yards from the river's edge, and can be accounted for in no other way than by an earthquake, although the continual sinking is another remarkable feature. Although the sink occurred on the edge of the bluff, there is no indication of anything like a landslide, the ground between the sink and the river maintaining its usual appearance.

ABROAD.

—The Carlists at Prats De Llusanes are divided into three corps, Don Alfonso commanding.

—A fleet of Italian war vessels has been ordered to proceed to Cartagenia, to protect the Italian subjects there, and to co-operate with other foreign vessels in whatever measures may be deemed necessary.

—A dreadful accident occurred August 2nd on the Northwestern Railway, near Wigan, Lancashire, to the Scotch tourist express train from London. Twelve persons were instantly killed, and thirty wounded. Among the killed is Sir John Anson. Many of the injured will die.

—Victor Emanuel has been greatly disquieted by the clamors of the French priests against his treatment of the Papal See. They are exciting an agitation, which is infecting the whole of clerical Europe. If they are not suppressed he will turn for relief to Prussia, which shows the clerics no quarter, and ally his fortunes with hers. This, he significantly reminds MacMahon, might result in losses of men, money, and territory more terrible than those of 1870

—As the Established Church of England continues to decline imperceptibly, perhaps, but steadily, the Catholic religion is slowly gaining strength in that country. Many of the most influential noblemen of that realm are its earnest and liberal supporters. It is suggestive, therefore to note that 100 Jesuites, expelled from Germany have located in Lancashire, on a piece of property denoted for that purpose by a wealthy English gentleman. However distasteful their presence may be, the English Government will certainly not dare to attempt their expulsion.

Correspondence.

Conference Minutes.

The special meeting of the annual conference called was held at Iron Hill. The conference was called to order on Sunday, July 13, at 2 o'clock P. M., the officers of the annual conference being absent. C. W. Pitcher was appointed chairman *pro tem*, and W. R. Chandler secretary *pro tem*.

Ministers present—M. Chandler, J. Sade, C. W. Pitcher, G. W. Woodard, E. Cooly.

It was moved and carried, that the Iron Hill District and Deep Creek District be consolidated into one, that of Delmar District, the officers elect of Deep Creek District to serve as officers their time of election.

It was then voted that C. W. Pitcher and John Sade be ordained, but there not being a sufficient number of ordained elders present it was postponed until the annual conference.

Adjourned *sine die*.

W. R. CHANDLER, Sec'y. *pro tem*.

Report of Tent Meeting.

MONDOVI, Wisconsin.

This meeting commenced July 10. It was not largely attended, at least by those that came under the canvas, the audience outside sometimes equalled them inside, especially evenings. The ministers of the different churches stayed away, or at least did not come under the canvas. Yet the interest continued to increase from the beginning: two were converted, many tracts given away, one subscriber for paper obtained, and a number of requests for us to remain with them a week longer; so that, all things considered, it was a success. We find in some places that the different forms of religion are at a discount, and the chances of getting a hearing under the circumstances are generally good, but it was not so here; the different orders were so near alike in numbers, the most of them walked very orderly. I tried to form a Christian acquaintance with the ministers, but it seemed like a rope of sand.

P. W. HOUGH.

Quarterly Meeting Report.

The second meeting of the Iron Hill District was held with the church at Iron Hill, commencing Friday, July 11. Preaching by G. W. Woodard. Two arose for prayers.

Saturday, 2 P. M., after prayer being offered by various brethren, the conference was called to order, and Eld. C. W. Pitcher appointed chairman *pro tem*, and W. R. Chandler, secretary.

Ministers present—C. W. Pitcher, E. Cooly, G. W. Woodard, J. Sade, M. Chandler.

Report of churches—Br. J. Binn reported the church at Iron Hill very much run down, there being only ten live members out of twenty-six; no prayer meetings. Preaching once in two weeks by Rev. P. S. Burch. Br. E. Cooly reported thirteen live members in the church at Brandon Four Corners.

A committee consisting of four was appointed to confer with the different churches around Iron Hill, to see if they cannot be consolidated into one. The committee were E. Cooly, Brandon Four Corners; J. Sade, Richland Creek; J. Roush, Esgate Church, J. Binn, Iron Hill. Adjourned.

Preaching Saturday evening by C. W. Pitcher; at 9 A. M. on Sunday love feast; 11 A. M. preaching by M. Chandler; 2 P. M. preaching by C. W. Pitcher; evening preaching by J. Sade.

W. R. CHANDLER,
Secretary.

Report of Tent Meeting No. 1.

This meeting did not commence the day appointed, viz.: July 3, the friends not knowing what was needed. However, on the 4th we reared the canvas tabernacle, and held service at 5:30, and also in the evening. The congregation was very small, and, I may say, that the audience was small throughout the meeting; but all who came were respectful and attentive. The best of order prevailed. There were some local causes for this.

1. Some that were much interested and prompt in attending the meeting last winter were sick.

2. There was a Sunday-school pic-nic got up for that day; this attracted the young minds generally.

3. There was a ball on the evening of the 4th; this attracted the pleasure-seeking class.

4. The railroad has just been located in that section, and the contractors had just begun operations. All these combined influences, added to the very low state of godliness in the place, the meeting was not as successful as I had expected; yet we think some seed was sown that we pray may be seen in the day of judgment. However, we should have stronger confidence if we could have obtained one subscriber for THE TIMES or *Crisis*, for I find by experience that two cases out of three, where they are induced to read on this subject, there follows a permanent interest.

Brethren in the ministry, and all others interested in the good cause, let us try to introduce this moral power into as many families as possible. Tracts and preaching will instruct, but the weekly visits of the paper will water and will soon become a household necessity. I had the assistance of Br. G. [illegible]urner. He is very agreeable, and I love [illegible] with him.

P. W. HOUGH.

From Samuel Tarver, Searcy, Ark.

To the Editor and Correspondents: I join you in the great war upon Babylon and her daughters. Her citadel of immorality must fall before men will perceive how it is that they are justified by faith and saved by grace. Success to the rider of the white horse, (Rev. 6: 2.)

Your paper is unsurpassed in logic and literary finish.

From Sr. A. Smith.

Sr. M. A. Tibbets sent me your paper during the spring; my time ran out some time since, but I do not remember exactly when. Being anxious to read it, I have continued taking it from the office. I thought by this time I could send the money, but having been sick for more than a year, circumstances will not admit of my sending it now. I think I can send it about the first of September.

[*Sr. Tibbets* acted on the right principle; let others imitate her example in inducing others to try the paper a few months, that they may subscribe.—ED.]

From Elder Robert H. Scott, Bridgeport, Ind.

I commenced a series of meetings here the last part of June which resulted in five additions to the church, four by profession; praise the Lord, who blessed and gave power. The prejudices of the people have been greatly removed. May the Lord enable them to receive the truth in the love of the same, before Jesus comes to reward his saints.

After one week I was taken sick at Eld. John M. Cory's, and through their kind hospitality every thing was done for me that dear brethren could do. O, the love of true Christians, it is like Jesus in action. Our dear friends would not receive any thing in the way of reward, may the Lord reward them when he comes to reign.

Although this earth groans under the curse and evil men wax worse and worse, yet we, brethren, are looking for new heavens and a new earth. Blessed hope; let us work on a little longer.

From D. O. Amos, Ripon, Kas.

Perhaps some of the brethren in Kansas and other places would like to hear of the prosperity of the tent and the work connected with it. There is a great work here to be done; the field is large and the time is short; soon the angels sent out by the Great Master will thrust in the sickle, and the earth will be reaped. Who then will be saved? May we all do our part in making ready a people for his coming.

Pray for us, dear ones of like precious faith, that this great work may go on until many shall be brought into the marvelous light of the gospel. I can but weep as did the Savior over Jerusalem, when I see the heedlessness of the people, who seem to be given over to darkness. Thank the Lord some will hear. The Lord has blessed our short labor with the tent. We had a blessed time at Jacksonville. Two went forward in baptism, and on Sabbath eve we had a sweet season in communion, some forty or fifty partook of the broken bread in memory of Christ. Next we pitched the tent in Chetopee. Prejudice was great, but attendance was good. Two were baptized and a church of eight souls was organized. The administration of the Lord's supper was a solemn season long to be remembered. Br. Dunbar from Bero was down with a part of his family on Sunday. We parted with them at the water's edge. The Lord bless the family for their kindness and the great work they have done for truth. We came to Ripon yesterday, July 21, held a meeting last evening. We expect a good work here. Brethren pray for us.

From Hannah Prosser, Asper, Livingston Co., Mo.

Dear brethren and sisters in Christ: It is with great interest that I read your letters from time to time, and rejoice that God's truth is advancing. Oh, how much we need faithful ministers in our vicinity to proclaim the good tidings, and to arouse a sleeping church and an ungodly world to believe the Bible and obey its teachings. There are but few here that believe the truth, yet we are doing what we can to get our friends to examine the Bible and see whether these things are so. We feel the responsibility that rests upon us as believers and know that if we do not let our light shine that ere long Jesus will come and we shall be among the number that have not on the wedding garment. Oh, how many times when the cares of life and the temptations of the world surround do we long to see our Savior's coming. We long to be free from sin and sorrow and stand redeemed on the glorified earth. We long to listen to the songs of those that have long been silent in death, and we want to see those that have died in the faith through all generations. We expect to be among the number that "sing on that beautiful shore and roam o'er the beautiful plains of Eden," through all "eternity." What a blessed hope is ours. How it cheers the heart through all trials and bids us go on fearless of all that can oppose. Brethren, pray for us that we may be faithful over the few things, that God has given us, and meet you all in the better land. Should any of our brethren ever come this way we would gladly welcome you to our homes.

From Anna Smith, Kent, Ind.

Through the kindness of friends, it has been my privilege to read your excellent paper. It has been my desire for some time, to communicate a few words of encouragement. Having been taught from infancy to take the Bible alone for my guide, any light coming from its blessed pages was joyfully received. At the age of eleven, while hearing our beloved Eld. Goodwin, the thought crossed my mind, "If I should die, am I prepared?" When the invitation was given it seemed to me the proper time, and, making the good confession, was soon afterward buried with my Lord in baptism; blessed type of a buried and risen Lord. How few seem to see the beauty in this emblematic ordinance. We can scarcely realize the greatness of the effect caused by Christians determining to take nothing but the Holy Book. And of course, there is a tendency to feel that in so doing we were entirely rid of error. But splendid as our law book is, there are very few who really know what it contains; and alas! how few are trying to learn. Let us cry aloud, and if possible awake at least a few slumbering souls. The great, first principles have surely been seen by many, yet there are thousands who have no more idea what the Bible teaches concerning coming unto Christ, than a Hindoo, and while we long and pray for light concerning our future home, and all the beautiful topics so pleasant to the Christian, we must be careful not to forget the ones who know not how they may become heirs of his glory. Truly, the worldly mind knows nothing of the sweetness that dwells in the heart of the believer. May it be our happy lot to sit with Mary at the Master's feet, and listen to that voice of love. Nothing impure shall enter there! Even our inmost thoughts must be purified. Let us purify our souls by obeying the truth.

From Eld. J. C. Smith, Kansas.

The Lord is blessing abundantly, and all things are working together for good.

We have been holding tent meetings since July 5, and will continue over to-morrow. Then we will go to Chetopah, Labette Co., where we hold meetings a week or more; and from there, the Lord willing, we go to Rippon, a place west of Chetopee, toward Independence. Br. Bliss has arrived to help, also Br. and Sr. Clark. Our hearts were made glad by their arrival. Their hearts are in the work, and they are willing to make a sacrifice for Jesus and his truth. Br. Bliss has been doing a good work in the northern part of this state, and a great door for usefulness has been opened. Br. and Sr. Clark left home some eight weeks ago and started out, as did Abraham, not knowing whither they should go: and the Lord has greatly blest their labors. Infidels, two in one place, came out and gave up their infidel works, and they had some strong ones, but they are now rejoicing in the religion of Jesus Christ. The dark side of the picture has become to them bright as the noonday sun. Their darkness has been turned to light, and how great the light. Old things are passed away, and all things become new. And so it is in this place: the theory of the day has become to them as an idle tale. It has made many infidels. But this blessed Bible theory opens their eyes, and so they have become stirred up wonderfully. One man that has been a Roman Catholic has learned a better way, and found peace in Jesus: came out to our first meeting: we spoke on the gospel of the kingdom. It looked plain to him. The next eve we spoke on the saint's inheritance. After meeting he came up and grasped my hand, saying, "I can see light through." That is as Abraham, by faith he could see over into the kingdom, the "new earth." After meeting one night, a goodly number of young men came forward to ask questions, desiring reading matter. O, the work is great, and the Lord only is sufficient for these things. Wherever we go the desire is for us to come back and hold more meetings. Br. and Sr. Clark say they never saw such a harvest field. Brothers and sisters at the east and west, will you not lend a helping hand in this great work. We do pray that means may be provided for the advancement of our missionary tent into new places. Br. and Sr. Clark ought to be supported; also Br. Bliss. And we do need books and tracts to scatter among the people. You that have works laid by, will you not please forward to J. C. Smith, Arvonia, Osage Co., Kansas? We do hope this call will be attended to.

O, that the Lord may open hearts, and means may be sent to the Society that tracts may be printed to scatter over this broad western field. O, for big hearts and noble actions *now*, and ever, till Jesus comes. Pray for me that I may have health and strength, and wisdom from on high.

From D. D. and S. M. Reed, Silverton, Marion County, Oregon.

Thinking the scattered saints might be glad to hear of our success in our mission in Oregon, I will drop a few lines. We have now been in the State six weeks, and have held meetings at five different places; holding from two to eight meetings in a place. The interest has been great in all the places that we have visited. On our first entering into the State, we visited the classes raised up and formed by our beloved Br. Norton, who came to this state a year ago last spring, from Santa Clara, he being our first convert to the truth on this coast. His labors have been greatly blessed in this State. A goodly number of faithful, devoted Christians have been gathered together, waiting for the return of the King. We enjoyed blessed seasons with them. On leaving those dear saints, who live so peacefully and happy in the mountains, we came out to Hillsboro, situate on the Zualaton Plains, a county seat. There we held meetings for ten days, and a great interest was awakened in the minds of the people, and they searched the Scriptures to see if these things were so. Br. Norton was with us at this place, and we left him there to carry on the work. We next stopped at Cornelius and gave two sermons, and would have stopped longer had there been a convenient place to hold meetings, as there was a good ear to hear.

Our next meeting was at Lafayette, Yamhill County, the county seat. A very pleasant town, and very kind and friendly people, who received us gladly; they listened with good attention and increasing interest to the truths we brought. We held eight meetings there, preaching the word faithfully, and kept back nothing that was profitable unto them. The resident minister, a Methodist, took up the subject of immortality on Sunday morning, and Br. Wilson attended and took notes and reviewed it. All the scriptural arguments that he brought he took up, which were but few, it being mostly assertions and assumptions. He was very nervous and excited in his discourse, coming out of the desk and calling us "deceivers," "Mormons," "blind leaders of the blind," "unconverted," etc. His spirit was so bad that it was apparent to all, and it only worked for the good of the cause of truth; a goodly number, became clear and settled, on all the great doctrinal truths of the Bible. Some that were strong infidels accepted the Bible and God, its author, when they saw the beauty and harmony of the scriptures, and the lovely character of God our Heavenly Father.

A powerful work was wrought there, such as we have not seen for years. Truly, there is power in the truth yet, to move the people and shake the sandy foundations of human theology and vain traditions of men. We left the dear friends with many regrets, and strong desires for our speedy return.

We are now at Silverton, Marion County, in the midst of a tedious rain storm. We are making arrangements to commence meetings in a hall, as soon as the weather will permit. There are no ministers or meetings in this place. We are praying for the word of God to take effect here and move the people. God has been with us in great power thus far on this mission, and blessed the preaching of his word wonderfully. The fields are truly white in this State, and laborers few; an open ear to hear everywhere, with great interest and attention. We have invitations from all directions—more than we can fill, as our time is limited, and the health of Br. Wilson (who is with us) is poor, and we have to move and work as we are able. But we pray the Lord of the harvest to send forth more laborers into this field. There are good people here who are perishing for the word of life, and who would receive it if brought to them. The Lord hear their prayers, and send men to this State—men of God, who are not afraid to suffer, and travel, and labor, with but little remuneration, for the truth's sake. The Lord is soon coming, and what is done must be done quickly. Pray for us. Yours in mission work.

Selected.

[From the Rainbow.]

Believing and Speaking.

It is pleasant traveling on the smooth path of orthodoxy, undisturbed by any doubt concerning the exact harmony of the received faith, in all its parts, with the teachings of "men who spake as they were moved by the Holy Spirit." The ancestral belief is a sacred thing, a highly prized heirloom of the family: you believe as, and because, your fathers did, and are not troubled with the inquisitiveness of those earnest souls that question and cross question every proposition submitted for their adoption, that they may be perfectly satisfied of its divinity before they make it their own. It is so comfortable to accept whatever the church teaches without the toil of personal investigation. It saves time, and head aches, and money, and reading, and, above all, the slightest suspicion of that dreadful thing, "heresy." It shields you from being evil spoken of by sharp tongues—the bitter persecution that falls to the lot of the people who are so impudent as to think for themselves. It protects you from the vexation of being shunned in the streets, and from the fear of inability—in consequence of diminished income—to pay your way like a man of high Christian principle, and to support the family that God has graciously given you. You escape all this, and a great many other disagreeable things,—with which men who dare all for truth are familiar, —by traveling in the smooth path of orthodoxy, undisturbed by doubt concerning its identity with the King's highway that leads to glory, honor, and immortality. You stand well with the brotherhood, and are in all respects "a safe man," worthy of the esteem and reward that flow through the proper channels to men who hold the faith as it is in popular theology.

Well, there can be no doubt that most of us would like to live such a quiet life; for there are very few men who are such stormy petrels that they are never at peace except when fighting, never at rest unless reposing in the center of a hurricane. We *would* like—there is no doubt of it—green fields, sweet flowers, beautiful scenery, choice friends, a sufficient income, constant health, and a safe path to heaven ready made to our feet,—if, indeed, we must leave a world so beautiful, with associations and circumstances that seem to press us to their heart, saying, "Stay!" The world has exquisite attractions, the work of the glorious Creator, and we see no reason why these should not be "sought out of them that have pleasure therein." Admiration of the beautiful in nature and profound loyalty to him who bade the mountains rise, made a channel for the mighty rivers, and adorned the lily of the valley with a vesture surpassing that of Solomon the Splendid, are not incompatible ideas. It is miserable ignorance of the happy worship in which God would have his human creatures engage that prescribes physical pain and privation, and a turning away with indifference from the works of his hands, as acceptable to him. The time will surely come when this delusion will perish, with all other dismal mistakes that have blocked up the passage to the temple, making it a place of gloom, and its loving Creator a being to be shunned. When the paradise of the Second Adam is co-extensive with the world, pestential swamps and arid deserts being clothed with fertility and beauty, and garlanded with countless millions of flowers of every hue that the infinite resources of the Great Husbandman can devise, Flora will no longer be a heathen deity, but a gentle handmaid amongst a thousand others, and all nature shall praise God through the lips of sanctified men. Everything is destined to be "holiness to the Lord." Thanks be to God for the information! May he hasten the day!

But in the meantime it is worth while asking whether the pleasant path is, after all, the most honorable:—whether the unquestioning acceptance of traditional theology is the best way to produce those strong men whose teaching and example tend to purify the church and benefit the world; and who, in consequence, though branded as heretics in their own generation, are regarded in a later age as heaven-sent champions of truth. Neither in church nor state are things quite right just yet. In the region of politics men are not disposed to accept tor, although, in fact, there are ional circumstances when this be done with national advantage. e region of religion men are too to believe scholastic dogmatism, h the result has always proved to the church. What, then, actical conclusion? Just this: h is infinitely precious, and n who love truth, esteeming it rubies and above all possible or sible earthly advantages, should covet "the smooth path," but "the ing's highway of holiness;" should not seek to please their fellow creatures, but their God; should deem all things but loss for the excellency of the knowledge of Christ Jesus the Lord. The sacrifice of ease, or peace, or denominational honor, or property, or of all together, is, of course, a serious thing; but the recovery of some lost truth whose brilliance sheds lustre on the entire revelation of heaven is an ample compensation for the temporary trouble occasioned by the sacrifice. The devout and the thoughtful will seize the recovered gem with gratitude and joy, will thank God for it, and will remember in their prayers the brother whose labor dug it out of the rubbish which centuries of tradition had heaped before the beautiful gate of the temple. The times that are passing over the church and the world demand men of high Christian principle and unbending Christian decision, who, for Christ's sake, will bring everything to the severe test of divine revelation, with settled determination to accept and abide by the consequences, be they what they may; and when the Lord returns to establish his glorious kingdom,—an event which comes apace to the joy of his waiting saints,—those who have been faithful to him will have no reason to regret the sacrifices they made or the afflictions they have endured for his name.

Information reaches us from many places at home and in our splendid colonies that the Platonic dogma of the immortality of the soul, out of which grew the inconceivable horror of eternal torment, is losing its grasp upon the minds of men who have brought it to the sure test of the Holy Scriptures. This is a necessary consequence; for revelation knows nothing of immortality except as the exclusive possession of God, and a wonderful "gift" to those who are his children by redemption in Christ Jesus. But whilst we quite understand, by personal experience, how an earnest examination of the divine word *must* result in the abandonment of the twin falsehoods of natural immortality and eternal woe, we do not understand how good men who have been graciously emancipated from the thraldom of these pernicious errors can accept the deliverance and yet keep silent respecting it. It is not enough to cease preaching the dread lie that countless millions of human souls will be kept alive for ever by the omnipotent God amidst the torments of fire, without the faintest possibility of either deliverance or destruction. Within the last few years many ministers in England have done this; but we affectionately appeal to them to ask their consciences if this is enough. Are they satisfied with themselves? They have ceased to do evil, but let them also learn to do well. Of all evil things, speaking lies in the name of the Lord seems the chief. This they no longer do; but O, surely loyalty to truth and gratitude to God, not to speak of love to their fellow men, should induce them to wax eloquent on the great gospel announcement, the most inspiring of all themes,—*Eternal life only in Christ.* The negative is well, so far as it goes; but here is a case in which every consideration vehemently demands the positive—a positive declaration of the nature of man—mortal; a positive proclamation of the character of God—love; a positive announcement of the meaning of redemption—life. We beseech our brethren who have had mental manliness enough to shake off the fetters of tradition for their own liberty and comfort, to come forward with Christian manliness as the avowed advocates of true theology, for the liberty and comfort of others. We never ask men to do what we shrink from doing ourselves; and now that we have for a number of years quietly borne the reproach for the sake of truth, and looked to our Father for shelter while the storm was raging, we feel almost as if we had acquired a moral right to say to dear brethren who *think* with us, "SPEAK WITH US."—*To be concluded in our next.*

Sermon by Dr. Duryea,

AT THE OPENING OF CHALMER'S CHURCH,
IN MONTREAL, CANADA.

The services were conducted by Dr. Duryea, of New York, who took as his text the 4th verse of the 27th Psalm: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

He said few events in the history of a faithful follower of Christ have more power on his mind than the opening of a new temple. When David uttered the words of the text he was in trouble, and was looking for rest, safety and peace, and his mind fixed itself on the tabernacle of God as the place where these things were to be found. This was before the temple of Solomon was built, and the tabernacle was simply the place where God manifested himself to the people. Wherever God manifested himself was a temple, therefore we may consider the history of God's temple as the history of his manifested presence. Sometimes we cannot realize that God continually looks down upon us, but when we can, then and only then can we recognize the grandeur and nobleness of our existence. God first manifested himself in the Garden of Eden, and on the very day of the expulsion of our first parents he gave Eve that name because she should be the mother of all living. His presence from this time was betokened by a cherubim or shekinah, and around it always centered his people. As their love for decoration increased it was developed on the altars, till the altar of God was the most beautiful thing on earth. When Solomon built a house of worship every possible means was used to beautify it, so that Jerusalem was the joy of the whole earth, and the temple was the joy of Jerusalem. After the completion of the temple the visible manifestations of God's presence were withdrawn; they were not visible to the eye, but to the mind. Then they were completely withdrawn and the prophets supplied their place. Then the prophets and visible manifestations were withdrawn, and Christ, the Son of God, was manifested in all his glory, breathing forth the character and will of God, his living, speaking presence. Then Christ's manifestation on earth was withdrawn from earth, but the promise came—"When two or three are gathered in my name there will I be also." If this be true, how can I dwell in the temple of our God? Christ is present with believers, and is peculiarily present with the fellowhip of believers.

Two things characterize the service of God in his house: First, preaching Christ, setting him forth in his completeness and oneness, in his living beauty, and divine presence and power, the *living* Christ. The artist takes the clay, moulds it, and fashions it so as to represent every muscle, every vein, every distinguishing part of the model, till it almost lives and breathes. The clay is the gospel: it must be worked up, showing in all its perfectness, color and beauty the model Christ. What an artist the preacher must be who can do this! What an important mission is his. It should be the desire of the audience who come, to hear new beauties of the character of Christ. Some come for mental stimulus, some to have their feelings stimulated; if the minister has fire, beautiful ideas, etc., in his sermon, they are delighted. The human heart is like a harp and the player thereon, and they set themselves before him that his playing may fill them with thrillings of pleasure and cause them to admire the band that does it. This is not right: when the preacher is struggling to set forth the beauty of Christ you must put your whole mind to understand and take the full meaning of the description. It is true you need to be taught what is right and what wrong; but the ability to do right comes from the study of the character of Jesus; when you know Christ, and when you are familiar with his character and obtain fellowship with him, by that fellowship you will be quickened with his holiness. The principles of character are in the affections. When the affections are with Christ, the character will be Christ-like. Submit yourself to the leading of the Spirit, and it will lead you to a full conception of Christ, and he will stand complete before you; when you view Christ in meditation select that phase of life most suited to your circumstances; but it must be Christ speaking, acting or suffering. Are you burdened with cares? Look at the woman dropping her tears on his feet and wiping the stains away with her flowing hair. Are you suffering, weak and weary? go to the cross, stand by it, and contemplate Christ there. If at the side of death, go to the tomb, contemplate Christ there; or, if you are shaken by the thought of death, stand by him as he cries, "Into thy hand, Father, I commend my spirit." This is walking with Christ, living with him. Thank God for the power he has given us to contemplate him; Jesus of Nazareth is ours, the past is present, the past is ours, everything belongs to us. When you have contemplated Jesus in his entirety and know him you will know what to do in any emergency.

You know what will please him, having sympathy with Christ. You will shrink from unrighteousness as a nerve from the blade without asking why. No man can be Christ-like and not sacrifice much for him. The stillborn infant does not breathe, but the quick born infant must breathe; it is its nature. We must begin by contemplating our Lord, and surrendering ourselves to his power; he moulds us to his life, and then everything we do shall be for him, and it shall be "not I, but Christ in me." Then is it not grand to contemplate Christ, and is it not a grand thing to build a church, where Christ will be manifested and his character depicted?—*N. Y. Daily Witness.*

An Apt Reply.

A German paper contains a reply from a clergyman who was traveling, and who stopped at a hotel much frequented by what are termed "drummers." The host not being used to having a clergyman at his table, looked at him with surprise; the clerks used all their artillery of wit upon him, with out eliciting a remark in self defence The worthy clergyman ate his dinner quietly, apparently without observing the gibes and sneers of his neighbors. One of them at last, in despair at his forbearance, said to him:

Well, I wonder at your patience! Have you not heard all that has been said against you?"

"O yes but I am used to it. Do you not know who I am?"

"No, sir." Well, I will inform you. I am chaplain of a lunatic asylum such remarks have no effect upon me."

A CHEERFUL temper is a perpetual hymn to the divinity.

Our Young Folks.

They Didn't Think.

Once a trap was baited
With a piece of cheese;
It tickled so a little mouse,
It almost made him sneeze.
An old rat said, "There's danger,
Be careful where you go!"
"Nonsense!" said the other,
"I don't think you know!"
So he walked in boldly—
Nobody in sight;
First he took a nibble,
Then he took a bite;
Close the trap together
Snapped as quick as wink;
Catching mousy fast there,
'Cause he didn't think.

Once a little turkey,
Fond of her own way,
Wouldn't ask the older ones
Where to go or stay!
She said, "I'm not a baby,
Here I am half-grown;
Surely I am big enough
To run about alone!"
Off she went, but somebody
Hiding saw her pass;
Soon like snow her feathers
Covered all the grass.
So she made a supper
For a sly young mink,
'Cause she was so headstrong
That she wouldn't think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor.
"Oh, no," said the mother,
"You must stay with me;
Little birds are safest
Sitting in a tree.
"I don't care," said robin,
And gave his tail a fling,
"I don't think the old folks
Know quite everything."
Down he flew, and kittie seized him
Before he'd time to blink;
"Oh," he cried, "I'm sorry
But I didn't think."

Now, my little children,
You who read this song,
Don't you see what trouble
Comes of thinking wrong?
And can't you take a warning
From their dreadful fate,
Who began their thinking
When it was too late?
Don't think there's always safety
Where no danger shows;
Don't suppose you know more
Than anybody knows;
But when you're warned of ruin,
Pause upon the brink,
And don't go under headlong
'Cause you didn't think.

What the Wind Says.

"Do you know what the cold wind says, grandpa?" asked a little child at an old merchant's knee.

"No, puss; what does it?" he answered, stroking her fair hair.

"'Remember the poor,' grandpa. When it comes down the chimney, it roars, 'Remember the poor;' when it puts its great mouth to the key-hole, it whistles, 'Remember the poor;' when it strides through a crack in the door, it whispers it; and grandpa, when it blows your beautiful silver hair about in the street, and you shiver, and button up your coat, does it not get at your ear, and say so, too, 'in a still, small voice,' grandpa?"

"Why, what does the child mean?" cried grandpa, who, I am afraid, had been used to shut his heart against such words. "You want a new muff and tippet, I reckon. A pretty way to get them of your old grandfather!"

"No, grandpa," said the child earnestly, shaking her head, "no, it's the no-muff-and-tippet children I'm thinking of. My mother always remembers them; and so do I try to."

After the next storm, the old merchant sent many dollars to the treasurer of a relief society, and said, "call for more when you want it."

The treasurer started with surprise; for it was the first time he had ever collected more than a few dollars from him; and those, he thought came grudgingly.

"Why," said the rich merchant, afterward, "I could never get rid of that child's words; they stuck to me like glue."

"And a little child shall lead them," says the Scripture. How many a cold heart has melted, and a close heart opened, by the simple earnestness and suggestive words of a child.—*Sel.*

A Beautiful Prayer.

We hope many little children will learn the following beautiful prayer:

Father, now the day is past,
On thy child this blessing cast:
Near my pillow, hand in hand,
Keep thy guardian angel-band;
And throughout the darkling night
Bless me with a cheerful light;
Let me rise at morn again,
Free from every thought of pain;
Pressing through life's thorny way,
Keep me, Father, day by day!

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☞ The above seven German tracts are published by L. Reimer, 1005 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

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Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months for Fifty-cents.

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R H Nelson
A A Smith
S P Whitney
G T Adams
D O Amos
W Coe
D Call
W H Boyd
M S Reed
D Mathewson
J M Snook
J A Smith
C W Low
W Gregor
A W Bowen
W Heath

Books and Tracts Sent by Mail.

E Cheeney
E Andrus
W L Himes
A F Dugger
O W Lowe
Mrs A Nichols 2
J R S Mourey
B F Clark 3
C G Willey
J Marshall
W Hawkins
A M Lemmon
D O Amos
W J Lambert
W M Rhoads
A T Rice 5
A A Smith
S Green
H Emerson
F T Wilson
J M Beal
W H Sellon
S Mason
G T Adams by ex
W Johnston
G Bolles
F Burr
D B Choesemer
W Coe
W Mills
T M Watson
J W Collins
J Thompson
L E Jones
E B Randle
W Rickett & Son
J W Hayes
F G Williams
W S Dibble
M Low
C W Conally
T Histed
D O Bisk
H A Stoddard
J Young
A B Cushman

To Correspondents.

J RIDLEY—Received. J R DEPUTY—Thank you for the eleven new subscribers; may others go and do likewise. J A SMITH—The paper you speak of must have got into the wrong package. MRS. ELEANOR CHASE—Yes. D YOUNG—You say you have written us three times to stop your paper, but fail to give your P O address each time; please tell us where the paper is now sent and we will stop it with pleasure. L F BOWER—Thanks for the help you give us, and the interest you take in the cause of truth. P HITCHCOCK—J W Hays, Cobb, Wis., has one dollar credited March 26, also order for one "Faith of St. Paul," which was overlooked, will send immediately. S P WHITNEY—We are out of "Midnight Cry." J M BEAL—Emphatic Diaglott, $4 16.

Publishing Fund.

D. Cheatham	$ 2 00
J. L. Ross	65

The $3000 Fund.

To Free the Society from Debt.

CASH.

Previously Reported	$401 00
L. F. Bower	4 00
S. P. Whitney	3 00
A. T. Rice	7 70

PLEDGES.

Previously Reported	$185 00
G. Howard	50 00
G. Bolles	10 00

Obituary.

ANNIS.—Died at Milroy, Ills., July 16, 1873, Harvey H. Annis, in his 70th year.

He had been afflicted with epileptic fits for twenty-three years, and from which he died. Words of comfort by Br. M. H. Goff, from Hebrews 10: 28.

LEAH ANNIS.

WINCHELL.—Died, at Stellwell, LaPorte Co., Ind., July 24, 1873, Sister Melissa Winchell, wife of Br. N. I. Winchell.

Sr. Winchell was in the fiftieth year of her age. By her death Br. W. is deprived of an affectionate companion, a son and daughter of a true and faithful mother, an aged mother of a dutiful daughter, and the church of one of its purest members. She died in full hope of his coming and kingdom.

We laid her away to sleep, but not forever. May the Lord comfort the hearts of her friends by his Spirit and grace.

Funeral attended by the writer. D. MATHEWSON.

HARRIS.—Died, at Seeleyburg, Wis., July 5, 1873, caused by the bursting of a cannon on July 4th, Lonson Harris, son of Samuel and Persis Harris. Aged, 19 years.

Lonson leaves a large circle of friends to mourn his loss.

Words of comfort from Job 14: 14.

ANSON BROWN.

NORRIS.—Fell asleep in Jesus, May 20, 1873, Sister Almyra, daughter of John Norris, of Weaster Creek, Wis. Aged, 23 years.

Sister Almyra leaves a large circle of friends, but they mourn not as those who have no hope, for if faithful they expect to meet her again when Jesus comes to gather the loved ones home.

Words of comfort from 1 Cor. 15: 22, by

ANSON BROWN.

Book Notices, Etc.

HISTORY OF THE SECOND ADVENT MESSAGE.—The rise, progress and known results of the proclamation now called 'Second Adventism,' or, properly, the message of the immediate coming of our Lord Jesus Christ, and the doctrines and messages associated with it; the misguided zeal of some of its friends, errors imbibed and taught, the efforts, bad logic, and arguments of honest opponents to overthrow it; the persecution, strategy, slander, and falsehoods of its enemies, and the wonderful success God has given it in overturning errors, and re-establishing the old fundamental truths of the Bible and primitive Christianity in the hearts of tens of thousands of Christians, sceptics, and infidels, is worthy of being published in a condensed historical form, though time should continue but a little longer.

Such a work is much needed. There are thousands now amongst us who know but little of our past views, experiences, contests, and victories; but little of the main principles which have been our guide and defense against errors old and new. There are thousands of others who are convicted of the truths which we teach, and who will be greatly benefitted by such a work, giving definite forms of doctrine, much valuable information, a large amount of Bible instruction on vital points, correcting many misconceptions, slanders, and false reports. Such a work will fall into the hands of many ministers, scholars, editors, and other religious readers, to benefit them, and glorify God by the spread of his truth, to awaken sinners to prepare for the judgment.

We propose to publish such a work by subscription, when one thousand subscribers are obtained.

We shall give the chief points of doctrines originally taught forty years ago and onward, by Advent proclaimers, in America, Europe, and Asia, with biographical sketches of the pioneers; also, historical sketches of authors and editors, books and papers, missions and doctrines now taught. We shall give, in their own language, the rich experiences and new views of many who have merged from the darkness of error and false traditions concerning the millennium, the nature of man, his state in death, and future rewards, into the glorious light and liberty of the gospel hope. We shall give in plates and diagrams the symbols and periods of Daniel and John, with dates of times fixed upon which have passed, and those yet future; also tables of some of the best chronologies of the Bible, with criticisms on Egyptian, Chinese, and other heathen chronologies.

We shall call to our aid several able writers, who are qualified for such a work, shall give specimen Sermons, Essays, Lectures, and condensed reports of debates which have been held by able men; reviews of some of our chief opponents' efforts, on life, death, immortality, future punishment, and rewards. The signs of our times, and the great awakening in all Christian lands, on the subject of our Lord's personal and speedy coming, will be clearly stated.

No money called for until the book is published. It will contain 600 octavo pages, on good paper, neatly bound in cloth. Price, $3.00. The first thousand subscribers shall have it delivered to them for $2.50 each. This we can better afford to do than to await sales at full price.

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Yarmouth, Maine.

Names of subscribers received at this office.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10: 30 a. m. and 7: 30 p. m. Prayer meeting every Wednesday evening
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10: 30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10: 30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

The Northern Illinois A. C. Conference will hold its annual session during the camp meeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate, or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come, brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon-coming King.

Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau county, Illinois. N. W. SPENCER, President.
C. C. MARSTON, Secretary.

The camp meeting of the Northern Illinois Conference will be held at Wyanet, Bureau county, commencing August 30, and continuing over two Sabbaths.

Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R. R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.
In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Squaw Grove, 11 a. m., Sabbath, August 16.
Eagle S. H. 2: 30 p. m.
Aurora, August 17.
Jericho Church, 2: 30 p. m., August 24.
C. W. SMITH.

I expect to be at the Iowa camp meeting, Sept. 10-14. C. C. MARSTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10: 30 a m and every two weeks after.
Algansee, every Sunday 2: 30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10: 30 a. m.
Bell S. H., 2: 30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

A grove meeting is to be held at Assyria Centre, commencing August 16, and hold two days, in the grove close by Br. A. W. Bowen's house. A special invitation is extended to all the brethren and sisters to come and help us in this blessed work. We expect Br. P. Holler, from Nashville, and Sr. Roby Tuttle from Charlotte, Mich., to speak to us; hoping that if any of the brethren from other places are passing this way they will stop and help us, as there will be accommodations to keep all who may come. Come one, come all that can. Our doors are open to this good work, and may God help each and all to work. A. W. BOWEN.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Cross Plains, August 10, 11 a. m.
Wingville, 3 p. m.
Rock S. H., evening same day.
PHILO HITCHCOCK.

Tent meeting in La Crosse will commence Aug. 8, and continue as long as needed. Pray for us.
P. W. HOUGH.

The first Q. M. of the East District will be held with the church at Lavalle, commencing Friday evening, August 22, and holding over Sunday. Come one and all, preachers and members, to work for the Lord. E. P. GRAVES.

The tent meeting at La Crosse will be adjourned one week, in view of the interest at Menomonee.
P. W. HOUGH.

Seeleyburg, Aug. 2, evening, and once in four weeks.
Norris S. H., Aug. 3, 10 a. m., and once in four weeks.
Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.
Weaster Creek, Aug. 17, at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
F. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10: 30 a. m., and 7. 30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10: 30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

There will be a tent meeting at Buffalo, N. Y., to commence July 27, and closing Sunday, Aug. 10; also, another at Brockport, N. Y., to commence August 14 and continue over the Sabbath, and as much longer as duty demands. The evidences for the coming of the Saviour this present year (1873), will be presented by Dr. N. H. Barbour, of Boston, Mass., and Elder A. C. Newell, of Darien, N. Y. "The Lord is at hand," and we hope our brethren in the vicinity of these meetings will make an extra effort to attend. Pray for God's blessing to rest upon them. Parties desiring this tent to come to their place will correspond with Dr. N. H. Barbour.

Another Tent Meeing at Seneca Falls, N. Y., to commence Thursday August 7th and to continue until the 17th.
JAS. E. WELLS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

The fourth annual session of the A. C. Conference will commence on Thurday, the 11th of Sept. in the forenoon, in connection with the camp meeting at Manchester, Delaware county, commencing September 5, and to continue over the 14th. More particulars hereafter. Let all get ready to come. H. H. JAMES.

The annual camp meeting of the Iowa A. C. Conference will be held at Manchester, Delaware county, commencing Sept. 5, and continuing over two Sundays. The camp ground is situated one mile north of the depot, on the same ground as last year. We expect a large and good meeting. Come, brethren and sisters, from east, west, north and south, to this annual feast of tabernacles; come with hearts filled with love to God and man, to labor for the salvation of the perishing; come to get good and to do good. Let there be a generally rally of the lovers of truth (without regard to name or denomination) to this meeting. Let all bring a plenty of bedding; and, all that can, bring tents. Sheeting enough for a family tent will cost but a little, and then the cloth will be as good to make up as before. Straw and hay, for horses, will be provided free. Oats and corn will be furnished cheap. A small victualing stand will be on the ground, and bread, etc., can be got at the bakery; but do not depend upon these—bring your provisions if possible. There will be no boarding tent. Efficient help is expected from abroad to preach the Word.
For the Committee,
J. RIDLEY,
D. K. LEWIS.

Lodomillo, No. 1 S. H., Saturday evening, Aug. 9 and Sunday Aug. 10, at 10 a. m. Baptism at 3 p. m. We expect to organize and set the church in order in the evening. J. RIDLEY.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10: 30 a. m., and 7: 30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Advent Christian Conference, for the State of Indiana, will be held at Colfax, Clinton county, commencing on the 28th day of August, and will continue at least one week. Colfax is at the crossing of the Logansport & Terre Haute, and Lafayette & Indianapolis Railroads. It is forty miles northwest of Indianapolis, and can be reached by railroads from all parts of the State. I earnestly request a large attendance of preachers and delegates from the churches. Every church should be represented by a delegation or by letter. Let us make our State organization a success; and, to do this, no one—whose duty it is to attend—should allow any ordinary difficulty to hinder him from doing so. Then let them make arrangements in time. N. FIELD, Prest.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

Hobart, Ind., Saturday evening, Aug. 2, and Sunday, Aug. 3, as Br. Perkins may arrange; and every Sunday afternoon and evening following.
J. WILLIAMS,
C. W. RUSSELL,
T. G. BAXTER.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 18, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

NOTICE to the Advent Churches of Northern Kansas.—There will be a meeting at Athens, Jewell county, with the Advent Church of Athens, commencing on Wednesday evening, the 24th of Sept., for the purpose of organizing a district (or quarterly) conference; and, after the business meeting, there will be a series of meetings, to continue as long as the interest will demand. Eld. J. C. Smith, State Evangelist, is expected to be there with the State tent, to help in preaching the Word. An invitation is extended to all the scattered Adventists in Northern Kansas to be present. In behalf of the churches.
E. N. BLISS.

WEST VA.

The West Virginia and Southern Ohio annual session of the A. C. Conference will be held, the Lord willing, with the Poca Fork A. C. Church, on Little Sandy, Kanawha county, W. Va., commencing September 6th, and continuing over the two following Sundays. Let the churches within the conference appoint delegates. Let us have a general rally of the friends of truth.
SILAS P. WHITNEY.

S. IOWA AND N. MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.
W. W. CATE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y, 357, St. Joseph St.

Advertisements.

National Agriculturist & Bee Journal.

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10 inch cut, croquet mower, a beautiful little machine for small lawns, croquet grounds, cemetery lots, easily operated by a lad or miss of ten years, price, $20; 12-inch, $21; 14 inch, standard size, $25; 20 inch, pony $100; 32 inch, horse, for public parks and large lawns, $125. Every machine warranted to give perfect satisfaction. We challenge the world to a trial, and to produce a machine its equal. Try it, and you will buy no other.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 1. CHICAGO, AUGUST 12, 1873. WHOLE NO. 484

Advent Christian Times.

Published Every Tuesday by the
Western Advent Christian Publishing Society.
85 West Lake Street, CHICAGO.

Poetry.

The Waiting Church.

H. BONAR.

The Church has waited long
  Her absent Lord to see,
And still in loneliness she waits,
  A friendless stranger she.
Age after age has gone,
  Sun after sun has set,
And still in weeds of widowhood
  She weeps a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
  Has lived, and loved, and died,
And as they left us one by one,
  We laid them side by side;
We laid them down to sleep,
  But not in hope forlorn—
We laid them but to ripen there
  Till the last glorious morn.
Come, then, Lord Jesus come!

The serpent's broods increase,
  The powers of hell grow bold;
The conflict thickens, faith is low,
  And love is waxing cold.
How long, O Lord our God,
  Holy and true and good,
Wilt thou not judge thy suffering Church,
  Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
  To see thee face to face,
To share thy crown and glory then
  As now we share thy grace.
Should not the loving Bride
  Her absent Bridegroom mourn?
Should she not wear the signs of grief
  Until her Sun return!
Come, then, Lord Jesus, come!

The whole creation groans,
  And waits to hear that voice
That will restore her comeliness,
  And make her wastes rejoice.
Come, Lord, and wipe away
  The curse, the sin, the stain,
And make this blighted world of ours
  Thine own fair world again.
Come, then, Lord Jesus, come!

The New Heaven and The New Earth.

(Rev. 21: 1–4, 9–12, 21, 25–27.)

REV. J. R. MACDUFF, D. D.

We have reached the concluding act in the great drama—"*The things which shall be hereafter.*" The number of God's elect is accomplished; the bridal day of the Church Triumphant has at last arrived; the consummated bliss of Christ and his people. It is the clear shining after rain; the morning without clouds; "the darkness is past and the true light shineth." All the apocalyptic scenery regarding the Church Militant terminates with the previous chapter. All its fierce Armageddons are fought: the great assize is dissolved; the books are closed, the inquiry hushed, the wide moral gulf is fixed forever. The Evangelist is now represented standing like another Noah on the hights of Ararat, gazing on a renovated world. After passing through the crucible of its own latent fires, it has come forth, phœnix-like, from their ashes in new resurrection attire. On the occasion of the deluge, although a vast aqueous mass rolled over the surface, or part of the surface of the globe, submerging its hills and valleys, this did not involve the destruction of the planet. It rose rather from its water baptism clad in fresh loveliness and verdure. So, we have strong reason to believe, will it be in this second or last fiery baptism. The earth will be in a state of fusion;—the elements "melting with the fervent heat" (2 Pet. 3: 12):—the now imprisioned fires sweeping over its surface, charring its forests, and calcining its rocks. But though there will be displacement, dislocation, decomposition, there will be no annihilation;—these will be no more than igneous purifiers, from which it will come forth, new created,—attire in more than pristine beauty. Travellers, who have ascended Vesuvius, tell us, that some of the old lava-channels, which years ago poured down their molten streams of destruction, are now covered with luxuriant vine and purple clusters. So will it be on a vast, gigantic scale, with this world and its thousand volcanoes of living fire. Life and luxuriance well once more clothe its seamed and smitten sides. From that tremendous conflagration will emerge "a new heaven and a new earth wherein dwelleth righteousness." One speciality alone is here noted in its altered physical aspect, that there will be "no more sea." These last fires have dried up the watery element—redeemed from blank those vast solitudes of ocean, which now often form a rampart, preventing the brotherhood of nations. This world's habitable platform being thus indefinitely widened and expanded, room will be made for all "the nations of the saved."

Say not these picturings of a renewed and renovated earth are too strange and incredible facts for human belief. They are not a whit more so than other Scriptural revelations dearest to our hopes and encircling our every thought of the future. Not more strange, surely, is the astounding truth that the body laid in the grave—resolved into its primeval clay—mouldering in insensate dust—is one day to rise exultant from the tomb, its pulses beating with immortality: not more strange, is the fact of the unsightly seed or grain, embedded in the ground, springing up in graceful and multiplied form;—or the dull, torpid, loathsome chrysalis, bursting its dark prison-house and soaring aloft in varied and brilliant hue;—not more strange or unaccountable are any of these, than that this earth, convulsed, shattered, disorganized—a wreck of matter—shall emerge from its grave, in holiday attire,—break from its chrysalis shell, radiant with beauty, "like the wings of a dove covered with silver, and her feathers with yellow gold."

In the present chapter, we have brought before us, in succession, what the apostle *saw* and what he *heard*. In other words we have *the picture*, or what was presented to his eye: and *the voice*, or what was addressed to his ear.

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What unutterable thoughts must have thrilled through the beloved disciple's soul at that moment of all moments. For what was that moment? It was the fulfilment, in vision, of all his life-long prayers and longings. It was the birthday of the perfected Church. Amid the crowding reflections which rushed to his mind on the figurative descent of this new Jerusalem, his memory at seems the instant to travel back to the streets of the old Jerusalem. He thinks of the solemn words uttered by divine lips within view of its towers and temples—"*Behold the Bridegroom cometh!*" The new city suggests the emblem of the sacred parable. The Bridegroom *has* come. The last vision in the chapter preceding, was of the Judge seated on his throne. But now that enthroned Lord has left the judgment-hall for the coronation-hall. The day of ever lasting espousals has arrived. Make way for the Bride, the Lamb's wife!—the glorified church without spot or blemish or any such thing. "The new heaven and the new earth" are her royal bridal-cham- "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, *prepared as a bride adorned for her husband!*"

Such then was the *Picture* which rose before the enraptured eye of the seer of Patmos.

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A correspondent of the Cincinnati *Christian Standard* having inquired: "Does the New Testament warrant the expectation that the whole world will be converted to Christianity by the preaching of, or the influence of, the gospel? From 2 Thess. 1: 7–10, *et al*, I infer that when the Lord comes again he will find some 'who know not God, and who obey not the gospel of our Lord Jesus Christ.' How then can we expect all, *i. e.*, *the world*, to be converted to Christianity by the gospel *before* the second coming of the Lord?" The editor replies:

"We are not warranted in expecting the subjugation of the whole world to Christ either before or after his second coming. That a time is to come when the 'kingdoms of this world will become the kingdoms of our Lord and of his Christ,' is evident; but that only indicates a *predominance* of Christian influence, so as to shape and sway the laws and conduct of these kingdoms. So, at least, we take it. But such a millennium as some people dream of is inconsistent with all just ideas of a probationary state, and at war with all human experience. Trial, temptation, conflict, adversity, must ever enter into the cup of Christian life, until the final redemption comes."

With the latter part of this answer we heartily agree, but that something greater is intended by the announcement in Rev. 11:15 than the *Standard* supposes, we think is obvious from the following considerations;

1. The trumpet under which the announcement is made that the sovereignty of this world has become Christ's is emphatically declared to be a "*woe*" trumpet. (Comp. ch. 3:13 with 11:14, 15.) A "woe" denotes a "great calamity," such as "a predominance of Christian influence" would not be, but such as will assuredly fall upon the "angry nations" when Christ, as the nobleman, returns from the far country, having received the kingdom. (Luke 19:11–27); when the wrath of God comes and he destroys them that destroy or corrupt the earth.

2. At "the *last* trump" the righteous "dead shall be raised" and the living saints be made immortal, according to 1 Cor. 15:50–54. The seventh trumpet of the Apocalypse is the last, and under it, in harmony with Paul, we hear it said: "And the nations were angry, and thy wrath is come, and *the time of the dead*, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth." (v. 18.) Compare with 2 Tim. 4:1. The seventh trumpet, therefore, introduces the immortal state of the church and the judgment of the world.

3. The sovereignty which Christ obtains at the sounding of the seventh trumpet is to be endless; "*He shall reign forever and ever.*" (See also Luke 1:31–33.) This cannot mean that worldly kingdoms are to be in perpetual existence and the principles of Christianity have a predominating but not absolute influence over them. When the will of God is "done in earth as it is in heaven"—as it will be when the kingdom of God is established—the mixed state of things now existing, and predicted to exist till the Lord comes, will have passed away. On the regenerated earth, holiness and happiness will be universal and perpetual. "So, at least, we take it;" and, thus taking it, we look not for the conversion of the world by the preaching of the gospel, but for the return of our Saviour to consummate the hope of his church and bring back the lost inheritance.—*Advent Herald.*

It was a storm that occasioned the discovery of the gold mines in India. Hath not a storm driven some to the discovery of the richer mines of God's love?

Leadership.

Many a noble army is defeated by being badly led; many a staunch vessel is wrecked by an incompetent pilot, and many a church, or cause, or society, suffers, languishes, and dies, in consequence of poor leadership. God gives knowledge and wisdom to his people. Each church or interest planted by Christ, has in it the material needful to ensure its success; but many are wasting and perishing to-day, because poor wise men must give place to rich fools; because grace must yield to greed, and because worldly policy must away to the exclusion of the Holy Spirit of God.

Churches are desolate to-day through the domineering of some head-strong man, too wise to learn, too ignorant to teach, too incompetent to direct, and too conceited and impudent to step aside and give place to others more competent. Important interests are ieopardized, simply that some great "I" may fill an office, or hold on to a position for which he is unfit. Nations perish because rulers will not learn wisdom, and run the vessel on the rocks, rather than admit their ignorance of the channel and call for a pilot's aid.

It is true, in the realms of "the world, the flesh, and the Devil," that an energetic man may lead downward, without much moral force; though even there a certain "honor among thieves" must exist in a marked degree, to command the regard of subordinates. But in the Church of Christ, and in the religious, moral and philanthropic enterprises of the day, all wickedness is positive weakness; and all dependence placed upon craft, policy, hypocrisy, deception and falsehood, will eventually end in ruin and confusion.

Men must be honest; men must tell the truth; men must stop deceiving and misrepresenting, and white-washing and white-lying; men must believe in God, if others are to have confidence in them; men must walk straight if they wish straight forward men to go with them. And any man who finds in his heart a disposition to show off, to appear what he is not, to put on a mask, or act a dishonest part, may be sure that God never made him for a leader in his work; and that if he crowds into such a position, sooner or later he will inevitably be found out, and kicked out, and sent to the rear, or sunk out of sight. A man who desires an office is usually unfit to fill it. An unfit man, who covets a high position, is only fixing himself for a tremendous fall. Men who are bound to "run things," are very likely to run them into the ground. Flattery, deception, soft-soap and sugar-plums, may make them popular for a time with babes and simpletons; but by and by the dullest eyes will open, the supply of sugar-plums will fail, and the duped and deceived victims will turn upon their deceivers with a fury as blind as their previous fellowship has been.

Give no quarter unto those vices which are of thine inward family, and having a root in thy temper, plead a right and property in thee. Examine well thy complexional inclination. Raise early batteries against those strongholds, built upon the rocks of nature, and make this a great part of the militia of thy life.

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Western Advent Christian Publishing Society.

85 West Lake Street, CHICAGO.

Poetry.

The Waiting Church.

H. BONAR.

The Church has waited long
 Her absent Lord to see,
And still in loneliness she waits,
 A friendless stranger she.
Age after age has gone,
 Sun after sun has set,
And still in weeds of widowhood
 She weeps a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
 Has lived, and loved, and died,
And as they left us one by one,
 We laid them side by side;
We laid them down to sleep,
 But not in hope forlorn—
We laid them but to ripen there
 Till the last glorious morn.
Come, then, Lord Jesus come!

The serpent's broods increase,
 The powers of hell grow bold;
The conflict thickens, faith is low,
 And love is waxing cold.
How long, O Lord our God,
 Holy and true and good,
Wilt thou not judge thy suffering Church,
 Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
 To see thee face to face,
To share thy crown and glory then
 As now we share thy grace.
Should not the loving Bride
 Her absent Bridegroom mourn?
Should she not wear the signs of grief
 Until her Son return!
Come, then, Lord Jesus, come!

The whole creation groans,
 And waits to hear that voice
That will restore her comeliness,
 And make her wastes rejoice.
Come, Lord, and wipe away
 The curse, the sin, the stain,
And make this blighted world of ours
 Thine own fair world again.
Come, then, Lord Jesus, come!

The New Heaven and The New Earth.

(Rev. 21: 1–4, 9–12, 21, 25–27.)

REV. J. R. MACDUFF, D. D.

We have reached the concluding act in the great drama—"*The things which shall be hereafter.*" The number of God's elect is accomplished; the bridal day of the Church Triumphant has at last arrived, the consummated bliss of Christ and his people. It is the clear shining after rain; the morning without clouds; "the darkness is past and the true light shineth." All the apocalyptic scenery regarding the Church Militant terminates with the previous chapter. All its fierce Armageddons are fought: the great assize is dissolved; the books are closed, the inquiry hushed, the wide moral gulf is fixed forever. The Evangelist is now represented standing like another Noah on the hights of Ararat, gazing on a renovated world. After passing through the crucible of its own latent fires, it has come forth, phœnix-like, from their ashes in new resurrection-attire. On the occasion of the deluge, although a vast aqueous mass rolled over the surface, or part of the surface of the globe, submerging its hills and valleys, this did not involve the destruction of the planet. It rose rather from its water baptism clad in fresh loveliness and verdure. So, we have strong reason to believe, will it be in this second or last fiery baptism. The earth will be in a state of fusion;—the elements "melting with the fervent heat" (2 Pet. 3: 12):—the now imprisioned fires sweeping over its surface, charring its forests, and calcining its rocks. But though there will be displacement, dislocation, decomposition, there will be no annihilation;—these will be no more than igneous purifiers, from which it will come forth, new created,—attire in more than pristine beauty. Travellers, who have ascended Vesuvius, tell us, that some of the old lava-channels, which years ago poured down their molten streams of destruction, are now covered with luxuriant vine and purple clusters. So will it be on a vast, gigantic scale, with this world and its thousand volcanoes of living fire. Life and luxuriance well once more clothe its seamed and smitten sides. From that tremendous conflagration will emerge "a new heaven and a new earth wherein dwelleth righteousness." One speciality alone is here noted in its altered physical aspect, that there will be "no more sea." These last fires have dried up the watery element—redeemed from blank those vast solitudes of ocean, which now often form a rampart, preventing the brotherhood of nations. This world's habitable platform being thus indefinitely widened and expanded, room will be made for all "the nations of the saved."

Say not these picturings of a renewed and renovated earth are too strange and incredible facts for human belief. They are not a whit more so than other Scriptural revelations dearest to our hopes and encircling our every thought of the future. Not more strange, surely, is the astounding truth that the body laid in the grave—resolved into its primeval clay—mouldering in insensate dust—is one day to rise exultant from the tomb, its pulses beating with immortality: not more strange, is the fact of the unsightly seed or grain, embedded in the ground, springing up in graceful and multiplied form;—or the dull, torpid, loathsome chrysalis, bursting its dark prison-house and soaring aloft in varied and brilliant hue;—not more strange or unaccountable are any of these, than that this earth, convulsed, shattered, disorganized—a wreck of matter—shall emerge from its grave, in holiday attire,—break from its chrysalis shell, radiant with beauty, "like the wings of a dove covered with silver, and her feathers with yellow gold."

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Say not these picturings of a renewed and renovated earth are too strange and incredible facts for human belief. They are not a whit more so than other Scriptural revelations dearest to our hopes and encircling our every thought of the future. Not more strange, surely, is the astounding truth that the body laid in the grave—resolved into its primeval clay—mouldering in insensate dust—is one day to rise exultant from the tomb, its pulses beating with immortality: not more strange, is the fact of the unsightly seed or grain, embedded in the ground, springing up in graceful and multiplied form;—or the dull, torpid, loathsome chrysalis, bursting its dark prison-house and soaring aloft in varied and brilliant hue;—not more strange or unaccountable are any of those, than that this earth, convulsed, shattered, disorganized—a wreck of matter—shall emerge from its grave, in holiday attire,—break from its chrysalis shell, radiant with beauty, "like the wings of a dove covered with silver, and her feathers with yellow gold."

In the present chapter, we have brought before us, in succession, what the apostle *saw* and what he *heard*. In other words we have *the picture*, or what was presented to his eye: and *the voice*, or what was addressed to his ear.

In vision, John stands on the bare, naked platform of the new heavens and the new earth, over which we may imagine the morning stars are again singing together, and all the sons of God are shouting for joy. As he gazes —lo! a resplendent city, and one of gigantic proportions, with towers, walls, and gates—reminding him, at a glance, of his own loved Jerusalem—seems slowly and magnificently to descend from the upper heavens. At first, as if dazzled with the sight, and awed by the august voices which accompany and follow, he ventures on no description. By and by, however, in a subsequent verse he is conducted by an angel—a bright inhabitant from the spirit-world—to a great high mountain. From this height he obtains a more thorough survey. He marks that the city was four square;—that it has twelve gates, each gate sentinelled by angels;—that these gates are never shut at all by day, seeing that the city itself is bathed in a flood of everlasting brightness; "for there is no night there."
All the costliest material—gold and crystal, and every stone of priceless value, from the jasper to the amethyst, are employed as the earthly symbols and exponents of a glory which can not otherwise be translated into human language.

What unutterable thoughts must have thrilled through the beloved disciple's soul at that moment of all moments. For what was that moment? It was the fulfilment, in vision, of all his life-long prayers and longings. It was the birthday of the perfected Church. Amid the crowding reflections which rushed to his mind on the figurative descent of this new Jerusalem, his memory at seems the instant to travel back to the streets of the old Jerusalem. He thinks of the solemn words uttered by divine lips within view of its towers and temples—"*Behold the Bridegroom cometh!*" The new city suggests the emblem of the sacred parable. The Bridegroom *has* come. The last vision in the chapter preceding, was of the Judge seated on his throne. But now that enthroned Lord has left the judgment-hall for the coronation-hall. The day of ever lasting espousals has arrived. Make way for the Bride, the Lamb's wife!—the glorified church without spot or blemish or any such thing. "The new heaven and the new earth" are her royal bridal-cham- "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, *prepared as a bride adorned for her husband!*"

Such then was the *Picture* which rose before the enraptured eye of the seer of Patmos.

Having sought briefly to describe what John's eyes saw, let us now turn to what his ears heard; let us turn from the *Picture* to the *great Voice*. And the evangelist spectator is not now forbidden, as on a former occasion, to "write." When the seven thunders uttered their voices, after the appearance of the rainbow-crowned angel as detailed in the tenth chapter, and when he was about to transcribe, a prohibition was addressed from heaven, "Write not." No such arrest is at present put upon his hand. It is the reverse. He receives the positive instruction in ver. 5 from the great Judge himself—"*Write*; for these words are true and faithful." God graciously authorizes him to pen the glorious revelation for the comfort of his church in every age. "He that hath ears to hear, let him hear."

[CONCLUDED IN OUR NEXT.]

Christ's Sovereign Right Asserted.

"And the seventh angel sounded: and there followed loud voices in heaven, saying: The kingdom of the world is become our Lord's, and his Christ's; and he will reign forever and ever." (Rev. 11:15.) *Bible Union Trans.*

A correspondent of the Cincinnati *Christian Standard* having inquired: "Does the New Testament warrant the expectation that the whole world will be converted to Christianity by the preaching of, or the influence of, the gospel? From 2 Thess. 1:7-10, *et al.*, I infer that when the Lord comes again he will find some 'who know not God, and who obey not the gospel of our Lord Jesus Christ.' How then can we expect all, *i. e.*, *the world*, to be converted to Christianity by the gospel *before* the second coming of the Lord?" The editor replies:

"We are not warranted in expecting the subjugation of the whole world to Christ either before or after his second coming. That a time is to come when the 'kingdoms of this world will become the kingdoms of our Lord and of his Christ,' is evident; but that only indicates a *predominance* of Christian influence, so as to shape and sway the laws and conduct of these kingdoms. So, at least, we take it. But such a millennium as some people dream of is inconsistent with all just ideas of a probationary state, and at war with all human experience. Trial, temptation, conflict, adversity, must ever enter into the cup of Christian life, until the final redemption comes."

With the latter part of this answer we heartily agree, but that something greater is intended by the announcement in Rev. 11:15 than the *Standard* supposes, we think is obvious from the following considerations;

1. The trumpet under which the announcement is made that the sovereignty of this world has become Christ's is emphatically declared to be a "*woe*" trumpet. (Comp. ch. 3:13 with 11:14, 15.) A "woe" denotes a "great calamity," such as "a predominance of Christian influence" would not be, but such as will assuredly fall upon the "angry nations" when Christ, as the nobleman, returns from the far country, having received the kingdom. (Luke 19:11-27); when the wrath of God comes and he destroys them that destroy or corrupt the earth.

2. At "the *last* trump" the righteous "dead shall be raised" and the living saints be made immortal, according to 1 Cor. 15:50-54. The seventh trumpet of the Apocalypse is the last, and under it, in harmony with Paul, we hear it said: "And the nations were angry, and thy wrath is come, and *the time of the dead*, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth." (v. 18.) Compare with 2 Tim. 4:1. The seventh trumpet, therefore, introduces the immortal state of the church and the judgment of the world.

3. The sovereignty which Christ obtains at the sounding of the seventh trumpet is to be endless; "*He shall reign forever and ever.*" (See also Luke 1:31-33.) This cannot mean that worldly kingdoms are to be in perpetual existence and the principles of Christianity have a predominating but not absolute influence over them. When the will of God is "done in earth as it is in heaven"—as it will be when the kingdom of God is established—the mixed state of things now existing, and predicted to exist till the Lord comes, will have passed away. On the regenerated earth, holiness and happiness will be universal and perpetual. "So, at least, we take it;" and, thus taking it, we look not for the conversion of the world by the preaching of the gospel, but for the return of our Saviour to consummate the hope of his church and bring back the lost inheritance.—*Advent Herald.*

IT was a storm that occasioned the discovery of the gold mines in India. Hath not a storm driven some to the discovery of the richer mines of God's love?

Leadership.

Many a noble army is defeated by being badly led; many a staunch vessel is wrecked by an incompetent pilot, and many a church, or cause, or society, suffers, languishes, and dies, in consequence of poor leadership. God gives knowledge and wisdom to his people. Each church or interest planted by Christ, has in it the material needful to ensure its success; but many are wasting and perishing to-day, because poor wise men must give place to rich fools; because grace must yield to greed, and because worldly policy must sway to the exclusion of the Holy Spirit of God.

Churches are desolate to-day through the domineering of some head-strong man, too wise to learn, too ignorant to teach, too incompetent to direct, and too conceited and impudent to step aside and give place to others more competent. Important interests are jeopardized, simply that some great "I" may fill an office, or hold on to a position for which he is unfit. Nations perish because rulers will not learn wisdom, and run the vessel on the rocks, rather than admit their ignorance of the channel and call for a pilot's aid.

It is true, in the realms of "the world, the flesh, and the Devil," that an energetic man may lead downward, without much moral force; though even there a certain "honor among thieves" must exist in a marked degree, to command the regard of subordinates. But in the Church of Christ, and in the religious, moral and philanthropic enterprises of the day, all wickedness is positive weakness; and all dependence placed upon craft, policy, hypocrisy, deception and falsehood, will eventually end in ruin and confusion.

Men must be honest; men must tell the truth; men must stop deceiving and misrepresenting, and white-washing and white-lying; men must believe in God, if others are to have confidence in them; men must walk straight if they wish straight forward men to go with them. And any man who finds in his heart a disposition to show off, to appear what he is not, to put on a mask, or act a dishonest part, may be sure that God never made him for a leader in his work; and that if he crowds into such a position, sooner or later he will inevitably be found out, and kicked out, and sent to the rear, or sunk out of sight. A man who desires an office is usually unfit to fill it. An unfit man, who covets a high position, is only fixing himself for a tremendous fall. Men who are bound to "run things," are very likely to run them into the ground. Flattery, deception, soft-soap and sugar-plums, may make them popular for a time with babes and simpletons; but by and by the dullest eyes will open, the supply of sugar-plums will fail, and the duped and deceived victims will turn upon their deceivers with a fury as blind as their previous fellowship has been.

Give no quarter unto those vices which are of thine inward family, and having a root in thy temper, plead a right and property in thee. Examine well thy complexional inclination. Raise early batteries against those strongholds, built upon the rocks of nature, and make this a great part of the militia of thy life.

Man in Death.

Review of a Sermon preached by Rev. S. Fant, Pastor of the M. E. Church, Nevada, O., by Elder E. McCulloch, Pastor of the A. C Church, Nevada, O.

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." (Eccl. 12:7.)

An attempt is made by our brother, to show that the terms Spirit and Soul, are synonymous; and that they are so used in the Bible. But an inquiry into the facts, we think, will show to every seeker after truth, the fallacy of such an attempt.

The word *Ruach*, which is rendered Spirit, in Ecclesiastes, 12:7, is found four hundred times in the Hebrew text, but is not *once* rendered Soul. *Pneuma*, the corresponding Greek word, is found three hundred and eighty-five times in the New Testament, and is not once rendered soul. If the terms spirit and soul are synonymous, why are they not translated from the same Hebrew and Greek word? The word *Nephesh* is the only one rendered soul in the Old Testament, and is never rendered spirit. *Psuche* is the only Greek word rendered soul in the New Testament, and is never rendered spirit. If the word spirit denotes an immortal, immaterial soul, then it follows that the beasts have immortal and immaterial souls, and there is no evading this conclusion. Hear the wise man argue this point: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." (Eccl. 3:21.) Here the word rendered spirit, and applied to beasts, is the same as in Eccl. 12:7, which is applied to man.

We inquire, what is the meaning of the saying, "the spirit shall return to God who gave it?" We answer, at the creation, "God breathed into man the breath of life," or, as it may just as properly be rendered, the "spirit of life." This spirit of life, the element which caused man to live, will return to God, the fountain of life. Whatever spirit returns to God existed when God gave it, and the spirit of life was given, not as a personality, but as an element, and will so return to God.

But it is said, "God is a Spirit," (John 4:24), and our brother makes a statement in connection with this text, which fails of having the least shadow of support from the Word of God, by saying God is an eternal, immortal, invisible spirit, and therefore he must be immaterial. Immateriality is defined by Webster, "as being of no essential consequence, not consisting of matter, without significance, unimportant," etc. Is this all there is of the God of the Bible? God is represented in the Bible as being a "Rock." (Ps. 18:31.) Also as being a "Fire." (Heb. 12:29.) From these passages, and many others, we may as justly claim that God is a literal "Rock," or a literal "consuming fire," as to claim that he is an immaterial spirit; for in no place does the Bible speak of God in that manner. These statements refer to his attributes; yet behind all these, there is a literal, personal, and eternal God.

But it is said God cannot be imaged forth by a material body. The position taken by our brother is at war with the express declarations of God's word, God said, "Let us make man in our image, after our likeness." (Gen. 1:26.) We inquire, did God have an image or likeness after which he created man? Our brother says, "man, in his higher or spiritual nature, was created in the likeness of God, who is a spirit." But the record declares, "so God created man in his image, male and female created he them." (Gen. 1:27.) And "God blest them (those whom he had created in his image), and said unto them, be fruitful and multiply and replenish the earth." (Gen. 1:28.) If the statement be true that God created man *spiritually* in his own image, and not physically, then we are forced to the conclusion that God created male and female *spirits*, and told them to multiply and replenish the earth." And there is no amount of cavil that can get aside this reasoning, unless we ignore, or garble the word of God.

Again, after the fall of man, or after the loss of that "higher or spiritual nature," the record still declares that man was made in the "image of God." (Gen. 9:6.) And the apostle affirms that the "Son is the express image of his (God's) person." (Heb. 1:3.) To be a person requires materiality, and as a literal, material being, Christ imaged forth the eternal God—"being the express image of his person." That Christ was a material being all must allow, after reading Luke 24:39–42. The conclusion our brother arrives at in regard to the "soul or spirit being immaterial and immortal," cannot be drawn from the word of God, as the following expressions are nowhere found in the Bible: "Immortal soul," "immaterial soul," "immortal spirit," "immaterial spirit," "never dying soul," "never dying spirit;" but from the captious manner in which they are used, we would naturally suppose the Bible full of them.

Next, we examine a text which our brother affirms "will settle, beyond all material cavil that the soul or spirit of man does not perish with the body." The text reads as follows: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." (Matt. 10:28.) Unfortunately for our brother, this text proves too much for his theory. This saying of our Saviour is a complete refutation of our brother's argument to prove that the soul is immortal, and hence indestructible. The Saviour declares, "God is able to destroy both soul and body;" and if the soul can be destroyed, it certainly is not indestructible, nor is it immortal. And will our brother assume to teach the Saviour, and affirm that he taught them to fear a God who was able to destroy soul and body, when in fact it was impossible for him to destroy his soul, it being immortal?

The lesson the Saviour designed to teach is this: Man had not power to kill the soul, or life of man, so as to preclude his future life, which is promised at the resurrection. The term soul in this text is from the Greek word *Psuche*, and is rendered life forty times in the New Testament, and may as properly be rendered life in this text, and is so rendered in the Greek version of the Emphatic Diaglott. The Christian, by obedience, secures the promise of a life in the future, which cannot be obliterated by the hand of man. Man may suspend our temporal life, but it will be resumed at the resurrection; while in the case of the sinner, God will "destroy soul and body in hell." Thus, our brother's "mountain of rocks" is all visionary; and, like wax before the glowing furnace, it disappears and leaves him to gaze upon the emptiness of his own imaginations, while the truth of an eternal and material God marches on in majestic triumph over every foe. The Bible is God's mountain of truth, and if we explore it to its depths we shall find that man is not possessed with immortality; and in order to become immortal, he must "seek for it by patient continuance in well doing." (Rom. 2:7.) We shall find still further, that "immortality" is to be put on at the resurrection. (1 Cor. 15:53.) And "that God *only* hath immortality." (1 Tim. 6:16.) Let us abide by the express declarations of the divine word, and not assume to be wise above what is written. At the creation of man, God "breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7.) The phrase, "breath of life," from "*Nephesh Chaiyah*," is applied to beasts, even before it is applied to man. (Gen. 1:20–30.) And if it implies an immortal soul, then it follows, as a matter of course, that the beasts have the same. After man's creation, God gave him a law to govern him; and the penalty of the law was, "In the day thou eatest thereof thou shalt surely die." (Gen. 2:17.) Here satan steps in and contradicts the saying of the Almighty—"Ye shall not surely die." (Gen. 3:4.) And here is the only place where the *inherent* immortality of man is taught in the word of God, and here by satan himself. After man sinned, God shut him away from the tree of life (Gen. 3:22–24), the only means provided by which he might become immortal, and in nine hundred and thirty years Adam went down to the grave, and no intimation given, that any part remained alive. (Gen. 5:5.)

We shall next notice the prayer of Elijah: "O Lord, my God, let this child's soul come into him again; and the soul of the child came into him again, and he revived." (1 Kings 17:21, 22.) The term soul in this text is from *Nephesh*, and signifies life; and might as properly been translated life. Let the child's life come into him. In the 17th verse it is said, "His sickness was so sore that there was no breath left in him." The mother desired that the *life* of the child might be restored; and Elijah prayed, and the Lord heard, and the life of the child was restored. No intimation is given that the child had been to heaven, or hell, and called back. The child was all the time in the house.

[CONCLUDED NEXT WEEK.]

Faith and Victory.

TO A STRUGGLING SOUL.

Dear Br. M——: You are certainly right in the conclusion that faith and obedience are both essential to Christian character; and also that saving faith is something more than a theoretical or historical belief in Christ. Such faith is hard to define, because of its simplicity. We shall understand its nature by observing its effects. The faith that saves is not a tugging, toiling, climbing process: but a relaxing, yielding, sinking process. "It is not Reason's labor, but repose." It not only believes, it also trusts. It ventures out on God's unfailing promise, and appropriates the blood that can make the foulest clean. It gladly gives all to Jesus, and in return it finds all in Jesus. Faith cuts the last rope that held us in painful suspense, and lets us drop into the Everlasting Arms. It is easy to believe when the last idol has been demolished and the last barrier has been broken down.

Faith is the hand that reaches out for a Father's blessing. It is the vital link that joines us to God. It is the key that unlocks heaven's treasury, and the channel through which the waters of life flow freely to the thirsty soul. Hence we are "justified by faith," and by faith we stand. Such a faith will bring *peace—purity—power*. "This is the victory that overcometh the world, even our faith." We do not become boastful and self-sufficient—we feel strong only because we have an Omnipotent Backer. Our faith makes God's resources available, so that we have the benefit of his unmeasured wealth of wisdom, power, and love. Truly this is a wonderful arrangement, born of boundless benevolence.

Such a faith must either work or die. A dead faith may content itself with dry theories and pleasant dreams, but a *living* faith demonstrates its power and presence by producing "good works." The absence of fruit proves the worthlessness of the tree. So that, while good works cannot save us, we have no reason to expect salvation without good works. We can now understand in what sense James contended that "a man is justified by works, and not by faith only." He argues that the faith which stands alone—isolated, selfish, inactive—is dead faith. A vitalizing, God-honoring, soul-saving faith will lead to positive results, commonly called "works." These are the evidence and measure of faith, and are the outward demonstration that the man who performs them is "justified"—not by the works, but by the underlying faith that produced the works.

I fully sympathise with you, my brother, in standing squarely against a worldly policy religion, which supports itself by going "down to Egypt for help," and which shows its essential worldliness by running after the fashions and amusements of the world, by forming secret alliances with wicked men, etc. In this respect I stand exactly where I have stood for many years. Such a sham religion never received much comfort from me, even when I was associated with those who were prone to think that policy and piety made an excellent mixture. I deeply deplore the terrible and growing tendency of the age to ignore the self-denying religion of the Bible, by the substitution of carnal pleasure and glittering pomp. This is Satan's most successful snare. And yet this very condition of things in the nominal churches is a striking counterpart of certain prophetic pictures of the "last days." How important, amid the rushing tide of fashion and the feverish rage for frolic, that we "keep ourselves unspotted," while we send out a solemn warning to others. In denouncing popular sins, however, let us avoid that rasping censoriousness which will only embitter our own spirit, without benefitting those for whom we labor. We need the baptism of love, to give us "bowels of mercy" for erring humanity. This is very different from that false charity which caters to public sentiment, compromises real principle, and is always ready to apologize for the works of the devil.

You speak of doubts—standing doubts. These are surely undesirable things! Are they necessary evils? Is there no escape—no deliverance? I believe there is. It is not essential that you should be able to point to the definite time and place of your conversion; for some time the dearest of God's children were never able to do this. But an honest and earnest soul will not long be left in darkness. God wants his children to walk in the light. If any man will faithfully follow the divine leadership, it will not be long before he will be able to look up into the smiling face of his Father and claim the Spirit's witness of his discipleship.

We are not to expect exemption from trials or temptations, but if we fully consecrate ourselves to God it is our glorious privilege to be saved from sin. O make a confident of Jesus! He understands your case far better than I do, and can render you greater assistance. I have been in dark and difficult spots, during my pilgrimage, where I felt that I was not right and very much needed a fresh supply of grace. Some times—perhaps not necessarily—I have prayed and wrestled and waited for hours, before I could exercise the faith that brought light and victory. But such struggles were far better than continued defeat. If we really do fall into darkness, doubt, or condemnation, it ought to be our very first business to obtain deliverance. If we are so deep in the mire that it requires the most cutting confessions, the most desperate struggles, and the most earnest pleadings for help, to bring us safely out, emancipation from bondage even at such a price is far cheaper and better for us than to be groaning and groping and guessing our way along for months or years, uncertain, unsettled, and unsatisfied.

O my dear brother, seek for a clearing up shower! Strike for decisive victory! Pray through! Burst the chains that Satan has forged, and press your way through difficulties and discouragements, till you can touch the very hem of Jesus' garment. See that C—— M—— is crucified to this world, and committed to do the whole will of God. Without this what shall we ever be worth in the Master's vineyard? Nothing can supply the lack of heavenly unction. This is the great want of the church. How many faint and sickly ones would be effectually cured by a touch of Pentecostal power!

Deeply desiring your spiritual prosperity, I am your brother.—*A. A. Phelps, in Bible Banner.*

Education.

C. R. WHITE.

"'Tis education forms the mind;
Just as the twig is bent the tree's inclined."

If the young twig is inclined to grow crooked it must be bent, and made to grow straight; but it must be properly done. Man is prone to evil as the sparks fly upward, but by proper education he may avoid much that is evil. It is one thing to acquire knowledge, it is quite another thing to acquire proper knowledge; it is also another thing to make a proper use of knowledge. "Get wisdom; but, with all thy getting, get understanding." We may acquire knowledge, and by it be enabled to take undue advantage—cheat and defraud our fellow-men; or we may become benefactors to those less favored, needing counsel and advice. "Knowledge is power;" it is a power for good, or a power for evil. Education and knowledge, with many, only sharpens their wits and enables them to prey upon their fellow-men. "Educate your children, and society will become moral and virtuous," is a saying that has been rung in our ears for these many years, and with all the increase and efforts of education, society is becoming daily more immoral, more vicious, etc. In what part of society is the most extensive influences and practices found? The poor, the uneducated? Nay, but among the educated, the refined (?) so-called, the upper class of society, where naturally it would be the least expected; deep, systematic, secret schemes and practices, undermining the very strata and foundation of society.

Education, like every other means that has been put forth for the amelioration of man—morally and religiously—has proved a failure. Peace societies, temperance societies, Christian unions, etc., etc., all have failed. All have effected some, good or less, but as a general thing the friends of all these societies admit that the evils they are combating only increases. Even with all the "important improvements of the medical art," are diseases in general more easily cured than formerly? There is no hope for the world but the blessed hope of Jesus' coming.

Satan at Work.

M. D. PEAVY.

Satan's power over the human heart has ever been magical. Often-times the child of God, whose name is enrolled in the Book of Life, has felt the grasp of his ruthless hand and the sharpened edge of his hellish dart; often-times he has meekly bowed to the blow without knowing why or whence it came. Satan is vigilant, alert and subtle; his snares are intricate and wily; he follows the minister, bows at the altar, and sometimes fills the pulpit; he is active and always in whispering distance of Mr. Critic, and is a genial friend of Mrs. "They say." With his army of helpers he invades the peaceful, loving, and confiding army of Christ; he comes as a friend, and not as a foe—as an angel of light! His soldiers are well disciplined; each knows his duty and his post. Once within the fold his work of prey is sure and complete. Already his eagle eye has singled out his victim. It is the pastor, the beloved pastor, him that is almost worshiped for his piety and zeal. He has adopted the principle that by cutting off the head the body will perish. His workers are all ready for action, and burning for an encounter. Lo! the signal for the onset is given; all are alert in an instant. Mr. Critic makes a point, and a poisoned thrust is the result. That is taken up by Mrs. "They say," and heralded to the four winds. They say this, they say that. Of course, Mr. Backbite knows all about it, and is very particular about telling it to all of his friends, with the simple injunction, "Don't let him know that I said it." But Lady Scandal is neither so oily-tongued or deceitful; she will make a clean breast of the matter.

At this point Mr. Pride can bear it no longer; his dignity is aroused, his honor is at stake; to be sure he knows the stories are all false, and honesty would require their refutation. But they are popular, and what is honesty when in the balance with popularity? The parson must leave and give room for a more popular man. Satan now walks out, but in the distance we hear the echo of his ironical laugh, well-knowing that his victory is complete; he is again going to and fro, seeking whom he may devour. He does not always use the same instruments of warfare in his battles; neither does he always make the same points the centre of attack, but will often pounce upon the most tender lamb of the fold, or wage simultaneous action. I never heard of his being defeated by only one general—Jesus. He is now calling for volunteers. He offers a large bounty—eternal life. Will you enlist?

Loss of Heat.

MARTHA TRASK.

The room was very warm but a little time ago, why is it so cool now? The fire is burning as brightly in the stove as before, and the light shines out cheerilly through the plates. Look about; ah, some one has left open the doors of the rooms adjoining the study. There has been a loss of heat while the cold air has been rushing in. The stove shall not be blamed, we will not complain of the fire, but we will look after the doors a little more carefully.

Many of us get a great deal of blessing during the course of a year. The Holy Spirit often visits our hearts, and at times kindles an intense flame of zeal. Our words catch fire, faces shine with the reflected glory of God. Time appears too brief for our work, souls too precious for words, and eternity too important to fall out of memory for an hour. We have many hours of meditation and of gazing in faith upon the face of Christ. We take advantage of opportunities for help, go to hear the preaching of the word, attend the social means of grace, hear earnest exhortations and respond warmly. But after all, if the mean temperature of the daily life of such professors of religion were taken, the average degree of religious heat reported, would be astonishingly low. The trouble is not with the occasional seasons, but with the ordinary hours; not with the weekly meetings, but with the intervening days. Hence the poor report annually, "Whence this loss of heat? where are these open doors?"

One door which is a besetting sin is light and foolish talk. But a good brother, naturally jovial, likes young people, is a dear, good brother, an able man. But after many years, reports a serious loss at the hands of this little enemy, seemingly so small, and yet often so hard to conquer. The word bids us rejoice with those who rejoice, but we are warned against jesting, for it is not fit, proper, or becoming, for a Christian in these days of peril. And only Jesus and a determined will can give the victory over this dangerous foe, which is a thief, stealing away our power while we are spiritually asleep. Neglect of prayer is an open door through which the heat of religious zeal flies away. Not absolute omission of the regular prayer hour, but the failure to get special victory, the falling below what we have previously reached. He who prays strongly and does not recede from advance ground taken will soon be one of the "mighty men" of Israel, oh that God would make mighty men and women for the pulling down of the strong hold of the enemy. Prayer is the Christian's vital breath, is the beginning, middle, and end of his success. Hesitating to perform our Christian duty, delay of positive claims on Jesus, grieves the Spirit of God, and is a spiritual wound to our spiritual life. It unnerves the spiritual man, and has been the cause of a thousand religious shipwrecks. The rule of the aged Christian given to a young disciple is the key of pleasant service to Christ: "Do present duty." An ignoring of the claims of holiness is an avenue for the escape of soul warmth. We go into a conference meeting and many will refer to their conversion; how happy they were when they felt that they loved the Lord with *all* their heart.

Now they complain of being cold and indifferent, of making many crooked paths. What can God do with such instruments to work in his vineyard? Let holiness of heart be our motto, and then we will go from strength to strength. As a veteran worker for Jesus said, with emphatic gesture, "away with crooked paths and open doors."

Sectarianism.

AMOS SANFORD.

Webster defines sectarianism to be, "the disposition to dissent from the established church or predominant religion, and to form new sects." The predominant religion of this country is based upon one single passage of Scripture, (Gen. 3:4,) which plainly shows that the doctrine of man's inherent immortality was taught in the garden of Eden, in these words, "ye shall not surely die." Dissenting from the doctrine of the serpent which was proven to be false, (Gen. 5:5) I have to acknowledge that I am inclined toward sectarianism, at least in part.

But when I look at the different and numerous sects of these last days, and recognize the truth of Webster's remark that "most sects have originated in a particular person, who taught and promulgated some peculiar notions in philosophy or religion, and who is considered to be its founder," I am decidedly a non-sectarian, and yet *I am a sectarian.* "Explain this paradox," says one.

Well, take your *lamp* and "come let us reason together." We see the word "sect" occurs in the Acts of the Apostles five times, and is used nowhere else in the sacred writings. Observe that there are but three sects spoken of, viz: "sect of the Sadducees," (ch. 5: 17,) "sect of the Pharisees," (15: 5,) and "sect of the Nazarenes," (24: 5.) "Concerning this sect [the Nazarenes] we know that everywhere it is spoken against," (28: 22.) Paul says, (26:5,) "after the most straitest sect of our religion I lived a Pharisee;" but his connection with that sect was severed by the power of God, and ever afterward he belonged to the "sect of the Nazarenes." Jesus of Nazareth was the founder of this sect. It was originated in his particular person. He taught and promulgated the true Hebrew faith—"the hope of Israel," for which Paul was bound in chains.

Hence, I believe in this one kind of sectarianism, and reject all other sects, but "the sect of the Nazarenes," "first called Christians at Antioch." (11:26.)

All true Christians belong to this sect; and although their names may or may not be recorded in the church books, they are written in the Lamb's book of Life, and they will receive their reward when Jesus comes. That time is near. The words, "Surely I come quickly," were never so literally true as "just now;" and all members of the "sect of the Nazarenes" are saying, "AMEN: Even so come Lord Jesus."

The Ancient Faith.

O. D. GIBSON.

It is claimed by our opponents that our faith is of modern origin, and no one has believed it until recently. I thought, while reading D'Aubigne's "History of the Reformation," I would keep an eye on this point and see if I could discover any traces of it. In Vol. II, I found one reference to the immortality of the soul. One of the Roman Catholic princes brought it as one accusation against the Lutherans, that "some of them denied the immortality of the soul." This is the only direct reference made to this point in the first four volumes. But in Vol. III we have the account of the death of the three first martyrs after the reform began. Their last words were, "Lord Jesus, Son of David, have mercy on us." The historian says: "Their bodys were quickly wrapt in flames; they shouted *Te Deum laudamus*'. Soon their voices were stifled and their ashes alone remained." When Luther heard of their triumphant death, he wrote a hymn on it, and of course we shall see what their faith is; for, in hymns, theology in faith will stick out if anywhere. But in this hymn of the Reformer we see the *true ancient faith*, and none of modern tradition. Here it is:

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last.

And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed,
Of witnesses to God.

Jesus hath now received
Their latest living breath.
Yet vain is Satan's boast,
Of victory in their death.

Still, still, though dead they speak,
And trumpet-tongued proclaim,
To many a wakening land,
The one availing name."

This has the true Apostolic sound; no immortal souls scaling the battlements of heaven with silvered wings, but "Their ashes shall be watched and gathered at the last." Thus, the resurrection was their hope of getting into eternal reward. Jesus has now received their latest living breath, but not their immortal spirits.

Better Take a Sheep Too.

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly hired man:—

"Jonathan, I did not think to mention to you when I hired you that I shall try and have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you will do without rum."

"Agreed."

"Father, will you give me a sheep too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said: "Father will you give me a sheep if I will do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought he could give up the "critter" yet, but the appeal came from a source not easily to be disregarded; and the result was, the demon rum was thenceforth banished from the premises to the great joy and ultimate happiness of all concerned.—*Sel.*

The Christian Life.

An Angel's Visit.

BY THE AUTHOR OF "OCCUPATION OF A RETIRED LIFE."

An angel came through the frosty air,
'Mid carol singing and steeple chime;
A blessing of peace in his hand he bore,
Sent down by the king, who one winter day
In a stable manger a baby lay,
To give us the holy Christmas time:
And the angel came on his earthward way.

He came to the court where the monarch stood,
In his purple robe and his golden band,
While his people praised him and called him good,
And his name went echoing through the land;
And the angel thought it a place to stay.
So the king passed out in his abbey choir,
With his nobles round him in joy and pride;
Then a beggar cried from the chilly mire,
But the monarch shuddered and turned aside;
And the angel sorrowed and went his way.

He watched by the beggar that mirky morn,
A weariful man with a load of pain,
Who expected nothing but pence and scorn,
And often expected the pence in vain;
Then a meal was sent to the beggar's seat,
And a starved dog came and implored a bone,
But the beggar spurned with his naked feet,
Taking God's mercy and giving none;
And the angel sorrowed and went his way.

Then he marked a maid in a festive scene.
Sweet thrilled her voice in the season's song,
Though since last she sang it such a change had [illegible]
That the one prayer left her was, "Lord how long?"
And the angel paused on his onward way.
Through all her sorrow she smiled the same,
Lest her gloom should shadow others' glee;
And she sang in the light of the Christmas flame,
Though she sighed in the shade of the Christmas tree:
And the angel knew it a place to stay.

The king had presents of gems and gold,
The beggar had gifts that Christmas time,
But the maiden sat with woe untold,
Yet she felt its weight from her soul unbind;
For an angel rose on the frosty wind,
'Mid carol singing and steeple chime.
And he left his blessing of peace behind.

What an Old Man has Noticed.

I have noticed that all men are honest when they are watched.

I have noticed that silks, broadcloths and jewels are often bought with other people's money.

I have noticed that whatever is is right, with a few exceptions, the left eye, the left leg, and the left side of a plum pudding.

I have noticed that the prayer of the selfish man is, "Forgive us our debts," while he makes everybody who owes him pay to the utmost farthing.

I have noticed that he who thinks every man a rogue is very certain to see one when he shaves himself, and he ought, in mercy to his neighbor, to surrender the rascal to justice.

I have noticed that money is the fool's wisdom, the knave's reputation, the poor man's desire, the covetous man's ambition, and the idol of all.

I have noticed that all men speak well of all men's virtues when they are dead, and that tombstones are marked with the epitaphs of the good and virtuous. Is there any particular cemetery where the bad men are buried.

Gifts.

Some have gifts without them rather than within them—gifts, for instance, of worldly position, estate, and substance. These ought to be well used, and, considering that in these times we have a starving world to deal with, and that one of the great impediments to the spread of the gospel is with some of us the lack of means fer the maintenance of those who should preach the Word, it does seem a strange thing that professors should lay by God's money and use it as if it were their own. When for our orphans, our students, our colporteurs, and missionaries, we need funds, how can men love the Lord with all their hearts, and keep their thousands cankering at their bankers, or their tens resting in their purses? They have not learned to provide for themselves bags that wax not old. They do not understand that to keep their money they must give it away, that truly to preserve it they must dedicate it to God. For that which is kept by the miserly for themselves is not really preserved, but wasted. That which is expended in the Master's service is laid up in heaven, where neither moth nor rust can corrupt.—*Spurgeon.*

THE secret of being rightly guided—guided of God—is to have our own will thoroughly subdued. "The meek he will guide in judgment; and the meek will He teach His way."

Prayer With Children.

An article in *The Advance*, on giving the children part in family worship, has called out this testimony from a widowed mother:

"We have tried it in our family, and my heart is to day full of thankfulness to God for the blessed results. When my husband left us to follow, as he felt, 'the call of God,' to serve in the army of the Rebellion, I said to my boys (then but [illegible] and five years old) 'Instead of p[illegible] at your bedside, you may pray here with me at our evening worship.' We sang as we had been accustomed to when my husband and father was with us. We kneeled with the same burden pressing on each of our hearts, and the youngest in that little circle knew, as if by instinct, how to get at the heart of God as well as the oldest. The result was, we were quieted, comforted by our expectations from God, and the exercise so met our want we were led to continue it. More than ten ye[illegible]ve passed, and we could not now [illegible]nfluenced to give it up.

"Blessed results have followed. Those sons are trusting in God, and pledged to any service to which he shall call them. They were, by the Spirit of God, early called into his kingdom, and have always found it comparatively easy to pray in meetings for prayer, and elsewhere, when it seemed best for them to do so. God has so often met them in their wants and granted their requests, that their confidence in him, and in prayer to him, is strong. It has 'grown with their growth, and strengthened with their strength,' until it will take more than a Professor Tyndall to shake it."—*Advocate.*

Striking Anecdote.

The worth and power of ripe scholarship in preaching to children or in teaching them, are forcibly shown in the sermons which Dr. Crosby, of New York, gives to the little folks of his congregation every Sunday afternoon.

On a recent occasion his text was was about Ahaz, and the sermon depended for its interest wholly upon the speaker's perfect knowledge of the history, his intimate acquaintance with localities, and growing out of that, his graphic description of scenes and events, his vivid delineation of the character of the man who chose to bow down to Assyrian gods, and his faithful and striking application to child-life of the lesson which the ruin of that man teaches.

A single illustration, not drawn from the text, was used and it ought to find a place in every teacher's scrapbook. "Two months ago I was in Florida, and one day a party of us seeking enjoyment planned a rowing match between two colored boys. They were to go out on the river to a stake-boat about a mile from the shore, and then pull for dear life to see which could first reach the dock. Somebody went out in a third boat to manage the start, and I went in one of the racing boats to act as coxswain or steersman for one of the colored boys, whose name was Cyrus. Of course I was anxious to win, and I knew in order to do it we must not lose a single stroke of the oar, or go crooked, so I said to the boy, 'Now Cyrus, you must trust me. Don't try to see which way you are going, nor how the others are getting on, but just look at me and bend to your oars. I will keep you straight and steady, and bring you out ahead safely to the goal.'

"But soon Cyrus was twisting his head first over one shoulder, and then over the other, trying to catch sight of the dock, and again and again I had to say to him, 'Stop, Cyrus, look at me.'

The speaker's simple enforcement of this illustration, showing the reasonableness and safety of committing our way to the Lord, came home with power to the hearts of many who have passed far beyond childhood.

Advent Christian Times.

Wm. Sheldon, - Editor.

*₊*Give your Name, Postoffice, County and State every time you write.

CHICAGO, Tuesday, August 12, 1873.

New Volume.

It will be observed that the present number of The Times is the beginning of a new volume. We hope that our friends will help us make it an *interesting* one. We wish to see our columns crowded with articles that will thrill the hearts of the saints scattered abroad; but if this is the case, such articles must be furnished by our correspondents. Let no one complain of seeing poor articles in The Times who can write better ones. Let us have a sufficient quantity to select from, and we will try [illegible] the best; though, being fallible, we are liable to make mistakes, which we trust will be excused. We shall try to do our part, and trust others will, that the paper may furnish the food that will give health to the flock. "Feed the flock of God."

The tent meeting on Ada and Lake streets, held by Br. Kinnan, still continues.

Letters sent to the Editor, not intended for publication, should be marked "personal," on the outside of the envelope, to secure earlier attention.

Last week one brother sent us eleven new subscribers' names in one mail. If all our ministers would do as well as that, we should soon be in a condition to double the usefulness of the paper.

New subscribers are now coming in more plentifully than for a long time in the past, which is an encouraging feature. But there is still chance for improvement. Let the good work go on.

Bro. S. C. Wellcome writes that he has recently received twenty new members into the Monticello (Minn.) church, and expects to receive several more soon. Good news for these dry times.

Eld. C. C. Ramsay recently spent two Sundays with the Green Street Church in this city. He was once their pastor, and his short visit was one of mutual interest. Iowa is his present field of labor.

We learn that the recent discussion on "Time," between Elds. Whitmore and Barker, held in Rochester, N. Y., will soon be published in book form, when both sides can be read by all who wish to read. Notice in time as to price.

As we are frequently importuned by friends in different localities to visit them on short notice, we would suggest the propriety of an earlier apprisal of their wishes, that we may arrange if possible to comply. It often happens that we have appointments ahead for several weeks.

We call attention to Br. I. C. Wellcome's proposed "History of the Second Advent Message." It is a theme which might be made both interesting and profitable to outsiders, as well as to our brethren, if properly presented; and we believe Br. Wellcome's pen will draw a clear picture of the past.

"Man in Death."—The article with this heading commenced in this number of The Times, is copied from the *Nevada Enterprise*, it being the review of a sermon preached against our faith by a Methodist minister. The writer is Eld. E. McCulloch, pastor of the Nevada (Ohio) Church. Now as Br. McCulloch has shown his ability to handle the pen, we trust we shall receive frequent communications from him for our paper.

Mother Shipton's Prophecy.—This poetic prophecy, purporting to have been written about 400 years, foretelling a time to come, when

"Carriages without horses shall go,"

was copied into The Times several months ago. A brother requests its re-publication, with the proof that it was really written 400 years ago. This proof we are not in possession of, and query whether it is to be obtained. Will inquire of other publishers, who inserted it before we did.

Our Southern friends, who wish a supply of the "*Disembodied State*" for free circulation, as before offered, will please remember that all orders for this object must be made before September first, as we have only a limited quantity to thus circulate, and wish to know how to equalize them among the different solicitors. Let none make orders after our lot for free distribution is exhausted. These orders should be sent to Wm. Sheldon, Brodhead, Wis. All others can obtain them by addressing our Business Agent.

The voice of inspiration is continually calling us away from carnality to purity. Hear its call:

> "Thou shalt love the Lord thy God with all thy heart." "Be ye therefore perfect." "Be perfect." "Be thou an example unto the believers in purity." "Go on unto perfection." "Perfect holiness in the fear of God." "Keep thyself pure." "Purify your hearts." "Put on the whole armor of God." "If we walk in the light, the blood of Jesus Christ cleanseth from all sin."

Let ministers not only admit the correctness of this God-given standard, but live it out, and thus be practical "ensamples unto the flock." Then shall the work of the Lord flourish in our hands.

Destruction as a Penalty.

Scriptural statements are numerous which bring to view the destruction of the wicked as the punishment incurred by their sins. But what *kind* of destruction is meant? We will first answer negatively:

1. It cannot be a kind of destruction which is preserving in its nature, for preservation is the very opposite of destruction in ordinary conversation; and if the Bible meaning of destroy so far differs from its ordinary import as to signify *preserve*, the Bible would be made to affirm some strange ideas, as for instance: "For this purpose the Son of God was manifested, that he might *preserve* the works of the devil." (1 John 3: 8.) "That through death he might *preserve* him that had the power of death, that is, the devil." (Heb. 2: 14.) This would involve the conclusion that Christ came into the world to prevent the devil and his works from coming to an end, by *preserving* them. If this was not the object of Christ's mission, then *preserve* cannot be the Bible meaning of the word "destroy." What then, is its meaning?

2. The destruction awaiting the sinner cannot be spiritual destruction, or being destroyed *morally*, for this kind of destruction is never visited upon man by the Lord, but man brings it upon *himself* by sinning: "*Thou* hast destroyed *thyself*;" and this self-inflicted moral destruction is the state of guilt which renders man deserving of punishment, instead of being the punishment its[illegible] and this moral destruction precedes the judgment day, while the destruction which the Lord will inflict, comes after the judgment arrives; and furthermore this moral destruction may be terminated by pardon, but the destruction to be inflicted on the sinners at the judgment day is "everlasting destruction."

3. This threatened destruction cannot mean the destroying of the sinner's *happiness*, as we are sometimes told, for many of them are already void of happiness, and the same destruction is due the devil and his angels who have no happiness to destroy.

4. It cannot be a destruction of their *sins*, as others insist, for this would convert punishment into a blessing, and would prove the universal salvation of sinners and devils, at the very time God threatens to punish them. God threatens the sinner with what—with destruction of his sins at the judgment? What kind of a penalty would that be? Would in not rather be an inducement to continue in sin, instead of a threat to deter from sin? None of these kinds of destruction can be God's penalty for sin. Then what kind of destruction is due transgressors when the day of doom arrives? We answer affirmatively, *literal destruction*, a sample of which is presented in the case of the Sodomites: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and *destroyed* them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17 : 30.) "And turning the cities of Sodom and Gomorrah into *ashes* condemned them with an overthrow, making them an *ensample* unto those that after should live ungodly." (2 Pet. 2: 6.) "Even as Sodom and Gomorrah, and the cities about them in like manner, ...are set forth for an *example*, suffering the vengeance of eternal fire." (Jude 7.) This fire which "destroyed" the Sodomites, and reduced the cities of the plain to "ashes," is styled "eternal fire," as God's "ensample" or "example;" and it certainly made a *literal* destruction. If the sample is not to be repudiated, we cannot mistake the nature of the destruction hereafter due the ungodly. In the sample as Jesus says, "it destroyed them all." This destruction was the very opposite of preservation—yet it is the God-given sample. It was accomplished by "eternal fire," or fire which the Eternal God sent upon them: "Even thus shall it be in the day when the Son of man is revealed." If *literal* fire came down then, it will come again. If it *literally* "destroyed them all" then its destruction will be just as literal hereafter. It will be destruction coming "from the presence of the Lord," when he "shall be revealed from heaven."

Our Saviour.

A proper appreciation of the true character of our Divine Master will better fit us to honor him, even as we do the Father. He was among men as "the mighty God," veiled in flesh—*Immanuel*, "God with us,"—not God the Father, but the Son of God, possessed of superhuman wisdom and power; and during his entire mission, this wisdom and power was shining out, thus augmenting the proof of his divinity. When but twelve years old, the doctors of the law were astonished at his wisdom, which so far surpassed their store of information, which they had spent scores of years in accumulating. He knew the actions, thoughts, and conversations held between men, even when they were out of his natural sight, and at a distance from him. Upon one occasion the takers of tribute accosted Peter with the question: "Doth not your Master pay tribute?" Peter replied, "Yes." When Peter went into the house where Jesus was, before Peter had time to speak about the required tribute money, Jes[illegible] to Peter: "Go thou to [illegible] and cast in a hook, and take up a fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee." (Matt. 17: 27.) Human wisdom could not thus have told that there was *money* in the mouth of a certain fish down in the sea, nor that this particular fish should be the *first* one to take Peter's hook into his mouth; nor yet that this piece of money should be just enough to pay the tax imposed on himself and Peter.

When Nathaniel, who had never seen Jesus, approached him, Jesus said: "Behold an Israelite, indeed, in whom is no guile." This led Nathaniel to inquire: "Whence knowest thou me!" Said Jesus: "Before that Philip called thee, when thou was under the fig tree, I saw thee." (John 1:47.) This superhuman wisdom convinced Nathaniel that Jesus was the Messiah: "Thou art the Son of God; thou art the King of Israel." When Jesus sent two disciples to find a place to prepare the passover supper, he told them that after they had entered into the city, they should meet a man bearing a pitcher of water, to follow him into the house, and there they should be shown a large upper room already furnished. (Luke 22: 10.) Human wisdom could not have told whether a man with a pitcher would then be met; whether the pitcher would contain water or milk; whether by following him into the house they would find a room or not; whether it would be an "upper" room or a lower room; whether it would be a "large" room or a small room; or whether it would be "furnished" or unfurnished.

When Jesus sent two disciples over into the village after a colt to ride on, he told them they would find it tied, one "whereon man never sat;" to untie it, and when the owner should ask why they untied it, to say: "The Lord hath need of him," and he should send him. (Mark 11:2.) Human wisdom could not have told whether a colt could be found there; or if found, whether it would be tied; or whether it had been rode upon previously; or whether the owner would consent to send it. In addition to such wisdom, he had power to tame the wild colt at once, to still the raging storm with a word, to walk on the sea as on dry land, to feed thousands of hungry people from a few small loaves; to restore sight to the blind, hearing to the deaf, health to the sick, and life to the dead. Such a being was our Saviour before his crucifixion. Now he is immortalized and glorified. Soon he will return to earth, and display his power on a greater scale in waking up the dead, and exercise his unbounded wisdom in judging the race.

Motive to Induce Repentance.

A friend wishes to know if the theory of the final destruction of the wicked does not invalidate the motive which leads sinners to repentance? We repeat what we have elsewhere said:

The most that can be truthfully said is, that it takes away a *spurious* motive; but it leaves the gospel motive unimpaired, viz: "The goodness of God leadeth thee to repentance." (Rom. 2: 4); and "Godly sorrow worketh repentance" (2 Cor. 7: 10); and "We love him because he first loved us." (1 John 4:19) This principle of divine goodness and love, when properly impressed upon the mind, will awaken godly sorrow in the heart, and thus lead to repentance; and a repentance produced in the absence of principle, but exclusively by the fear of eternal torment, *is worthless*, though it may savor of unfeigned sincerity. Many have been moved in part by this principle of fear, while the true principle was underlying it, and have proved true Christians; for when the *fear* has subsided, the underlying principle continued to propel them; but those who have been moved *only* by fear, invariably relapse into sin after the principle of fear has spent its force upon them, and thus the world has been filled with millions of backsliders who have been once scared into repentance, but never *led* into it by the persuasive and compelling love. The man who is initiated into the service of God by a spurious motive will remain there only so long as that motive operates upon him. If influenced by a motive of divine *attraction*, it will continue to do its work, unless repelled. If influenced only by a spell of fear, *driving* him, instead of *inviting* him, when the spell of fear subsides, he will become inactive.

The sailor who repents and prays in the terrific storm, and relapses into sin when the sun shines, has served God while the motive power of fear operated upon him. The intimidated child who professes love to the tyranical father who stands over it with the threatening whip, to extort that profession, will loose all of its love when the whip is out of sight. So the man who professes to love God, and serves him simply to escape eternal torments, will be active while that principle of fear operates on him; but though sincere, he is moved by a wrong principle, and also by a short lived one, unless the true principle is underlying it. This spurious principle of fear is worthless when alone, and is of no advantage to the true principle when connected with it.

It is true that God has made threats against the wicked, to show them what they will lose by continuing in sin, and what their destiny will be in contrast with the future of the redeemed; but this is not to frighten them into repentance, but to operate on their enlightened judgment as a tributary inducement to seek life through Christ. The man who candidly looks at destruction in contrast with eternal life, though he should see nothing in it to frighten him, sees much to induce him to choose eternal life. The end of the one class is not inviting, but repulsive; while the future of the other class is delightful to contemplate.

To those who affirm that destruction is no punishment, we remark, that it involves the loss of everything secured by the saints; and if what they secure is no reward to them, then the loss of it to the wicked is no punishment. Is it a trivial matter to lose eternal life, with all its attendant glories, and pass under the dark waves of oblivion, never more to rise? Nor does this punishment consist exclusively in *loss*, but there is a terrible display of divine "vengeance" interwoven with destruction, in addition to the loss sustained.

A Noble Example.

Eld. George Howard, of Wisconsin, thus writes concerning the transfer:

> I see by the paper that the transfer has been made from the old Association to the new. I am glad that this has finally been accomplished, and now hope that the paper will be better sustained—*financially*. It seems to me that I—as one of the Advent body—am in duty bound to do what I can; and I hereby pledge you $50.00, to be paid within ninety days. I would like better to send the money to day; but, being a farmer, I have to depend on my crops, which I have just commenced harvesting.

Eld. Howard is not a rich man; spends a large portion of his time in preaching without pay; makes a [illegible] for himself and family from a small farm of forty or fifty acres; yet he steps out and sets an example of *sacrifice* to be followed by others. We know, personally, more than one hundred different Advent believers in the west who are better able to pay $200 apiece, than Eld. Howard is to pay his fifty dollars. They may plead they have no money on hand. Neither has Eld. Howard; yet, like a man who loves the cause, he obligates himself to help when his money comes in. They may plead they are a little in debt. And so might Br. Howard, but he would not thus try to dodge God's claim upon him. They may plead that they have local claims upon their generosity, to help build a meeting house, or something of this kind. So might Br. Howard have done, for he but recently lifted heavily to help pay for a house of worship in his own town—not that he was rich, but his heart was in the matter. Now he comes forward to help another branch of the cause. You who have your 100 acres, or your 200 acres or more, ask yourself what you ought to do compared with the case in hand. Don't read this for somebody else, for conscience whispers, "Thou art the man." This pledge of $50 is large, compared to a pledge of $100 from many that we know. To say that you don't see why the office is in debt, does not change the fact. Physicians may say they don't see why the small pox got into town; will that be regarded a good reason why they should not apply the remedy? Such excuses do not remove the debt.

Modern Religion.

The religion of the day is entirely unlike the religion of the Bible. We are not now speaking from a theological stand-point, but refer to its spirit. In Bible times, religion separated people from the world, and made them "a peculiar people, zealous of good works." Now we behold an assimilation to the world on the part of those who profess religion, and they are pre-eminently lovers of pleasure more than lovers of God, provided we allow their actions to speak, which so often speak louder than words. How unlike the apostles advice: "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God." As the heart cannot be fired with the love of God, and the love of the world at the same time, the fact that the love of the world mainly predominates in the nominal church, is proof conclusive of a sickly religion within. Where is the victory over the world, over self, over sin, over satan, which was once enjoyed. Where is the "pure and undefiled religion," which formerly kept its possessor "unspotted from the world?" Has God's plan changed? Or have men swerved from that plan, and hewn out to themselves broken cisterns that can hold no water? We need earnestly to inquire for the old paths of experimental religion, and to walk therein. This modern substitute for religion is a worthless coin. We want radical Christianity.

Perfect Love.

Perfect love is the basis of perfect obedience. And that heart which is fully under the control of divine love, and unfettered by carnality, can sweetly rest in Christ, in the storm or in the sunshine. Says the Rev. W. McDonald, in speaking of this rich experience:

> In this blessed state, *faith* claims every romise; *humility* ascribes all glory to God; *signation* sweetly sings, "Not as I will, but s thou wilt;" *patience* calmly endures whatver the Father allows, and joyfully receives whatever he sends; *meekness* never gives way o petulance, nor allows anger; *self-denial* ands like the bullock between the plough nd the altar, ready for toil or sacrifice; while *arity* has not only a tongue to bless, but and to help. In such a state, *peace* flows like river, in perpetual plentitude to the soul; y springs like a fountain whose source is e highest hill-top; *hope* holds the soul in lissful expectation of good divinely promised; e knows no tormenting fear.
>
> Such a one is crucified with Christ. The dy of sin being dead, the law of sin no nger wars in his members. The Commandments are no longer grievous unto him, but re the delight of his heart. Whatever he oes—whether he prays, labors, studies, eats, leeps—he does all with a single eye. Deghting, as he does, in the law of the Lord, it s his meat and drink to do his Father's will.

Shaken in Mind.

The *Methodist Recorder* says:

> "The doctrine of the Immortality of the ul is rarely, if ever, called in question among s. But some have been shaken in mind as the continuous, conscious existence of the oul during the period intervening between e death of the body and the resurrection. There are those who hold that during this nterval the functions of the immaterial part re suspended, and that the soul as well as e body is *de facto* dead."

We are glad to see this frank admission there is at least a partial swerving from this dogma going on. The renunciation of the theory of "the continuous conscious existence of the soul during the period intervening between the death of the body and the resurrection," is a long step toward a repudiation of soul-immortality. The difference is so trivial that one view cannot long be held without leading to the other. If the soul is not conscious in the intermediate state, it might as well not be immortal till the resurrection, as we hold.

A Great Truth.

It is a truth of no trivial magnitude that Jesus will come back to earth again on a mission of no less importance than the establishment of his kingdom. This truth must be kept before the people in spite of the accumulating aversion to it. Nor must we be silent with reference to the *nearness* of this event. If some have looked for it too soon, let us not look for it too late. If some have assumed to know too much about the time when it is due, let us not know too little about it. This great truth must not be kept out of sight to please its enemies, or through fear we may claim to know too much about the time of Christ's return. He bids us know when he is near. Let us watch with ready hearts. He will soon be here.

Articles Needed.

This being the busy season of the year, our supply of articles is limited. Let our friends interest themselves to write short articles and letters from every part of the field. Do not punish our readers with too long articles. If you can crack a theological nut, give us the meat without the shucks. If you can tell a rich experience, give us the cream without the skim milk. In a word, on whatever theme you choose to write, give us the pith and point without wasting words and monopolizing space to no profit. This will suit our readers and do the most good. Let our ministers take up their pens and cheer the household of faith with a few words.

Anonymous Articles.

On assuming our present responsibility, we wish it distinctly understood that we are not in favor of publishing anonymous articles. We would not make it an invariable rule that no article shall be inserted without the writer's name, though we much prefer the name should go with the article; but must at least insist that the name be given to the Editor, even if withheld from our readers. In ninety-nine cases out of a hundred, the article will leave a better impression if accompanied by the writer's name. It looks more like square work, and less like dodging the responsibility.

A new tract will soon be ready for circulation, entitled:

THE DISEMBODIED STATE EXAMINED,
With an exposition of
"OUR EARTHLY HOUSE,"
And
THE RICH MAN'S HELL.
BY WM. SHELDON.

The price will probably be 16 cents single, or $1.00 per dozen, by mail. Orders can be sent now to the Business Agent, so as to be among the first to be supplied. Better order by the dozen, so as to give or lend to your neighbors, and thus do good to them and help the office at the same time. The profits will go to the Society instead of the author.

No lie can be dangerous unless it be the ghost of some truth.

IT was George Herbert who said a handful of good life is worth a bushel of learning.

Ministers beginning to see.

The following is clipped from an editorial in the *World's Crisis:*

> On our way from Philadelphia to New York, Monday, July 21st, we fell in company with a minister * * * who wished to know our views of the millennium. After stating them, he said he thought the coming of Christ was kept too much in the background. We found this brother living near to Jesus, and loving his appearing. The Lord is waking up his children to the fact that he is coming soon, and they are more and more interested in the glorious event. We think it will not be long before we shall see and hear many new witnesses on this glorious truth. Let all who see the light, double their diligence, and do all in their power to scatter the good news in all directions.

Short or Long Sermons.

P. W. HOUGH.

Much has been said and written of late about short sermons. Some have offered one reason and some another. Some have limited the time to twenty minutes, but I observe none of them appeal to Jesus or his apostles as examples. I have been a silent looker on, hoping that those ministers who have command of language so perfectly that they can get at all the facts in twenty minutes to make a good sermon would remember us who are not so highly favored, and therefore it takes us an hour to say as much as you can in twenty minutes. We are glad you can do so much more than we, for the King's business needs haste, but please don't publish us in the papers when we exceed your time. Send us a private note pointing out our mistake, we may yet learn.

We Kneel When We Pray.

A golden sentence; and let all the people say Amen!

Kneeling in prayer is *scriptural.* Elijah, David, Daniel, and hosts of holy men and women of the Bible bowed their knees in prayer. And, above all, Christ our Lord, who is our pattern, knelt. "And he was withdrawn from them about a stone's cast, and *kneeled down and prayed.*" Therefore, "Oh, let *us* worship and *bow down;* let *us kneel* before the Lord our Maker."

Kneeling in prayer is *rational.* It is the position that expresses dependence and want. Are we not altogether dependent on God, and do we not need anything? It betokens humility, submission, and earnest entreaty. Does it not behoove sinners to approach the Most High and Lofty One, before whose majestic and holy presence angels vail their faces—humbly and submissively, and in all sincerity implore pardon and salvation?

Kneeling in prayer is most *natural* and *appropriately expressive.* Does not kneeling come very natural in time of great affliction and danger, even to impenitent and godless men? Have not hundreds fallen upon their knees, and called for help when in imminent danger upon the great deep? Yea, we know that such men dropped upon their knees even during a hail storm and implored heaven to spare them. The uncivilized nations of the earth are led by this instinct of nature, to kneel and prostrate themselves when they appear in the presence of their superiors. And this attitude is so beautifully and appropriately expressive of prayer, that it needs no explanation to any one in order to understand what it means. Seeing one upon his knees, with folded hands and uplifted eyes, the wildest savage at once understands the meaning, and even he feels some chord of his rude nature touched.

How, then, shall one find a shadow of excuse for a habit in prayer which our pen revolts to notice; to *sit lazily* upon the seat, and lay one's head cozily upon the back of the seat in front, whilst the minister, and perhaps a few earnest Christians are upon their knees, imploring God to have mercy upon such wretches! And oh! tell it not among the heathen that hundreds and thousands of professing Christians in various denominations of this blessed land, adhere stubbornly to this disgraceful, God-defying habit! To our mind there is nothing more disgusting and revolting than to see a member of the church, one who professes to *follow Jesus,* too proud or too lazy to kneel in prayer in public worship! And we have no words to express our astonishment at a ministry too effeminate to venture one earnest rebuke of such public irreverence toward God, and abuse of reason and nature in the house of the Lord!

We have in our observations seen enough of fallen humanity to confirm the Psalmist's declaration that it is the *scorner* who "*sitteth* in the seat of the scornful." Mockers of religion universally *sit* while Christians are upon their knees in prayer. We have seen, on the other hand, that all true and devoted followers of Jesus find it almost instinctively proper to approach God kneeling in prayer, while those who are in a *back sliding* condition, hesitate and finally remain sitting. We know some classes, too, in which sitting and praying was the decisive step in going back again into the Egypt of sin, and *vice versa* where kneeling was the decisive act in coming out of the world upon the Lord's side.

We have already shown that sitting in prayer is neither scriptural, rational, nor proper; and we add now emphatically that it is *heathenish.*

The learned theologian Casper Colver, in his "Circhlichen Ritual," says: "Numa, the founder of the Roman religion, made an ordinance that the worshipers of idols should *sit* in prayer, wherefore Tertulian, the church father, takes those Christians who in their worship imitate this heathenish practice severely to task, as follows:

"As the heathens pray to their idols in a *sitting* posture, it is censurable already, because it is an idolatrous fashion. Added to this is the crime of irreverence, which even then heathen ought to see, if they had only a little sense, for it is irreverent to *sit* in the presence of one whom we profess to fear and revere above others. And how much more must such a behavior in the presence of the living God be irreligious; it being, as it were, insulting God by a practical expression that prayers to him are tiresome and wearying!" *Christian!* KNEEL WHEN YOU PRAY!

The Living Epistle.

Laws Relating to Newspaper Subscriptions and Arrearages.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription.

2. If subscribers order the discontinuance of their periodicals, the publishers may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the office to which they are sent, they are held responsible until they have settled their bills, and ordered them discontinued.

4. If subscribers move to other places without informing the publishers, and the papers are sent to the former direction, they are held responsible.

5. The Courts have decided that "refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

6. Any person who receives a newspaper and makes use of it, whether he has ordered it or not, is held in law to be a subscriber.

7. If subscribers pay in advance, they are bound to give notice to the publisher, at the end of their time, if they do not wish to continue taking it; otherwise the publisher is authorized to send it on, and the subscribers will be responsible until an express notice, with payment of all arrears, is sent to the publishers.

Miscellaneous.

AT HOME.

—Four car-loads of Russian immigrants passed through Waterloo, Ga., on Wednesday, bound for the western part of the State.

—A new service was made on Brigham Young in the divorce case Aug. 5. The case will be argued before Judge Emerson.

—An explosion occurred at the Diamond mines of the Wilkesbarre Coal and Iron Company, Aug. 4, by which two men were killed and two injured.

—A terrible accident occurred at Butler Aug. 4th on the farm of William Preston, by which three men were burned to death. They were boring for oil, and were in the well at the time oil was struck. It scarcely reached the surface before taking fire, blazing up for a distance of 100 feet or more. Great excitement prevailed.

—Judge Hogan, of Ann Eliza Young's counsel, authorizes the SUN to deny the report that they have withdrawn from the divorce suit. The case is, however, much mixed up through the influence of Ann Eliza's father. Mr Young has compromised with the prophet for $5,000 down and $10,000 within ninety days. General Maxwell, her next friend, and her lawyers, who are made parties to the suit, refuse to accept her compromise, and the case will go on to-morrow. Brigham Young's counsel made an attempt to quash the proceedings to-day on technical grounds but failed. It is asserted that Mrs. Young's first husband is still alive, and that she never was divorced from him.

—The TIMES special from Coffeyville, Ks., says information reached that place that the Cherokee Indians were having bloody war among themselves at Cody's Bluff, about twenty-five miles south of there. The trouble grew out of an election held Aug. 4, in which what is known as the Ross faction came out ahead. The other two factions are termed Independent and Downings. All parties are determined, and the probability is there will be a bloody war yet.

The latest report says about seventy-five armed men of the Ross faction are laying quiet and awaiting orders. Their opponents declare a determination to continue the fight.

—Long Island City was shaken as though by an earthquake, by the explosion of two tank-boats lying opposite to Rockfellow's Long Island City Oil-Works. In less than three minutes flames had communicated to the material stored in the yards and three square blocks were enveloped in flames. The intense heat thrown out by the highly inflammable material would not admit the firemen to approach within a block and a half of the scene, while the thick smoke was insupportably suffocating at a greater distance Capt. Meyers, of one of the tank-boats, and a number of others were killed by the explosion, and a great number of boatmen near the scene were compelled to jump into the river in order to escape roasting alive. The Long Island City Oil Works, Standard Oil Works, Lowenstein's varnish factory, and other buildings were destroyed. The fire is still burning to-night. Loss is not yet ascertained.

ABROAD.

—The cholera is raging in the State of Chiapas.

—A dispatch from Vienna Aug. 5, says the Count De Chambord received the Count of Paris.

—The French troops entered Nancy Aug. 5, and were received with wild enthusiasm by the citizens.

—The great Tepic Chief Lasedo has been captured and shot by the Government forces in Mexico.

—A bill has been introduced in the Cortes providing for the establishment of a penal colony on one of the Ladrone Island.

—The Carlists claim a victory at Elgnet, in Guipuzcoa. They state that they captured one Republican General and 600 prisoners.

—Ex-President Thiers assures his republican friends that they need have no fear that a fusion of the Bourbonists and Orleanists will be effected.

—London papers state that reports from the agricultural districts of England are generally favorable to the hopes of an early and plentiful harvest.

—Emigration from Russia to America is increasing. Four hundred Russians sailed Aug. 5 on one steamer. The movement threatens to depopulate some districts in Russia.

—A statement made by the Minister of Finance shows a great increase in the number of vessels engaged in commerce between Italy and the United States. The duty on raw material is officially abrogated.

—The German Government has instructed its representatives in Spain to co-operate with the English and French representatives for the protection of foreigners and their property, even if force has to be employed.

— Mail advices from Cuba states that a severe engagement has taken place at Barancas, nine leagues from Manzanillo. The Spanish loss was severe. Thirty-seven wounded were taken to Manzanillo, and twenty more, severely wounded, were left at Veguita.

—The REPUBLICAN of Aug. 5 says: "It is stated that a movement is on foot in Cuba in behalf of Don Carlos. If this be true complications may arise which the insurgents may take advantage of, and possibly our Government will be called upon to interfere in the interest of commerce and humanity.

—On the evening of June 29, a terrible earthquake occurred in Belluna, Italy, carrying death to many, and consternation to all. The dead are counted by tens, and the material injury done by millions. Every fourth or fifth building is made uninhabitable. The principal monuments are overthrown or seriously injured. Everywhere the cry of anguish is raised, and seeks for prompt and effectual relief.

Correspondence.

Minn. Annual Conference and Campmeeting.

The annual conference of Advent Christians of Minnesota, will convene at Cheatham's Grove, in Utica, Winona Co., Minn., (in connection with the annual camp meeting,) on Wednesday, Sept. 10, at 2 o'clock p. m. Preaching brethren from a distance are expected to be present; among them Br. and Sr. Mansfield, from Chicago.

Now, my brothers and sisters, shall this meeting prove a success? If this be your desire, let an earnest effort be made in every part of this state, in northeastern Iowa, and western Wis., to come to this conference and camp meeting. The conference will be one of importance to plan for the future, and transact business which will interest every Adventist in the state.

Every preacher in the conference should be present, or report by letter in time for the conference to the secretary at Utica, Winona Co., Minn., or they forfeit their right to a certificate of membership. Every church should send delegates—one for every eight members—or report by letter.

As to the time of their organization, by whom organized, their present membership, increase since last conference, prosperity, etc., and all other matters of interest in connection with the church. Brethren, I do beseech you not to fail in this matter, and if you love the cause you will not. Will you do it? God help you.

Br. Miller will be present with the state tent, and there is a good building on the ground; but we want every church that can to bring a tent with them—bring your bedding and provision enough for yourselves, and some for strangers. Come prepared to stop over two Sundays. Consecrate yourselves anew before starting. Don't come to hear big preaching, but come to work for God in the salvation of souls. Bring your unconverted friends and neighbors with you, and work for their salvation. Let prayer be offered in every church in the state for this camp meeting to prove the best we have ever held in the state, and that a large number may be brought to Christ and prepared for his coming.

S. C. Wellcome, Sec.

From M. E. Orr, Reading, Mich.

Brethren and sisters, you have read the call in the last Times, for immediate action in regard to the indebtedness of our Publishing Society. Now, are we going to respond at *once*, by sending in our pledges, or what, in my humble opinion would be still better, let every *subscriber send one dollar* to Br. Tucker; by so doing no one will be burdened, and the debt which has hung like a cloud over our heads so long, can be lifted at once. No need of waiting until the first of January. "Now is the accepted time; *now* is the day of salvation." We have no promise of the morrow; therefore, whatsoever our hands find to do, let us do with all our might, for soon the night cometh in which no man can work." Inclosed is one dollar toward paying the debt. Who will be the next to respond?

From Hannah Gurnsey, Marysville, Marshal County, Kan.

I have taken The Times six years; it has been teacher and preacher, and I long for its coming each week, for it is a present help in time of need. It gives light on the pure word of God. O how I love to read the letters from brethren and sisters scattered over the land; although strangers, yet we are one in Christ, and I love to hear of the prosperity of Zion. There is nothing that can give us lasting happiness but the true religion of Jesus. I want to live nearer to him, bless his holy name, for he is good; and "his mercy endureth forever." I am still living two miles north of Marysville, Kansas, where there are none of like faith. Would be happy to have any Adventist come and break the bread of life to this people, or visit us.

From E. B. Scott, Mich.

There is a man traveling in northern Mich. who claims the name of "Rev." S. H. Smith, of New York; claims that he has traveled more miles and preached more sermons than any other man in the United States: he claims to be an Adventist preacher. But by conversation with him and hearing him preach, I find he knows but little of our views. He is now visiting our churches in northern Mich., and begs for money wherever he goes. He claimes he was robbed on the cars, of sixty dollars. Who knows?

[If he has traveled so much, and preached so long among our people, we ought to remember him, but cannot recall his name. If this amount of preaching was done before joining us, if he has joined, he ought to carry a certificate from some conference into new fields, where he is not known. Ed. Times.]

From Amos Sanford, Columbus, Kan.

The work in Kansas is progressing. Br. Smith is doing a good work for the Lord with the mission tent, assisted by Eld. E. N. Bliss and Br. D. O. Amos. Br. and Sr. R. F. Clark have left all, to go out and preach "this gospel of the kingdom." They formerly lived in Lowell, Mass., and have been in Kansas three years. Sr. Clark delivered four discourses at this place, closing last night. That she is called of the Lord there is no doubt. Never have our people listened to the pres[illegible] word with such profound attention as did last night, to her sermon upon the restitution. She held her audience spell-bound, as it were, for more than two hours, and none seemed weary. The Lord gives her utterance. She and her husband provide their own team, pay their own expenses, and are expecting pay when Jesus comes. Brethren and sisters let us help them pay their expenses, at least, that they may not grow weary in well-doing. The brethren and sisters are arranging for a general camp meeting, to commence on Thursday, the 18th day of September, 1873, near the residence of Br. Smith's, six miles east of Arvonia, Osage county, on the River Maries des Cygnes, further notice of which will be given by the committee. The mission tent will be on the ground, but all who "love his appearing" are requested to provide themselves with tents and provisions to last over two sabbaths. Shall we not have the presence of Br. Sheldon upon that occasion?

From Phebe M. London, Havana, Minn.

Myself and family are all the Adventists in this place, and we have but little preaching of the same precious faith. Br. E. Himes preached here twice, and Br. S. C. Wellcome a number of times, but few came out there being so much prejudice. On my way to camp meeting in June, I met Sr. H. M. Dubey, of Castle Rock. I invited her to come here and preach to us. She came July 16, and held two meetings in a school house five miles east of Owatonna, in a farming community. The house was filled with attentive listeners, many came out of curiosity to hear a lady preacher. Wednesday evening her subject was repentance. Friday evening the second coming of Christ. Many tears were shed and much prejudice removed; to God be all the glory. After meeting many came to the desk and gave her the friendly hand, and said "these sermons are just what we have needed a long time," and invited her to come again. We expect her again Aug. 17, and I hope and pray that some will come over on the Lord's side and be saved in his kingdom,

"Over the river where the fields are all g[illegible]n."

If there is one thing on earth that I love to hear preached it is the coming of the Lord; for his coming is nearer than when I first believed. I for one want to see him come in all his beauty, when Gabriel shall sound his trump to waken our loved ones that sleep under the cold clods of the valley. I think there will be a mighty shout go up to him who hath ransomed us from death and the grave. I believe God is marching his hosts to stand on Mount Zion, and the last chords of the gospel harp are being tuned, and Jesus is coming soon in the clouds of heaven with power and great glory, and shall I, a poor unworthy worm of the dust, be saved in his kingdom? By the grace of God assisting me, I'll meet you over the river,

"Where the surges ne'er roll,
Where in the bright forever
Sorrow ne'er shall press the soul."

I am poor in this world's goods, but if any of our traveling preachers come this way, give us a call. I have a little chamber, stool, and candle, and they can rest their weary limbs from the toils of the day.

From J. C. Smith, Ripon, Labette Co., Kan.

Dear Editor and all the readers of The Times, our tent meeting at this place has closed with good results, and an impression left that will last to the judgment. The people have been stirred up all through this vicinity; many see things altogether different from what they have been taught. The dear Bible light shines out bright and glorious. The Lord gives the victory, and to him be all the praise. Our meeting of a week, at Chetopa, redounded to the glory of God. Two were baptized at this place, and others are inquiring the way. We had a precious season at "communion;" many from the different churches united with us, and thirty or forty arose, desiring to be remembered in the kingdom of God. By a little labor and effort many from other churches would unite with us, and have already, in faith. And the call is for more laborers. Here we appointed a meeting for every Sunday at Sr. Davis' house. She is one of the jewels of the Lord. Her house is called the "Traveler's Home," and there we found a pilgrim's resting place. The Lord reward this sister for her kindness to the laborers in the Lord. A week ago we came to this place and found a home with Br. Suckey and family. He came to Chetopa while we were having meetings there, and although he belongs to the Methodists, yet he gave us a hearty invitation to come to his place and pitch our tent on his land; and, since we came, he has borne the burden of the meetings, many coming to the meeting having no provisions were provided for and gladly received. Capt. Davy, from Indian Territory, with family, and a colored preaching brother, by the name of Parks, rode fifteen miles after preaching, and were with us yesterday evening. Since our visit in the Nation, last winter, the Lord has been doing a good work. The captain's wife has taken a decided stand, and contends for the faith. They are very anxious that we should go into the Nation [illegible] the tent, but our work in Kansas will not allow us. There are some desiring to be baptized there, and the captain, I think, would build a house for worship on his own land. They are very anxious for help. O that more laborers may be sent forth. Many rose last evening desiring to be saved when Jesus comes. They want us to stop longer, but we are unable to do so as there are many places yet to visit, and the time is limited. Brn. Iris and Stephenson have been with us some. I do hope they will take up the cross and move in the Master's service. Dear Br. Bliss also, is with us to labor in the gospel. He has been through many hardships and trials, yet through them all the Lord has brought him safe, and I do pray that those that have *two coats* will send him one. Dear brothers and sisters, you that are able, please lend a helping hand in this direction; you will be lending to the Lord and giving to the poor. No one knows what the servants have to go through in this western wild; our expenses are far more than what we collect for the tent movement from place to place. Now, brethren at the west, you that are able, remember what the Lord has done for you, and will you not help others? Those that want tent meetings please direct to J. C. Smith, Arvonia, Osage county, Kan. Our next meeting will be held at Attumwa, Coffee county, Kan., commencing the first of August. Pray for us, one and all, that we may have wisdom, might and power to do all things through Christ, and that a company may be raised up to meet him when he comes "without a sin offering unto salvation."

Selected.

[From the Rainbow.]

Believing and Speaking.

What a splendid thing life is when consecrated to the maintenance of Divine truth against all errors of false philosophy, vain tradition, mediæval darkness, and priestly corruption! And such a life rises into the sublime when the advocate knows that the course he has adopted imperils his secular interests, and involves the loss of some of the dearest social and Christian friendships. Where should we all have been to day if no such moral heroes had ever appeared in the world? Our obligation to the dauntles witnessess that stand along the highway of history, like God's pillars of fire in the moral wilderness, is simply incalculable. Friendship urged them to avoid the path of danger, but their grand reply was, "We believe, and therefore speak." A model man among this elect army of warriors for eternal truth said to a company of well meaning friends: "What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." On another occasion the same champion of Christian fidelity said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." It is not much to our credit that we can fervidly eulogise the courage and self-sacrifice of the illustrious Paul, and yet keep quietly in the background with some priceless truth locked in our breasts, lest coming to the front to proclaim it should bring us into trouble—trouble, be it noted, which, at the worst, must be gentle as a zephyr compared with the storms he endured for the Master's sake. Our praise of the patriot-soldier who dares the cannon's mouth for the honor of his country is not worth much if we are conscious of a cowardice which would have made the thing impossible in our case. Indeed, after all, it may well be questioned whether men who risk nothing for the redemption of a Christian truth that has been taken captive by paganism are either intellectually or morally capable of appreciating the splendid bravery of the apostle Paul. In sober truth, they are not. We cannot heartily admire, for we cannot even understand, a quality in another man of which we have nothing ourselves. It is easy to compose rounded orations on some of the great generals of the Christian army that sleep in Jesus until the morning of crowns and scepters dawns with the coming of the glorious Generalissimo, but it is quite another thing so to enter sympathetically into their very souls as to go forth as they did to danger and death that the truth of Christ may be preserved from the sacrilegious touch of the foe.

O that men who believe would also speak! Love of ease, love of gain,—no wonder that we have apostolic warnings against these insidious enemies of everything grand, noble, heroic, and Christ-like! Look at the church: but we shall borrow the description given by One against whom such an accusation will not be brought: "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue the out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

There is another great doctrine of Scripture, long hidden from the churches by unscriptural teaching, the avowal of conviction regarding which, by all who believe it, would be of immense importance both to the general interests of truth and a healthy tone of religion. We refer to the promised return of our Lord to raise and glorify his body the church, to put down all anti-christian powers, and to establish his kingdom upon the earth. This doctrine, so manifestly interwoven with the prophecies of both Testaments, so coherent with the designs of the present and previous dispensations, and so necessary to the ultimate subjugation of all things to the Son of man and the development of his kingly work, has been neutralised by the theory that the conversion of all nations to the Christian faith, in the absence of our Redeemer, is the divinely prescribed work of the Christian church. That this theory is a pure assumption, without warrant in the Scripture, and without analogy in God's dealings with mankind, has been repeatedly shown in the pages of this magazine, as well as in other publications; and the palpable and confessed failure of Christian missions to realize the sanguine hopes of some of their advocates is a collateral proof that the theory has no foundation in the purposes of heaven. For, if it had such foundation, it is inconceivable that the results of evangelistic labor at home and abroad would be so remarkably disproportionate to the toil and cost. Let no one infer from these remarks that we are indifferent to Christian missions, or forgetful of the Lord's command to preach the gospel to every creature. The inference would be illogical so far as the remarks are concerned, and very unjust to us. For many years missionary work has had the writer's warmest advocacy and his humble pecuniary help. Upon Christian missionaries he has ever looked with peculiar interest and deep brotherly affection. He looks upon them as doing exactly the work the Lord intended—instrumentally gathering out of the nations God's elect ones, who are to constitute the church of the first-born. What we object to in connection with this matter is the systematic advocacy of missions by a fallacious argument. It is urged that they are to convert the world to Christ. They will do no such thing. It is said that the Lord's commission means that. It means no such thing. And it is argued that many a glowing prophecy points to their complete success. Not one of the prophets has a line to that effect. No; under the present dispensation, while Israel is away from his land, a wandering exile in every nation, and the King of Israel is in a far country waiting for his kingdom, it has pleased the Father, in accordance with the infinitely wise purpose which he kept secret for many ages, to choose out of all nations, peoples, and tongues a certain number of persons to constitute the church, the body of Christ, through which he is to fill all things and accomplish God's magnificent purposes of love to the universe.

Now, one of the results of an examination of Scripture teaching on this subject, and a comparison of that teaching with the effects of missionary labor, has been the conviction of many minds that the popular argument touching the conversion of the world is untenable. It is felt that there is a fallacy somewhere. Men who would not hear us some years ago, and who smiled at "Millenarianism" as a piece of fanaticism which strikes at the root of all practical exertion for the diffusion of the gospel, are quite prepared to listen to us now, as having, after all, something to say which may be worth hearing. In courteous society, allusions to the Chiliasts are not now the signal for merriment, or the quotation of stupid anecdotes manufactured by people with more time than wisdom, and more profanity than piety. Thoughtful men are beginning to doubt, and more than doubt, whether the inhabitants of the world will ever be evangelized by existing agency. But with all this, the deeply-rooted prejudice against the doctrine of the Lord's personal return deters them from looking the matter fairly and fully in the face; and in some cases where this prejudice has been manfully conquered by the desire to ascertain the truth, and where, consequently, the enormous mass of evidence is found in favor of the advent whilst the world is still far from God, the conclusion reached is lodged in the breast, like that on the doctrine of natural immortality; because to preach it would disturb the minds of the people and the peace of the minister.

It is impossible that silenced conviction can have a healthy effect. When God imparts a truth to a man, it is that he may proclaim it. Light is not given to be put under a bushel, but on a candlestick; and he who expects faithfulness in his stewards is not likely to entrust them with any fresh discovery if *from any motive whatever*, they keep back that which he has already made known to them. Let brethren who begin to see that the coming of Jesus Christ in glory must antedate the age of the world-wide light and loyalty,—so certain is this fact, that, instead of waiting for a "converted world," the early Christians hoped he would return in their day,—search dilligently what men under the Spirit's teaching say about the kingdom and reign, and they will find a flood of beauty and glory fitted to bless and gladden both themselves and their hearers. The doctrine of the Lord's second advent is the solvent of many a difficulty in relation at once to theology, the church, and the world; for associated with the predictions of the advent are prophetic descriptions of events which are actually around us at this hour. We *need* not be "in darkness." The state of to-day's Christiandom is faithfully portrayed in our New Testaments. Nothing that occurs in churches or nations, in the regions of theology or the speculations of the philosopher, need disturb the man who is looking for the Lord from heaven.

The doctrine was intended to have, and it has, this effect on those who firmly grasp it. And no wonder; for it is *the* gospel of the resurrection, of eternal life, of incorruptibility, of fullness of joy, of the deliverance of creation from bondage, of a healthy and fruitful earth, of a free and righteous people on every shore, and of the glorious reward of our Elder Brother and Head, the adored and adorable Christ of God! Why, men who see this as the seers of both Testaments did must preach it. If they were at liberty to be silent they could not. It is *such* "good news" in every direction. All round it beams of light point—to the church, to the nations, to the material creation, to the grave, and to the opening heavens, through which "the King of glory" returns to take his people to himself and to enter on possession of his inheritance. Preach it? Why, yes, if our preaching is to be apostolic in its fundamental doctrines; in its motives to duty; in its reasons for faith and patience under trial; in its arguments for entire consecration to the Lord; and in its hopes of complete deliverance from every spot and wrinkle, and complete victory over every foe. If our congregations "do not like the doctrine," it is a proof that their Christian education has been neglected, and the sooner they are put upon a course of Scriptural training the better both for themselves and others; and if we suffer for preaching it, we shall have the support of a peaceful conscience, whilst our reply to those who oppose will be, "We believe, and therefore speak."

[THE END.]

The Fullness of Christ.

The happiness we derive from creatures is like a beggar's garment—it is made up of pieces and patches, and is worth very little after all. But the blessedness we derive from the Savior is single and complete. In him all fullness dwells. He is coeval with every period. He is answerable to every condition. He is a physician to heal, a counselor to plead, a king to govern, a friend to sympathise, a father to provide. He is a foundation to sustain, a root to enliven, a fountain to refresh. He is the shadow from the heat, the bread of life, the Morning Star, the Sun of Righteousness; all, and in all. No creature can be a substitute for him, but he can supply the place of every creature. He is all my salvation, and all my desire; my hope, my life, my glory, and joy.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth, but thou art the strength of my heart and my portion forever. I cannot be exposed, I cannot be friendless, I cannot be poor, I cannot be fearful, I cannot be sorrowful, with thee. —*Sel.*

Providence.

Voltaire boasted that he would exterminate Christianity, and would "crush the wretch," as he impiously termed its Author. But after Voltaire had died, a Protestant church was erected over his grave, and the religion of Christ was preached over his ashes, while the same printing-press which once sent forth his infidel tracts and books, was used in printing the Bible, and in publishing the glad tidings of that gospel which he labored in vain to destroy. When the apostate Julian, in defiance of Divine prophecy, and that he might prove it false, undertook to rebuild Jerusalem, his building materials were scattered by a storm, attended by an earthquake; and when he repeated the impious attempt, even Gibbon admits, and records as an undoubted fact, that streams of fire burst forth from the earth upon his workmen, scorching some and destroying others, so that the attempt had to be abandoned.

An insult offered to a hot-headed monk, while on a pilgrimage to Jerusalem, raised him to preach the Crusades which changed the whole aspect of Europe, not to say of the world. The simple circumstance of cutting a few letters on the bark of a tree, and then impressing them on paper, suggested the art of printing. The discovery of a boy who was amusing himself with two spectacle glasses, led to the invention of the telescope, that magnifier of God's glory as seen in the heavens. And to the mere falling of an apple are we indebted for the discovery of the law of gravitation, by which the millions of rolling worlds are guided, in part, in their ceaseless course through space. —*Sel.*

Have You been with Christ To-Day?

As the Israelites knew by the radiance of the face of Moses that he had been with God on Mount Sinai, so should men know by our spirit, conversation and practice in every-day life that we have "been with Jesus"—talking to him in prayer and listening to his voice in the Holy Scriptures. The Rev. Andrew A. Bonar, of Scotland, beautifully illustrates and enforces this point in one of his works thus:

"In the days when the Mosque of Omar was first built, over that spot of Moriah where the worshiper could touch a piece of the unhewn original rock of the hill, it was customary to bring loads of incense and all aromatic shrubs into the shrine, which was called Sakhrah. As a consequence, if any one from the city had been worshiping there, he carried away with him so much of the fragrance of the place, that when people passed him in the market place of Jerusalem, or in the streets, they used to say to each other, 'He has been in the Sakhrah to-day!' Would to God we thus lived, coming forth daily with our 'garments smelling of the myrrh, and aloes, and cassia, from the ivory palaces.' With fresh holiness every day, drawn from Christ, what witnesses for him should we be! How joyfully should we listen to the loving voice that is ever calling, 'Be holy, for I am holy;' and he who speaks thus would hasten to give us more and more when we repair to him.

"We are 'looking for and hasting unto the coming of the day of God.' (2 Pet. 3: 12.) Now, is it not written, 'When we shall see him, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure?' (John 3: 2, 3.) That day approaches. Therefore, beloved, seeing that we look for such things, and seeing that all present things shall so soon be dissolved, 'what manner of persons ought we to be in all holy conversation and godliness?'"—*Advent Herald.*

"Unequally Yoked."

2 Cor. vi. 14.

Believers who are thus yoked are required to come out and be seperate, with the promise that the Lord will receive them, and be a Father unto them, and they shall be sons and daughters of the Lord Almighty. To apply this yoke to the marriage bond implies that every believer should separate from his, or her, unbelieving companion. But marriage is not named in the connection, and speaking of that in 1 Cor. vii. 10, 11, Paul wrote: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." And Christ allowed but one cause for putting away a companion and marrying another. Matt. v. 32. If the apostle was speaking of church relationship, will it not mislead to apply it to marriage?—P. KELSEY.

Our Young Folks.

What The Birds Said.

BY ANNA BOYNTON AVERILL

In the elm-shaded street,
  Broad, and dewey, and cool,
Loitered two little feet,
  On the way to school.

Two little wondering eyes
  Watched the swift wings fly
Into the free blue sky
  From the elm-tops high.

"Heigh ho! the fields are fair,
  And the woods, and the swinging brooks,
And the birds are free in the air," he said:
  "What do I care for books?"

And a dozen saucy birds
  Sang loud their mood to share,
Loud, bold, and clear, the words,
  "Tu whit! what do we care?"

Then came another day,
  Fair, and sunny, and sweet,
And over the shaded way
  There came the little feet.

But O, 'twas a rueful face,
  With eyes and cheeks aflame,
Where tears had left their trace,
  And penitence, and shame.

"Your wings should all be clipped,
  For the wicked things you say!
I have been soundly whipped," he said,
  "Because I ran away."

And all the saucy birds
  Sang loud his ire to dare—
Sang bold and clear the words,
  "Tu whit! what do we care?"

Happy is He.

A lady reports this little incident:

Mrs. White had been spending the afternoon with me. She was not very cheerful company. Much of the time was spent in the story of her troubles, which after all seemed to me of her own making. She complained of her husband, of her children, of her pastor, and of herself.

"Oh," said Willie, after she was in the street, aren't you so glad she's gone?"

"Why, Willie?" I said.

"She is so doleful, she makes everything so dark. Is she a Christian Auntie?"

"She professes to be," I answered; but it was time to go to prayer meeting, and I said no more to Willie then about it. At prayer meeting we heard two or three men talk in a sad, dreary way, (as you have all heard persons talk in your own prayer meetings; people who make religion seem a gloomy thing.) As we walked home, Willie said, "Auntie, are Mr. French and Mr. Brown Christians?"

"I think so."

"And do they trust in the Lord? Does Mrs. White trust in him?"

"But why do you ask?"

"Because, I read in my 'Daily Food,' this morning, 'The man that trusteth in the Lord, happy is he.' They don't seem happy a bit, and I thought they couldn't be trusting in God."

Was Willie right?—*Wayside.*

Losing All.

A few years ago a merchant failed in business, and went home in great agitation. "What is the matter?" asked his wife. "I am ruined; I am beggared. I have lost my all!" he exclaimed, pressing his hand upon his forehead as if his brain was in a whirl.

"Ah!" said his wife; "I am left." "All, papa!" said his eldest boy; "here am I." "I too, papa," said his little girl, running up and putting her arm around his neck. "I's not lost papa," repeated Eddie. "And you have your health left," said his wife. "And your two hands to work with, papa" said the eldest; "and I can help you." "And your two feet, papa, to carry you about." "And your two eyes to see with, papa," said little Eddie.

"And you have God's promises," said grandmother. "And a good God," said his wife. "And heaven to go to," said his little girl. "And Jesus, who comes to fetch us there," said his eldest.

"God forgive me!" said the poor merchant, bursting into tears. "I have not lost my all. What are the few thousands, which I called my all, to these most precious things which God has left me?" And he clasped his family to his bosom and kissed his wife and children with a thankful heart.

Ah! no, there are things more precious than gold and bank stocks, valuable as these may be in their place. When the Central America was foundering at sea, bags and purses of gold were strewn about the deck as worthless as the merest rubbish.

"Life, life!" was the prayer. To some of the wretched survivors, "Water, water!" was the prayer. "Bread, bread!"—it was worth its weight in gold, if gold could have bought it.

The loss of property must not cloud the mind with a wicked forgetfulness of the greater blessings which are left behind. No man should despair; for no man has lost his all until he has lost his integrity, lost the mercy of God, and lost his hope of heaven at last.—*Our Paper.*

Why Are Mountain Tops Cold.

There is a story told of a squirrel which, discontented with the cold valley where he had his home, set out to reach a mountain top, where, thought he, the climate must be warm and bright, since that spot is so much nearer the sun, the great source of heat. But on reaching the long wished for height, he found that although the sun shone with clearer light, yet the cold was more intense than in the humble home he had left behind. He was well nigh frozen to death, and quickly and wisely resolved to return to the valley whence he came.

The process of reasoning which led poor squirrel into such difficulty and danger seems correct enough. The only trouble with it is, that, like a great many fine-spun theories, it does not agree with the facts in the case.

How happens it, then, that the nearer we go to the sun, the source of heat, the colder we find the air? It is because the sun's rays of heat pass through transparent bodies, like air, without heating them. The heat of the sun passes directly down through the air till it strikes the surface of the earth, which is warmed by it. The air becomes warm only by contact with the warm earth, and by the radiation of heat from the earth.

But why does not the mountain top become warm, and impart its heat to the surrounding air? The answer is that so great is the body of cold air around it, in comparison with its own size, and so constantly is the air around it changed by the strong winds which blow there, that not enough heat can be accumulated in the air to become sensible.

But why does not the air which is heated by contact with the surface of the earth at the level of the sea, rise to the mountain tops and warm them up, just the same as the heated air in our rooms rises to the ceiling, and makes our heads warm while our feet are cold? It does thus rise, indeed; but as it rises it also expands, because it is not so closely pressed by the air above it. So by the time it reaches the top of Mount Washington, what was a single room full of comfortably hot air, has expanded to the size of a whole house; and as it has received no more heat in its ascent, it has become very uncomfortably cold. The heat which was sufficient to make it feel warm when it occupied a small space, becomes quite insensible when it expands to a hundred or it may be a thousand times the size it was before. It is just like a moistened sponge, from which water drops when it is squeezed in the hand, but which appears quite dry when suffered to expand to its full size.—*Sel.*

SOMETHING FOR ALL TO DO.—"Sir," said a boy, "do you want a lad to work for you?" "No," answered the man, "I have no such want. The boy looked much disappointed—at least the man thought so—and he said in a friendly tone, "Don't be discouraged." "Oh, no, sir," replied the boy cheerfully, "I still hope on, because this is a very big world, and I feel certain God has something for me to do in it.

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Business Office: 25 West Lake [illegible] Chicago.
[Printing Presses located at Nor[illegible]t.]
TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months for Fifty-cents.

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M A Tibbets
S B Mabey
T S Thomason
W W Cate
J S Lawver
G W Miller
E B Scott
A Sanford
A Armour
D F Kendall
H G Sinlley
M Lathrop
J B Morgan
H Hopkins
A Mann
C C Southwick
R Johnston
W P Barr
O H Hammond
S Geer
J Eaton

Books and Tracts Sent by Mail.

L Fitch
G P Clough 2
J Philip
J R S Mourcy
C Nettleton
C W Heath
M A Mills
H W Snow
A S Fuller
C W Owsby
A M Hodgdon
R W Wilson
S Wilder
Mrs T Cleeman
W E Robinson
J Meehan
S E Pearl
C W Case
A J Waters
C C Marston
G A Wigglesworth
D Mathewson
A Wilbur
S Pope

To Correspondents.

J PINKHAM—We have credited you one year in advance; get all the subscribers you can. ———Letter received at this office dated Sanclair, Berrien Co., Mich., July 21, two dollars enclosed, but no name. What is the name?

Publishing Fund.

C. C. Southwick	$ 1 50
M. Lathrop	1 00
H. C. Weltby	0 65
D. Cheatham	2 00

The $3000 Fund.

To Free the Society from Debt.

CASH.

Previously Reported	$415 70
A Friend—G. A	2 00
M. E. Orr	1 00
A. Wilbur	10 00

PLEDGES.

Previously Reported	$245 00
W. K. Bates,	10 00

Obituary.

HURLBUT.—Died, July 5, 1873, in the town of York, Wis., Lydia Hurlbut, wife of Eld. Augustus Hurlbut. Aged, 80 years.

Her husband preceded her in death two years. They embraced the Advent doctrine in '43, and died in the blessed hope.

They sleep, and the grave now covers their forms,
They heed not, they feel not either trials or storms;
But their eyes were both fixed on that glorious morn,
When in triumph they'll laugh the proud monarch to
——

ISAAC ADRIAN.

WILLIAMS.—Died, at Clear Lake, Iowa, July 17, '73, of cholera Abraham Williams. Aged, 66 years, 1 month, and 20 days.

Sermon by the writer from Job 14. 14, 15.

PETER S. W. DEYO.

WHITE.—Died, in Pike Co., Mo., July 23, 1873, Chas. H. White, of Consumption. Aged, 29 years and six months.

Br. W. united with the Baptist church in 1867, embraced the second advent doctrine soon after, including the non-immortality of the soul and the final destruction of the wicked. His faith and hope was briefly expressed in an extract from his letter in THE TIMES of May 6 inst. He was esteemed by all who knew him, of the different denominations, as he paid equal respect to all, was esteemed for his Christian deportment, intelligence and zeal in the cause of religion. In the Sunday school and prayer meeting he was always found, and ever ready to bear testimony to his faith and hope. Nearly the last words he uttered in regard to his hope was, "the blood of Christ cleanseth from all sin; that blood availed for me."

On the evening of the 23, just as the family was going to supper, he remarked to those at his bedside, "I am going home," and held out his hand and shook hands with them, and then called for all the family, calling each by name, shook hands with them, and with even a smile on his death like countenance, exhorted all to be prepared to meet him in glory. He bade all farewell as if merely about to take a pleasant journey.

From that time until he died, about ten minutes after twelve o'clock, a. m., he retained his consciousness, appearing to suffer none, and gently breathed his last without a struggle, groan, or even sigh. All present remarked it was the calmest and easiest death they ever witnessed. His illness was near two years duration, previous to which he had never known a day's sickness, and was a very stout young man, full of hope and promise.

When Christ who is our life shall appear, then shall we appear with him in glory. C. R. WHITE.

Book Notices, Etc.

HISTORY OF THE SECOND ADVENT MESSAGE.—The rise, progress and known results of the proclamation now called 'Second Adventism,' or, properly, the message of the immediate coming of our Lord Jesus Christ, and the doctrines and messages associated with it; the misguided zeal of some of its friends, errors imbibed and taught, the efforts, bad logic, and arguments of honest opponents to overthrow it; the persecution, strategy, slander, and falsehoods of its enemies, and the wonderful success God has given it in overturning errors, and re-establishing the old fundamental truths of the Bible and primitive Christianity in the hearts of tens of thousands of Christians, sceptics, and infidels, is worthy of being published in a condensed historical form, though time should continue but a little longer.

Such a work is much needed. There are thousands now amongst us who know but little of our past views, experiences, contests, and victories; but little of the main principles which have been our guide and defense against errors old and new. There are thousands of others who are convicted of the truths which we teach, and who will be greatly benefited by such a work, giving definite forms of doctrine, much valuable information, a large amount of Bible instruction on vital points, correcting many misconceptions, slanders, and false reports. Such a work will fall into the hands of many ministers, scholars, editors, and other religious readers, to benefit them, and glorify God by the spread of his truth, to awaken sinners to prepare for the judgment.

We propose to publish such a work by subscription, when one thousand subscribers are obtained.

We shall give the chief points of doctrines originally taught forty years ago and onward, by Advent proclaimers, in America, Europe, and Asia, with biographical sketches of the pioneers; also, historical sketches of authors and editors, books and papers, missions and doctrines now taught. We shall give, in their own language, the rich experiences and new views of many who have merged from the darkness of error and false traditions concerning the millennium, the nature of man, his state in death, and future rewards, into the glorious light and liberty of the gospel hope. We shall give in plates and diagrams the symbols and periods of Daniel and John, with dates of times fixed upon which have passed, and those yet future; also tables of some of the best chronologies of the Bible, with criticisms on Egyptian, Chinese, and other heathen chronologies.

We shall call to our aid several able writers, who are qualified for such a work, shall give specimen Sermons, Essays, Lectures, and condensed reports of debates which have been held by able men; reviews of some of our chief opponents' efforts, on life, death, immortality, future punishment, and rewards. The signs of our times, and the great awakening in all Christian lands, on the subject of our Lord's personal and speedy coming, will be clearly stated.

No money called for until the book is published. It will contain 600 octavo pages, on good paper, neatly bound in cloth. Price, $3.00. The first thousand subscribers shall have it delivered to them for $2.50 each. This we can better afford to do than to await sales at full price.

All ministers, and others who will secure subscribers, shall receive a suitable prize when the book is delivered. Address, I. C. WELLCOME,
Yarmouth, Maine.

Names of subscribers received at this office.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

The Northern Illinois A. C. Conference will hold its annual session during the camp meeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate, or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come, brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon-coming King.

Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau county, Illinois. N. W. SPENCER, President.
C. C. MARSTON, Secretary.

The camp meeting of the Northern Illinois Conference will be held at Wyanet, Bureau county, commencing August 30, and continuing over two Sabbaths.

Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R. R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.

In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Squaw Grove, 11 a. m., Sabbath, August 16.
Eagle S. H. 2:30 p. m.
Aurora, August 17.
Jericho Church, 2:30 p. m., August 24.
C. W. SMITH.

I expect to be at the Iowa camp meeting, Sept. 10 14. C. C. MARSTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

A grove meeting is to be held at Assyria Centre, commencing August 16, and hold two days, in the grove close by Br. A. W. Bowen's house. A special invitation is extended to all the brethren and sisters to come and help us in this blessed work. We expect Br. P. Holler, from Nashville, and Sr. Roby Tuttle from Charlotte, Mich., to speak to us; hoping that if any of the brethren from other places are passing this way they will stop and help us, as there will be accommodations to keep all who may come. Come one, come all that can. Our doors are open to this good work, and may God help each and all to work. A. W. BOWEN.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JON BROWN.

The first Q. M. of the East District will be held with the church at Lavalla, commencing Friday evening, August 22, and holding over Sunday. Come one and all, preachers and members, to work for the Lord. E. P. GRAVES.

The tent meeting at La Crosse will be adjourned one week, in view of the interest at Menomonee.
P. W. HOUGH.

Ceeleyburg, Aug. 2, evening, and once in four weeks.
Norris S. H., Aug. 3, 10 a. m., and once in four weeks.
Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.
Weaster Creek, Aug. 17, at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

MINNESOTA.

Rugeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7.30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

There will be a tent meeting at Buffalo, N. Y., to commence July 27, and closing Sunday, Aug. 10; also, another at Brockport, N. Y., to commence August 14 and continue over the Sabbath, and as much longer as duty demands. The evidences for the coming of the Saviour this present year (1873), will be presented by Dr. N. H. Barbour, of Boston, Mass., and Elder A. C. Newell, of Darien, N. Y. "The Lord is at hand," and we hope our brethren in the vicinity of these meetings will make an extra effort to attend. Pray for God's blessing to rest upon them. Parties desiring this tent to come to their place will correspond with Dr. N. H. Barbour.

Another Tent Meeting at Seneca Falls, N. Y., to commence Thursday August 7th and to continue until the 17th.
JAS. E. WELLS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MAREY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

The fourth annual session of the A. C. Conference will commence on Thursday, the 11th of Sept. in the forenoon, in connection with the camp meeting at Manchester, Delaware county, commencing September 5, and to continue over the 14th. More particulars hereafter. Let all get ready to come. H. H. JANES.

The annual camp meeting of the Iowa A. C. Conference will be held at Manchester, Delaware county, commencing Sept. 5, and continuing over two Sundays. The camp ground is situated one mile north of the depot, on the same ground as last year. We expect a large and good meeting. Come, brethren and sisters, from east, west, north and south, to this annual feast of tabernacles; come with hearts filled with love to God and man, to labor for the salvation of the perishing; come to get good and to do good. Let there be a generally rally of the lovers of truth (without regard to name or denomination) to this meeting. Let all bring a plenty of bedding; and, all that can, bring tents. Sheeting enough for a family tent will cost but a little, and then the cloth will be as good to make up as before. Straw and hay, for horses, will be provided free. Oats and corn will be furnished cheap. A small victualing stand will be on the ground, and bread, etc., can be got at the bakery; but do not depend upon these—bring your provisions if possible. There will be no boarding tent. Efficient help is expected from abroad to preach the Word.

For the Committee,
J. RIDLEY,
D. K. LEWIS.

There will be a meeting in the Iowa Mission Tent, at Waltham, Tama county, to commence Sept. 5, and continue over the second Lord's day. All are invited.

Also, the Iowa Mission Tent will be pitched Sept. 17th near Dysert, Tama county, in Clark township, and continue over the first Lord's day.
PETER S. W. DEYO.

The Northwestern Missouri and Southwestern Iowa Conference will be held at Grice's Grove, Noble township, Cass county, 3 miles north of Millford, Montgomery county, commencing Sept. 4 and continuing over one Sabbath. It is earnestly hoped that each church will be represented; and, those having tents, bring them. Feed for horses and straw for bedding will be furnished. We feel the need of an evangelist, and hope some brother will come and engage with us for the ensuing year. A cordial invitation is hereby given to any minister from abroad, who may be desirous of attending the meeting. A cordial welcome will be extended to all who come in the spirit of the Master to labor for the glory of our soon coming King. J. A. ROMIG.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Advent Christian Conference, for the State of Indiana, will be held at Colfax, Clinton county, commencing on the 28th day of August, and will continue at least one week. Colfax is at the crossing of the Logansport & Terre Haute, and Lafayette & Indianapolis Railroads. It is forty miles northwest of Indianapolis, and can be reached by railroads from all parts of the State. I earnestly request a large attendance of preachers and delegates from the churches. Every church should be represented by a delegation or by letter. Let us make our State organization a success; and, to do this, no one—whose duty it is to attend—should allow any ordinary difficulty to hinder him from doing so. Then let them make arrangements in time. N. FIELD, Prest.

Meeting every Sunday, at the Voiga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

Hobart, Ind., Saturday evening, Aug. 2, and Sunday, Aug. 3, as Br. Perkins may arrange; and every Sunday afternoon and evening following.
J. WILLIAMS,
C. W. RUSSELL,
T. G. BAXTER.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 18, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

NOTICE to the Advent Churches of Northern Kansas.—There will be a meeting at Athens, Jewell county, with the Advent Church of Athens, commencing on Wednesday evening, the 24th of Sept., for the purpose of organizing a district (or quarterly) conference; and, after the business meeting, there will be a series of meetings, to continue as long as the interest will demand. Eld. J. C. Smith, State Evangelist, is expected to be there with the State tent, to help in preaching the Word. An invitation is extended to all the scattered Adventists in Northern Kansas to be present. In behalf of the churches.
E. N. BLISS.

WEST VA.

The West Virginia and Southern Ohio annual session of the A. C. Conference will be held, the Lord willing, with the Poca Fork A. C. [illegible] church, on Little Sandy [illegible] county, W. Va., commencing September 6th, and continuing over the two following Sundays. Let the churches within the conference appoint delegates. Let us have a general rally of the friends of truth.
SILAS P. WHITNEY.

SOUTH WEST MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.
W. W. CATE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.
JOSEPH LUTRELL, Sec'y. 337, St. Joseph St.

Advertisements.

National Agriculturist & Bee Journal.

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AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 2. CHICAGO, AUGUST 19, 1873. WHOLE NO. 485

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
85 West Lake Street, CHICAGO.

Poetry.

My Cross.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight—
No ray of comfort in the gathering gloom;
A heart bereaved, a household desolate.

It is not sickness, with her withering hand,
Keeping me low upon a couch of pain;
Longing each morning for the weary night,
At night for weary day, to come again.

It is not poverty, with chilling blast,
The sunken eye, the hunger wasted form;
The dear ones perishing for lack of bread,
With no safe shelter from the winter's storm.

It is not slander, with her evil tongue;
'Tis no "presumptuous sin" against my God;
Not reputation lost, or friends betrayed;
That such is not my cross, I thank my God.

Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles, overcome in part.

My feet are weary in their daily rounds,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
It is not heavy, but 'tis everywhere
By day and night each hour my cross I bear;
I dare not lay it down—Thou keep'st it there.

I dare not lay it down; I only ask,
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness, unto perfect day.
—*Church Monthly.*

The New Heaven and the New Earth.

(Rev. 21: 1-4, 9-12, 21, 25-27.)

REV. J. R. MACDUFF, D. D.

The utterance of the unknown Speaker contains a beautiful twofold description of the citizen's felicity.

First, we have a *positive* description of what that bliss is to comprehend; and second a *negative*. The *positive*—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes." The *negative*—"And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." We shall in the present chapter confine ourselves to the former.

The essence of this positive bliss is, yet again, to consist (in what we have had occasion to note more than once as a main characteristic of heavenly felicity set forth in previous visions), *the everlasting presence and enjoyment of God himself*. The holy city, new Jerusalem, descends, but it descends not alone. The name of the city from that day shall be *Jehovah Shammah*—"The Lord is there." The children of Zion are joyful in their King.

Farther, does not this passage seem strongly to indicate, that the great God of heaven designs to make the new redeemed earth the future abode of the Shekinah,—his own palatial residence, the special seat of his vast empire, the metropolis of eternity? "Behold, the tabernacle of God is with men." Just as Jerusalem—the first Holy City—was the sacred capital, the seat of the theocratic government,—so this "holy city, new Jerusalem, the home of the church triumphant, would seem destined to be the future capital of a rejoicing universe. Jehovah is to transfer the pavilion of his ransomed world. (Ver. 5). There is the *throne* in the city; and he that sat upon the throne said, 'Behold I make all things new."

* * * * * * * * * * * *

But we shall not further expand this thought. For, after all, the mere locality, is comparatively immaterial. More momentous, delightful, and comforting is the great truth we have found so often reiterated in these visions, as forming the main element in the bliss of the ransomed citizens—viz., that God is in their midst. Twice over in one verse is it there said, He will dwell with them:" God shall be with them:" or as that may be rendered, "He shall be God with them:"—the fully verified meaning and interpretation of "IMMANUEL" (God with us). It has been beautifully said, that just as every lovely and varied tint in field and flower is traced to the one pure, parent, colorless ray,—so every gate and jasper wall and sapphire pavement in that jewelled city, their brilliancy and glory to the altogether lovely One, "the light which no man can approach unto." Oh, wonderous assemblage! Oh, amazing honors! The tabernacle of the great God with redeemed men! As the ranks of the *un*redeemed (cherubim and seraphim) gather around the Holy City—hovering with their bright wings over the new Jerusalem—we can picture them [illegible] than the words ever bore on earth, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

We have room for only one other point in the suggestive themes of these verses;—the near and intimate fellowship which is to subsist between the ransomed multitude and their God, farther brought out in the additional strong and expressive language,—"And God shall wipe away all tear from their eyes." What meaneth this? Tears, we need not say, there can be none in heaven. The symbol must be explained by reference to some earthly feelings. It has been truthfully observed by an expositor of this passage—his remark, we think, furnishes the right key to the interpretation of the figure—that "the most sacred test of affection is to wipe away a tear." It is indeed the most delicate of all offices one human being can perform towards another, that of offering sympathy in seasons of tearful sorrow. The most experienced "sons of consolation" can testify, that the more they venture to come into personal contact with aching hearts, and to cross the thresholds darkened with bereavement, the more do they feel the awful solemnity of the ground; that sorrow is a thing of that exquisite tenderness that no stranger dare intermeddle with it. Every bereft spirit will respond to words of an earnest writer, who evidently know well what a sacred thing it is to give sympathy: or, in the significant figure now before us, to "wipe away a tear:"—"Oh, the preciousness of silence in the hour of heart-cutting grief! Oh, the misery of the minstrels and people making a noise; Oh, the jarring discord of voluble sympathy! Oh the bitter mockery of commonplace condolence! Oh, for those who know how to speak with the pressure of the hand; for those to whom God has given the mute eloquence of the eye; for those who do not pretend to understand our grief!" Yes, we repeat, it is no ordinary one—no ordinary friend—who can dare touch these harp strings of sorrow. There *are* indeed such, in seasons of deep desolation whom we love to welcome into the smitten home; there are hands we love on such occasions to press. While drawing back from the cold commonplace contact of ordinary routine sympathy, there are those to whom, in this significant language of St. John, we gratefully entrust the wiping away of the gathering or falling tear. Such, however, is the prerogative alone of true and faithful, of tried and tested friendship and love. 'Behold,' says John, in the expressive figure of this passage 'Behold the endearing relationship which will exist between God and the believer in the Holy city. They will confide in Him as lovlingly and tenderly, as the bereft one of earth who suffers the hand of human affection to wipe the tear-dimmed eye!

Are we looking for this city which hath foundations, whose builder and maker is God? Amid the other gorgeous symbolism, do we keep in mind that which has met us under various figures in previous descriptions, and which is suggested here under a new one,—its "street of pure gold like to transparent glass;"—that vast as are its dimensions,—a gigantic cube, lying foursquare, with gates in every quarter, wide open for the ingress of every tribe "there entereth nothing that defileth." Nations of the saved are to be welcomed in, yet there is one badge of citizenship indispensable in the case of every unit in these teeming millions;—"the pure in heart" alone can "see God." The sentinel angels at every watch-tower have the old prophetic summons addressed to them "Open ye the gates, that the *righteous* nation which keepeth the truth may enter in" (Isa. 26: 2). Over every entrance in the superscription, "This Gate of the Lord into which the *Righteous* shall enter:"—Blessed are they that *do His commandments*, . . that they may enter in through the gates into the city." *The city which hath foundations!* There are no permanent foundations for anything here. Here we have no "continuing city." Earth's most stabled social and domestic structures are sand-built, not rock built. They are at the mercy of every capricious hurricane; and death, sooner or later, will convert them into a mass of ruins. Let us seek to live under the elevating assurance, that we are the chartered, and the soon to be glorified inhabitants of this new Jerusalem: taking as our motto, "Pilgrims and Strangers on the earth," "our citizenship is in Heaven." Let us live up to our peerless privileges, as those in the future are to dwell with Him who has promised to be with us and be our God. If trial be appointed—the loss of earthly friends, earthly portions—be it ours to fall back from the wreck and bankruptcy of the present, on the glorious reversion. Let us take down our harp from the willows; and sing, it may be amid withered props and perishable refuges—amid rifled homes and falling tears and the shadows of death,—"wherefore God is not ashamed to be called *our* God, for He hath prepared for us a city."—*Memories of Patmos.*

[THE END.]

IGNORANCE of the truth, or spiritual blindness, is generally both the mother and daughter of pride.

The Coming One.

He has not come yet. Should any one ask us, Who? the answer is, The Lord from heaven. To some it is a sad reflection that he has not come ere this.

Will he come at all? Is not such an expectation a wild delusion; at least, harmless, but still a delusion? The Sacred Word settles this question. "This same Jesus which is taken up from you into heaven, will so come in like manner as ye have seen him go into heaven." (Acts 1:11.) "I will come again and receive you unto myself; that where I am, there ye may be also." (John 14:3.) After a long time, the Lord of those servants cometh." (Matt. 14:19.)

Is it right to be on the watch for him, in contradistinction to a mere belief that he is coming some time or other? In answer to this, the church sneers, or is silent. But what is the divine *dictum?* Jesus says: "Be like men that wait for their Lord." (Luke 12:34.) They tell us that our Lord is "death." We know better. We know well who it is that bought us. Jesus tells us "Watch." (Mark 13:35.) Jesus says, "Be ready." (Luke 12:40.) Jesus says, "Blessed are *those* servants whom the Lord, when he cometh, shall find watching." (Luke 13:37.) Strange. One would think it a matter of course, that he being absent, and intending to return, seems not [illegible] him. But it

Again we read, "Hope entirely (*teleios, i. e.*, steadily, singly, absolutely, completely, *altogether*, as your grand object and aim), for the grace brought unto you in the apocalypse (unveiling, disclosing), of Jesus Christ." Now when the Holy Ghost thus tells us to (as we would say in our English idiom) "set all our hopes" on the coming of Jesus, objections are impotent—lighter than chaff—less than nothing—vanity.

Were it possible for anybody to be yet in doubt respecting his duty, the following would settle it. "The grace of God teaches us to live, receiving and earnestly awaiting that happy hope and manifestation of the glory of our great Saviour and God Jesus Christ." (Titus 2:12, 13.) And "we (Christians) are earnestly expecting out of heaven the Lord Jesus Christ." (Phil. 2:20.)

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A careful and reverent reader of the Holy Scriptures easily perceives that it was the will of the Lord that his people in all ages should be left in an expectant attitude, uncertain but what he might return in the existing generation. The object plainly was to induce them to lead such a holy life, and have such aspirations, and corresponding preparations, for higher degrees of glory, as nothing but such an expectation should excite. He tells us so, indeed. For it is written: "*Every one* that hath *this* hope (of being like him at his *appearing*) *purifieth* himself even as he is pure." (1 John 3:3.) That is, he aims at the Divine model. Now, in order to keep alive this hope, it is necessary to be "waiting for the Son of God from heaven." (1 Thess. 1:10.) And in order to an intelligent and expectant waiting, there must always seem to be a possibility, and perhaps even a probability, in the apprehension of the believer, of the Lord's instant coming. At the same time it is evident that delay could not be intended to discouraging this feeling; rather, in the nature of the case, each successive year would intensify it. Our Lord has made a fearful statement of the consequences that will ensue, in the case of those servants who are induced by the disappointment of previous expectations, as well as by other causes, to say that he delays his coming. And, moreover, it is apparent on but a little reflection, that the time must come at last when the proof will be absolute. Infinite wisdom and love so arranged the matter as to leave room in all past time for such a waiting, without making statements which in any way were calculated to mislead, or compromise divine truth.

On these general grounds, a present expectation in our day, too, would be warranted.

Yet it is natural and reasonable that as the time of the end approaches, knowledge on this great subject will increase, growing out of the development of events; and also that more light will be speedily vouchsafed from above to guide inquirers who have Daniel's heart and feelings. What! should not the Lord give an intimation to his own? With reverence be it said, this would not be like him. Even of Abraham, though not immediately concerned, the Lord said: "Shall I hide from Abraham the thing which I do?" (Gen. 18:17.) The Scripture says nothing, but he revealeth his secret [illegible] the prophets." (Amos 3:7.) And there is a special promise given concerning the clearer understanding of the prophetic word in the last times, for we read (Daniel 12:9, 10), "The words are closed up and sealed till the time of the end; the wise shall understand."

Therefore we do not hesitate to assume that if we really stand on the verge of the close of the present dispensation, we have a clearer insight than the saints who preceded us.—*Prophetic Times.*

Motives of Gratitude.

Man, so fearfully and so wonderfully made, was not left unprotected and unprovided for, an outcast on the earth. On the contrary, by day and by night alike, an Eye has watched for his happiness that never slumbers—an arm has been stretched out for his defense that never tires. It is that arm that sustains him during the helplessness of childhood, that shields him amid the perils of youth, and props his enfeebled constitution, when sinking beneath the infirmities of age. To none are mercies conveyed by accident. It was God that kindled that sun that lights the laborer by day, and planted those stars that guard the wanderer by night. His are those showers that bring forward the harvest, and his those dews that ripen the vintage. The good and the bad alike experience his care, and subsist upon his bounty. Not even the veriest wretch can deny that God has fed and clothed him—that he has nourished and brought him up. And are there no motives in these considerations to induce rebellious man to return to his allegiance? Is God, then, a friend that may be forgotten? His mercies, too; deserve they no requital? Ah, shall this earth of ours be cursed forever with the crime of cold ingratitude?—and yonder heavens, which have witnessed God's goodness, always hear him say, in reference to the race and the abode of man: "There, in that ungrateful world, I have nourished and brought up children, and they have rebelled against me?"—*President Nott.*

Man in Death.

Review of a Sermon preached by Rev. S. Fant, Pastor of the M. E. Church, Nevada, O., by Elder E. McCulloch, Pastor of the A. C. Church, Nevada, O.

"Then shall the dust return to the earth as it was, and the Spirit shall return to God who gave it." (Eccl. 12:7.)

We now come to the raising of Jairus' daughter, "And her spirit came again, and she arose," etc. (Luke 8:55.) Nothing is here said about an immortal soul, or an immaterial spirit. The maid was dead and friends were weeping, and at the command of Jesus her spirit came again. Wakefield, an able translator, says: "Her breath came again." Also, Thompson and the Emphatic Diaglott. This makes it all plain. When the breath of life, or spirit of life returned, the maid lived again. If immortal souls come back, it is strange no record is given of it in God's word; and strange also, that they do not give some account of where they have been.

We now come to the prayer of Stephen, and also to the prayer of Christ. Stephen prayed, "Lord Jesus, receive my spirit." (Acts 7:59.) And Christ prayed, "Father, into thy hands I commend my spirit." (Luke 23:46.) In answering one of the above both are answered, as both Stephen and Christ commended their spirits to God. After quoting the above prayers of Stephen and Christ, our brother says: "They commended to God the spirit, when it left the body, and entered into *Sheol*, the world of spirits." Hence, he says, "the existence of the spirit is not interrupted by death." The foregoing deductions have involved our brother in a great difficulty. The petition is, "Father, into thy hands I commend my spirit." Now, God must be in *Sheol* to receive the spirit, or the spirit did not go where they commended it. Stephen and Christ did not commend their spirits to *Sheol*.

We inquire, Is God in *Sheol?* Let us examine and see if Sheol is the world of spirits, "that are not interrupted by death." In Gen. 42:38, we read: "Then shall ye bring down my gray hairs with sorrow to [*Sheol*] the grave." Here we find that part of a man, which wears gray hairs, goes to Sheol. We leave it for our readers to judge whether immaterial spirits wear gray hairs or not. Again, "Let the wicked be silent in *Sheol*." (Ps. 31:17.) "There is no work, nor device, nor knowledge, nor wisdom in [*Sheol*] the grave, whither thou goest." (Eccl. 9:10.) Hence, if their spirits went to *Sheol* they went where all is silent, and where there is no consciousness; there being no knowledge nor wisdom in Sheol. We ask again, Is God in *Sheol?* Nothing is said in the Bible about *Sheol* being the world of spirits. The Greek word *Hades*, in the New Testament, corresponds with the word *Sheol* in the Old Testament. Both have the same significations. "I have the keys of [*Hades*] hell, and of death." (Rev. 1:18.) Christ, by his resurrection, obtained a victory over *Hades*, the grave, and holds the power to give life to the dead. "His soul was not left in [*Hades*] hell," the grave. (Acts 2:31.) Dr. Kitto, Dr. Eadie, Dr. Campbell, and others, unite their testimony in saying Sheol and Hades, "denote the general receptacle of the dead." Stephen and Christ both uttered a reasonable request as they were being bruised, mangled and torn, with no hope of release until death should end their sufferings. They commended their life to God, the great fountain of life, and not an intimation that their spirits were going to *Sheol*.

We shall next notice the request of the dying thief, and the reply of the Saviour: "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in paradise." (Luke 23:42.) We would call *special* attention to the request: "Remember me when thou *comest* [not when thou goest], into thy kingdom." The thief understood the kingdom of Christ to be future, as his request clearly shows; and three days, after the crucifixion Christ declared "I am not yet ascended to my Father," consequently, if the thief went to heaven or paradise, if that be where God is, on the day he made the request, he went at least three days before Christ went; and we might add forty days before Christ, for Christ was on earth forty days after his resurrection. (Acts 1:3.) These facts are positive proof that Christ did not receive his kingdom on the day he was crucified; to say nothing about the punctuation of the Bible, which is no work of inspiration, and was not introduced until about the 15th century. And the comm[illegible]laced after the sentence, "I s[illegible] thee," changes the meaning, a[illegible]ings it in conflict with all the express declarations of the divine word, relative to the time of rewards and punishments.

Another Scripture is offered as proof that the soul is conscious between death and the resurrection. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (Matt. 22:30–31; also, Luke 20:37, 38.) This statement of our Saviour was made for the purpose of refuting the theory of the Sadducees, that death was the endless extinction of life. The Sadducees did not believe in any future life, nor in a resurrection of the dead. (Luke 20:27.) The Saviour did not attempt to prove that the soul was immortal, or that a man could be dead, and alive, at the same time. But Christ silenced the Sadducees and proved the necessity of the resurrection, in order that the patriarchs, who were then dead, might inherit the promises made to them while pilgrims and strangers on the earth. The Saviour's argument is virtually this: Although Abraham, Isaac, and Jacob are dead, yet they are not eternally dead, as you Sadducees believe; hence, he is not the God of the dead, in the Sadducees sense of death, being eternally dead; but in the ordinary sense of death he is "Lord both of the dead and living." Hence, the Apostle says: "For to this end Christ both died and rose, and revived, that he might be Lord, both of the dead and the living." (Rom. 14:9.)

This doctrine of a resurrection completely silenced the Sadducees, and they said, "Master, thou hast well said." (Luke 20:39.) Any other view of these sayings would deny that God is the God of the bodies of those old patriarchs, and it would make Christ's attempt to prove the resurrection fruitless, and give the whole argument to the Sadducees. For all admit that the body dies, and if God is not God of the dead bodies of his saints, then it follows that the dead will never be raised, for they have no God to raise them; and, as they cannot raise themselves, they must forever remain dead, and thus the Sadducees would have all the argument in their favor.

Thus we find, after a careful examination of this subject, that every attempt to prove the conscious existence of the soul between death and the resurrection is a failure, and brings a reproach upon the character and purposes of God, and robs Christ of the glory of being the life-giver, (1 John 5:11, 12), and neither finds support in philosophy, reason, nor revelation. If we should inquire, What fruit the doctrine of immortal-soulism has borne? We should find that Mohammedanism, Spiritualism, Sweedenborgianism, and Shakerism, with a host of other false systems of religion, find all their support in this doctrine, which had its origin in the saying of Satan in the garden: "Ye shall not surely die," and was afterward taught by the heathen philosophers in Egypt. Not one good fruit does this doctrine present, which is dependent upon it for its existence. Future life is gained without it, while many evil things are the result of it, and it is said that, "a tree is known by its fruit." Much better believe the word of God, which declares: "The soul that sinneth shall die." (Ezek. 18:20.) "All the wicked will God destroy." (Ps. 145:20.) And a host of other declarations which prove, conclusively, that the final end of the sinner will be the eternal extinction of conscious being. For "the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6:23.)

This view does no injustice to the sinner. He refuses to obey the command of his Creator, and God turns him back to dust again. Thus, mercy and justice unite in saying, "let the sinner die;" and the voice of the eternal is heard, saying, "Let the wickedness of the wicked come to an end." Ps. 7:9.)

In conclusion, we remark, that in regard to materialism, to which our brother referred in his discourse, we boldly affirm that materialism is the only basis of the Christian's hope. All admit that if we are saved, it must be through the death of a material Christ, as an immaterial Christ could not die. Hence, the foundation and chief corner stone of the hope of the church is in materialism. And all that are saved in the world to come, will be material beings. At the coming of Christ, our material bodies will be changed and glorified. (Phil. 3:21.) Then materiality will be immortalized and glorified in the person of each saint, as it is now in the person of Christ.

We inquire, Who will object to such materialism as this? Let us bear in mind, that in order to object to it we must object to God's Son; and all who ridicule materialism must, of necessity, ridicule Christ. There are no possible means by which to evade these conclusions, while we follow the teachings of the eternal word of truth. May the Lord help us, that we may secure the favor of God, which, in its rich bestowment, will give unto us eternal life; and thus evade the terrible consequences of sin, which will result in eternal death, "For the wages of sin is death." (Rom. 6:23.)

[THE END.]

The Church.—No. 1.

C. C. M.

There is considerable variety of opinion on the "church question" among those who claim to take the Bible as the "rule of their faith and practice." Some believe in what they call "church order," or in having the church well organized in every community, by the appointment of officers, and orderly arrangement of whatever other matters may be necessary to constitute an associated band of believers, organized and set in order. Others just as sincere and devoted regard all such measures as the work of man and hence unnecessary. They consider that all who have the Spirit of God will go together and work together in harmony and peace. I find that where this diversity of opinion exists it is associated with more or less feeling. Those who believe in organization do so because they regard it necessary to the prosperity of the cause and also according to the teaching and practice of the apostolic church. It would be difficult under such circumstances to be otherwise than sensitive on the point at issue. And then those who disbelieve in organization claim the same kind and the same amount of evidence to sustain their position. So here it is. And no little injury has been done to the cause of the Master by unwisely pressing the issue where the cause is as above described.

It has occurred to me that a brief examination of the Scriptures on this subject might be of interest and profit to those who are or have been "vexed" with the question of "church order." And after having carefully examined every passage in any way relating to the subject I have finally concluded to write out a few thoughts with the prayer that the blessing of God may attend the effort and that it may be sanctified to the good of all who read. Every child of God should constantly be a seeker after the truth. Follow the truth, wherever it leads.

EKKLESIA.

This word is found one hundred and fifteen times in the New Testament. It is translated "church" one hundred and twelve times, and "assembly" three times. It occurs in the following passages: Mat. 16:18; 18:17; Acts 2:47; 5:11; 7:38; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3, 4, 22, 41; 16:5; 18:22; 20:17, 28; Rom. 16:1, 4, 5, 16, 23; 1 Cor. 1:2; 4:17; 6:4; 7:17; 10:32; 11:16, 18, 22; 12:28; 14:4, 5, 12, 19, 23, 28, 33, 34, 35; 15:9; 16:1, 19; 2 Cor. 1:1; 8:1, 18, 19, 23, 24; 11:8, 28; 12:13; Gal. 1:2, 13, 22; Eph. 1:22; 3:10, 21; 5:23, 24, 25, 27, 29, 32; Phil. 3:6; 4:15; Col. 1:18, 24; 4:15, 16; 1 Thes. 1:1: 2:14; 2 Thes. 1:1, 4; 1 Tim. 3:5, 15; 5:16; Phm. 2; Heb. 2:12; 12:23; Jas. 5:14; 3 Jno. 6:9, 10; Rev. 1:4, 11, 20; 2:1, 7, 8, 11, 12, 17, 18, 23, 29; 3:1, 6, 7, 13, 14; 22:16; Acts 19:32, 39; 41.

By consulting the lexicon it will be seen that the word denotes an assembly of any kind called together for any purpose, whatever. This is its classical use. As used in the Scriptures, in application to God's people, it denotes the congregation of the saints called together for the purpose of worshiping God and attending to the ordinances of his house. There are two senses in which this is to be understood. Speaking in a general way, the *ekklesia* of God is composed of all, who in every place "fear God and work righteousness." To this the Savior refers in Mat. 16:18, "And I say unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." But this general *ekklesia* (church) is divided into local *ekklesiai* (churches), as the "church at Cenchrea," (Rom. 16:1); "the churches of Asia salute you," (1 Cor. 16:19.) These local "churches" are only a part of the general body. They are the "churches of God," (1 Cor. 11:16,) which, when aggregated, or taken as a whole, constitute the "CHURCH OF GOD." This general body is termed by many the "invisible church." The apostle considers it the "body of Christ" of which he is the head. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23.)

THE PRIMITIVE CHURCH.

The practices, offices and nature of the church of the first century are what we need to guide us into the truth on the subject of this essay. For information on this subject the Scriptures are our chief text book. The church of the apostles' day as shown to us in the New Testament is the church that should obtain in this day. True there were certain things in the church of the first century that were purely apostolical, i. e., ceased with the apostles. For instance the office of apostleship, gift of tongues, etc. But the church in its general constitution of to-day should be the same as then. We ought to seek earnestly to get back to the "old landmarks—the usages of early Christianity. The church of that day believed in what is modernly called "church order" or else they did not. And we are not to suppose that so important a matter as this would be passed over in silence in the Scriptures of truth. If the early church believed in and practiced church order, or organization, I shall expect to find in some portion or other of the New Testament a clear reference to every constituent element in the form of that organization, and it is my hope that I may never give my sanction to any church rule or order for which I cannot show undoubted authority in that book. On the other hand if the early churches rejected all forms of organization I shall expect to find the fact clearly developed, both in its practices and in the teachings of its apostles. And if as the result of careful investigation we find this to be the case we will gladly accept and follow the truth as though it were otherwise. It is the primitive church with her practices and mode of existence as developed in the teachings of the great apostles of Christianity that we do earnestly desire to comprehend. No matter *what* it was we want the naked truth without regard to our former prejudices.

WHAT IS AN ORGANIZED CHURCH?

An organized church of Jesus Christ is a company of believers in Christ, banded together for the purpose of worshiping God. This will comprehend the regular or stated meeting of its members for prayer and conference or social service. Each church when properly organized will have its officers duly appointed as the word of the Lord directs. These officers are not only specified, in that word, but also their duty is made plain. Does not such organization partake of the nature of creeddom, I am often asked? There can be but one answer to this question. The Bible *is* our creed in one sense. We bow to its authority in all matters relating to religion. Well then in the sense in which the Bible is a creed we are in creeddoom when we are led by the Bible. So with this organization, if the Bible sustains it, then it is Bible creeddom. But there is no shadow of connection between it and human creeds, unless it's a human concern, which remains to be seen. I may remark is passing that in the above definition of an organized church there is no *faith stipulated*. It is simply "believers in Christ banded together," etc., of course with the understanding that Christ is their teacher and his word is to be the guide of their faith. This would seem to cut off all connection with human creeds.

The Soul Not Immortal,

AS REVEALED IN THE SCRIPTURES.

L. C. KERR.

"The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.)

"The living know that they must die, but the dead know not anything; neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, are now perished.... Whatsoever thy hand findeth to do, do it with thy might, (why?) for there is no *work*, nor *device*, nor *knowledge*, nor *wisdom* in the grave, whither *thou* goest." (Eccl. 9:5, 6–10.) It will avail nothing to say that the body is all that is alluded to in this Scripture for, according to theologians, the body never did know anything, or think anything; but it is the mind, the intellectual part. The brain is the organ of thought, both in man and in beast, and this has been demonstrated in many ways. As an instance, the man who was struck upon the head by a falling limb from a tree, while uttering the sentence, "Hand me that wedge," remained insensible for months; when, in a surgical operation the skull was raised from the brain, consciousness returned, and instantly he pronounced the word "wedge," finishing the sentence just where we had left off. Sense was completely suspended for the time being; thus the pressure upon the brain produced entire cessation of thought. And we would inquire where was the immortal intelligence of the man during this period of time? Logically, we think there was none. We will briefly consider the case of Hezekiah and see in what light he looks at death, whether as a friend or an enemy.

In those days was Hezekiah sick unto death. And Isaiah, the prophet, ...came unto him, and said unto him, Thus saith the Lord, set thine house in order, for thou shalt die and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight; and Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, thus saith the Lord, ...I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years....The writing of Hezekiah, King of Judah, when he had been sick and was recovered of his sickness, I said in the cutting off my days, I shall go to the gates of the grave; I am deprived of the residue of my years....Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward....Behold, for peace I had great bitterness, but thou hast in love to my *soul* delivered it from the pit of corruption....For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." (Isa. 38.) We cannot conceive of anything more absurd than to suppose that Hezekiah was just on the verge of entering into heaven, there to receive his reward—his crown of life. Why weep at such glorious tidings? It cannot be said that he expected to be punished for his sins, for he walked before God with a perfect heart, and did that which was good in his sight. Why add fifteen years of trouble and misery to one that was about to enter into life and glory, and thus keep him back from his reward? It was rather for this cause: "Because man goeth to his long home [the grave], and the mourners go about the streets." (Eccl. 12:5.) Hezekiah commences to praise the Lord in his convalescence, and thanks him for delivering *his soul from the pit of corruption.*

Hear Ezekiel on the subject: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, *it* shall *die*"—cease to live—perish. (Ezek. 18: 4–20.)

We come now to the New Testament, for a definition of the soul and life of man. We are sometimes met with this expression, in Matt. 10:28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." If there were no other scripture in the Bible to refute the argument of the soul's immortality, this would do it.

Hear the theological description of the soul: "It is without figure, form, color, impenetrability, extension, divisibility, gravitation, attraction or repulsion; it has neither exterior or interior; it is indestructible, immaterial, uncompounded and invisible."

Could such a soul be destroyed in a hell of literal fire? We think there would be nothing to destroy. And can anything immortal be destroyed? If the soul is immortal, God cannot destroy it in hell or any other place, so this passage proves too much; it proves the soul destructible, susceptible to death, and *mortal,* instead of being immortal.

But for the true meaning of the passage, The Saviour is here speaking of two lives, this temporal life, and that eternal life; which, he says, he "will give to every one that believeth on him." "Fear not them which kill the body," or take this life, but are not able to take the next life, which is not in the power of the assassin. In the eighth chapter of Mark we find the parallel passage: "For whosoever will save his life [or soul] shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it." The same word here rendered life is rendered soul in Matt. 10:28, and is rendered soul in the 36th and 37th verses of this chapter. They are all from the same Greek word *psukee,* which corresponds with the Old Testament *nephesh,* the Hebrew word for soul, or creature.

"A sword shall pierce through thy soul also." (Luke 2:35.) Can an immortal, immaterial, impenetrable soul be pierced with a sword? This theory, if let alone, will destroy itself. No wonder that its advocates are so reluctant to have it tried by the gospel and sound logic. Truth wants no defence.

"He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." (Act. 2:31.)

It could not be supposed that Christ's soul went to a burning hell [*gehenna*], where their worm dieth not and their fire is not quenched; but to the grave [*hades*], the unconscious state of the dead.

As our space will not allow us to test all the points we refer to, we can only make passing remarks, and merely mention some of the remaining portions of Scripture, for we do not design—since so much has been spoken and written on this subject—to make a thorough investigation of the Scriptures, but merely to bring before the casual readers some of the most important points, to show that the soul is not immortal.

"Let him know that he which converteth a sinner from the error of his way, shall *save a soul from death.*" (James 5:20.) This death is not a *temporal* death, but an *eternal* death; for the righteous die a temporal death just as really as the wicked, but it is the second death—the death which John speaks of when he says: "Blessed and holy is he that hath part in the first resurrection: on such the *second death* hath no power." (Rev. 20:6.) "And every living soul died in the sea." (16:3.) "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God....And it was said unto them that they should rest yet for a little season (how long?) until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." (Rev. 6:9, 11.) There are two things to be noticed in this last proposition:

1. These souls were seen, which does not look very favorably for the description of the soul, as it is pronounced invisible.

2. These souls were killed, from which, by any fair exegesis, there is no evading the conclusion that the soul is mortal.

After so many inspired evidences as to the nature of the soul, we think that the candid reader must concede the fact that the soul is *mortal,* and that when the man dies, both soul and body dies, and will remain dead until the resurrection; and then [not until then] will the saints be rewarded with eternal life. (See Luke 14:14; Tim. 4:1; Rev. 22:12), which life is about to be revealed in these last times.

Reader, may we meet there, in that kingdom, which has no end; where all is love, unity and peace is my prayer.

[THE END.]

The Doors were Shut.

A. ARMOUR.

"The first day of the week when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." (John 20:19.)

There are various views of this incident. Some think it was only what any natural man might have done—opening the door and coming in while the attention of the disciples was otherwise engaged. Others think it was a a miracle, out of the ordinary course of nature. And some believe it to be an example of the natural, or usual, power of the spiritual body.

"There is a spiritual body." "It is raised a spiritual body." (1 Cor. 15: 44.) Jesus is the "first fruit" of this resurrection (1 Cor. 15:20), and the only sample we have of the spiritual, resurrection body. The sample will surely not mislead us as to the nature and capabilities of the whole harvest.

We should expect some considerable difference between the present "natural [*psychikos* — soul-like, animal] body," and the future "spiritual [*pneumatikos* — spirit-like, or wind-like] body." We find from the sample that the difference is not in form. Jesus retains his old form. I cannot think the wounds were mere appearances, assumed for the occasion; no, "in the midst of the throne....stood a Lamb as it had been slain." (Rev. 5:6.) Neither can I believe the incident, or its narration calculated to mislead. Let us then carefully notice the inspired record. The first thing that strikes us is "doors." The disciples are assembled in a room of a house, perhaps that house mentioned in Acts 1:13, where Peter and the other apostles abode. The eastern houses had a door to the street, entering into a gateway or hall, from which access was had to the various rooms and stairways which led to the upper rooms, and to the roof, (so they could descend from the house-top and flee, through the outer door, without passing through the house; as, Matt. 24:17.)

"The doors were shut." That is, the street door, and the door into the meeting-room. "Were shut," *kekleismenon,* perfect participle of *kleio*—having been shut, closed, barred, bolted, locked. The word conveys the idea of securely fastened (see all the places it occurs, Critical Greek Concordance, p. 226.) Compare Acts 5:23; Rev. 20:3.

Again, we infer the doors were securely fastened on the inside, from the reason why they were shut—"for fear of the Jews." Having had such an experience of a Jewish mob, in the case of Jesus, they would naturally fasten the doors.

Further, we think the doors were not "on the latch," from the fact that latches seem to have been uncommon, if not unknown. "Knock, and it shall be opened," seems to be the universal rule there. (See Song 5:2–5; Matt. 7: 8; 25:10, 11., etc.) Acts 12, 13 is a very similar case to this—a meeting of the disciples, with shut doors, in this same city. Peter evidently could not enter till the door was opened from within.

Again, I infer that the doors were securely fastened, from the fact that mention is twice made that the doors were shut. (Vv. 19, 26.) Unless the doors were fastened, there is no reason why the circumstance should be mentioned.

Jesus told Nicodemus, "The wind [*pneuma*] bloweth where it listeth—the spirit moveth where it pleaseth ....so is every one that is born of the Spirit." This incident exemplifies and illustrates the statement.

When we bar our doors at night do we bar out the angels? Or shall we, with pitiful levity, suggest that they enter through the key-hole?

Let us have done with trifling on solemn subjects. The suggestion that, perhaps "their eyes were holden," can never account for the opening of the shut, closed, bolted, barred, locked doors.

We cannot explain *how* a "spirit moveth where it pleaseth," but we can *believe* the record, and we do *know* that walls and doors interpose no barrier to a spiritual being; and such was the raised Jesus, and such will be the raised saints—"it is raised a spiritual body."

A FREE pardon calls for a grateful heart.

The Christian Life.

School Life.

I sat in the school of sorrow;
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upwards
And seeing the face divine,
So full of the tenderest pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry,
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me
As the weary hours wore on.

At last, in my heavy sorrow,
I looked from the cross, above,
And I saw the Master watching,
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say,
"My child, thou must bear thy burden,
And learn thy task to-day.

"I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to that weary sorrow;
One look at that face divine
Has given me power to trust Him,
And say, "Thy will, not mine."

And then I learnt my lesson,
Taught by the Master alone,
He only knows the tears I shed,
For He has wept His own.

But from them came a brightness,
Straight from the home above,
Where the school-life will be ended,
And the cross will show the Love.

-*Sel.*

A Real Saviour.

Christ, the real Saviour, came into the world to save real sinners. When Luther was under a bitter sense of sin, he said, "Oh, but my guilt is so great I can not believe that Christ can save me!"

But one who was helping much, said to him, "If thou wert only a semblance of a sinner, then Christ would only be the semblance of a Saviour; but if thou be a real sinner thou shouldest rejoice that a real Saviour has come to save thee."

If we meet with a man who says, "Yes, I am a sinner; I know I am a sinner, but I do not know that I ever did much amiss; I have always been honest and correct," such a person has a name to be a sinner, and no more. He is a sham sinner and a sham Saviour would suit him well.

But for another who confesses that he has been a grievous transgressor, there is a real Saviour. Rejoice, O ye guilty ones, that the Christ of God himself really came with real blood and presented a real atonement to take away real sins, such as theft, drunkeness, swearing, uncleanliness, Sabbath-breaking, lying, murder, and things I need not mention; even these can be blotted out by the real Saviour who has come to save the chief of sinners from suffering what is due to their sins.

Oh, that we could ring this great Gospel-bell till the hills and valleys were filled with its music! May the Lord open men's ears and hearts, that those who hear the glad tidings may accept the Saviour who has come to save them.—*Spurgeon.*

Are We in Earnest?

Are we doing all that lies in our power to advance the cause of Christ? Are our hearts fully in the Saviour's keeping? Do we realize the shortness of time, and the importance of working while it is day, as we ought? We talk of the soon coming of the Lord, and the necessity of preparing to meet him, but do we realize that these things are so? When I enter into self-examination, I feel that I am sadly deficient in almost everything that is requisite to perfect Christian character, yet I am unwilling to give up the struggle, knowing that the promise is only to those that endure unto the end; and I am sometimes led to cry out with earnestness of soul, "Teach me thy way, O Lord; I will walk in thy truth." Oh! for more consecration to the Master; for soon we shall be called to give an account of our stewardship; soon Jesus will come, attended by a retinue of angels, and if we hear him say, "Well done," it will be because we have done well.

Then how important that we walk in the footsteps of Him who lived our example; live out the teachings of his word, that we may, at least, have eternal life, and dwell on the earth when it is made new. How careful we ought to be that our influence is cast on the side of right; for Jesus has said, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Matt. 12: 30. Sad, indeed, would it be, if, after professing to love the Lord, our lives should not correspond with our profession, and we thus bring a reproach upon the cause of truth.

Oh! for grace to be humble, "in all things showing ourselves a pattern of good works. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part, may be ashamed, having no evil thing to say of us. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Then, if we are to be a peculiar people, we ought not to be conformed to this world, but be "transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God." If we have become addicted to habits that are injurious, been conformed to the fashions of this world, the word of God demands a reform. "He that striveth for the mastery, is temperate in all things." Oh! that we might overcome self in such a manner as to be willing to labor to elevate ourselves to the standard of truth, although it may place us under the necessity of cutting off some *right-hand-sin,* and crush some cherished idol to atoms. May the Lord help us to break off from every sinful indulgence, for it is our iniquities that have separated between us and our God.

May we earnestly seek to be overcomers, remembering that Jesus has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.—*Sel.*

A CORRESPONDENT from Kansas writes: "You have no idea of the number who have come West and left their religion behind them. Worldliness paralyzes many a noble effort. People here have an old tradition that 'a man is ruined when he crosses the Missouri river.' As an index to the worldliness in some churches, I send you a circular which was distributed through the city recently.

Here is the handbill:

"EPISCOPAL FESTIVAL! this evening at Spiers' Hall. Strawberries and ice cream! Music and DANCE! Come one, come all, and enjoy yourselves."

There is always more or less lawlessness in new communities, and therefore the greater need of earnest religious effort. We doubt, however our correspondent's charitable statement that the people he describes "left their religion behind them." Their external religiousness was merely conventional—their real godlessness revealed itself as soon as it had an opportunity. Still, there is danger, even in good Christians, in the temptations and isolation of new communities, and there should be earnest missionary efforts to counteract these influences.—*Christian Standard.*

THREE-FOURTHS of the difficulties and miseries of men come from the fact that most want wealth without earning it, fame without deserving it, popularity without temperance, respect without virtue, and happiness without holiness.

IF we take care to keep a good conscience, we may trust God to take care of our good name.

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, August 19, 1873.

BR. SHELDON left for home Saturday.

WE call the attention of all to Br. Mathewson's notice of a Board meeting. It speaks for itself.

BR. H. L. HASTINGS has requested us to say that he will be present at the Campmeeting held at Wyanet, Bureau Co., Ill.

READ the Secretary's report of the recent informal meeting held at Chicago, and think the matter over. What shall be done? and who shall do it?

WE request all who write for THE TIMES to write *plainly*. Hasty scribbling, which we have to guess at, is not relished by printers. Take time to re-write such articles.

ELD. G. L. TEEPLE, from the East, is now preaching in Chicago, and will visit other portions of our western field, and perhaps settle among us. He will do good wherever he settles.

WE are glad to learn that Br. J. C. Smith, of Kansas, is meeting with success in that new field. We wish the infant cause in Kansas abundant prosperity. The tent meetings being held there, appear to be arousing the people. We are requested to visit the field; possibly we may.

YOU will find enclosed in this number a blank pledge with a request that it be filled out and returned immediately. We hope this last appeal will receive your candid consideration. If the burden is made equal it will not be oppressive to any. Do all you can, and act at once. Let it not be said of the Advent people, that by their acts they deny their faith.

FIGHTING-WRITERS.—It is to be regretted that we have not more writers, who write with the sole design of feeding the flock of God with words of comfort, instead of controversy, to gratify their own carnal desire to fight somebody. We have a class of writers in our midst who deserve to be rebuked severely. Their pens are idle till they see some little point in another writer's article, out of harmony with their own views, when all at once they are filled with a spirit that prompts them to write—the spirit of fight. And then they want to fight the Editor if he will not print it.

THE secretary's notice of the Chicago gathering fails to tell its object, which was not to place the publishing interest upon a personal basis—that was simply talked up as a last resort in case all other efforts should fail—but the original object of the meeting was to get men of means together who would blot out the debt at once. Another meeting will decide the matter. All who wish to keep the paper on its present basis should act without delay. We think the basis on which we now stand will best suit the people at large. What do you think?

AN EXCHANGE gives the following courteous statement concerning our views on theology:

> "The leading points of doctrine held by the Adventists are that man is wholly mortal; that he is unconscious in death; that there will be a resurrection of all men, just and unjust; that Christ's second coming is a literal one, and it is near, but the exact time is not certain; that the earth is not to be burned up, but purified by fire, and will be the future abode of the righteous."

In this time of sectarian prejudice, which too often leads our opponents to falsify our faith, or give it an unfair coloring, such a candid statement is appreciated.

Possibility of a Resurrection.

Many short sighted speculations pass current as genuine philosophy; and when such speculations come in collision with doctrines plainly set forth in the Bible, these Bible doctrines must either be spiritualized or discarded, because, forsooth, if literalized, they are unphilosophical. Such is the course pursued of late with reference to the resurrection of the dead. From a literal standpoint it is pronounced unphilosophical, and hence impossible; and thus short sighted men attempt to reason away what God has promised. The Rev. Geo. Mott argues that even nature itself, on a limited scale, foreshadows the possibility of a resurrection, when the God of nature shall exhibit the requisite vivifying power:

> "Nature not only shows us how wonderful are the manifestations of life, she also furnishes us types and specimens of a resurrection; thus affording evidence that the thing itself *is* possible. There is a flower, which ....appropriately bears the name of the "Resurrection Flower." One of these has blossomed eight or nine hundred times. Similar to this is the rose of Jericho. Dried up by the burning suns and parching air of its native climate, it contracts into a ball. The wind detaches it from the spot where its slender roots had fixed it, and rolls it over the plain to indefinite distances. Thus it lies apparently dead and decaying. But when it is blown upon some spot of moisture, its roots take hold, its leaves drink up the juices of the soil, and are unfolded, and a flower like a rose opens as if awakened from sleep.
>
> You have noticed the roadside puddle with its countless animalculæ. What becomes of them when the water is dried up by the heat of summer? Do they perish? How is it that when the rain descends, straightway the water teems again with them? They did not perish. They dried up with the departing moisture; but their *dust* was susceptible of life. This has been proved by direct experiment. Take one of these, the daphnia, or water-flea, from the baked sediment. It is dry and apparently dead. Touch it with the point of a needle, and it splinters like burnt paper. Now place to it a drop of water and observe the change. As soon as the tissue become completely moistened, you notice a slight action, which by degrees increases as life is infused throughout the whole body, and you behold a heart, lungs, and intestines in action as vigorous as ever. The celebrated chemist, Ehrenberg, kept similar animals in this state three years, and then revived them by water. What is thus done in nature on a small scale, is yet to be done in providence in a stupendous manner. These are some of the hidden things of nature. Yet let us not imagine we have discovered all she has to reveal. But surely nature has disclosed enough to rebuke sternly the slowness of men to believe all that God hath written, because some things *seem* mysterious, and even impossible. With the daily and hourly miracles (so to call them) of the vegetable and animal world, before our eyes, with creation, renovations, transitions, innumerable going on, while yet individuality and identity are preserved, nothing ought to be thought incredible, or even unlikely, concerning the destiny of man, which comports with these wonders, and which in itself is only an analogous transformation. And yet 'our faith and hope rest upon the affirmation of heaven itself; not upon the soundness of philosophical speculations, or even demonstrations, if such could be obtained. It is not as theorists, but as believers, that we look for another life.'"

Animal Magnetism.

The following article is clipped from the Chicago *Tribune*, and is well calculated to illustrate the existence of a principle in human nature by which mind can impress mind, though not often so fully developed as in this case, and which cannot be fully explained:

> "The dividing line between Nature and the Supernatural is in some places very obscure. A young gentleman of the name of J. B. Brown, a resident of Red Oak, Ia., aged 21 years, called at the *Tribune* office in company with ex Senator Woodard, of this city, and a gentleman from Whiteside County. Mr. Brown was introduced as one possessing remarkable psycological powers, of which the assembled editors were invited to make a test. We were informed that, if any person would go to another part of the building and deposit any article whatsoever in a secret place, Mr. Brown, being blindfolded, would take the person by the hand and lead him directly to the place, the only condition being that the person depositing the article should keep his mind intently fixed upon it. One of the gentlemen of the *Tribune* thereupon went into an adjoining room, closed the door, and placed a coin inside a volume of the Poland Credit Mobeller report, and covered this volume with several other books. Returning, Mr. Brown, having a handkerchief tightly bound over his eyes, took this gentleman by the left hand, held the hand for a moment to his own (Mr. B.'s) head, and then walked against the door of the adjoining room. The door being opened, he marched against one of the glass doors of a bookcase having a dozen or more similar openings. This door being opened, he placed the hand of the gentleman who had secreted the coin on the Poland Credit Mobeller report, and said, "There it is." He did not claim to know what the thing was, but he knew where the place was.
>
> Several experiments similar to the foregoing were tried, with the invariable result that Mr. Brown, by placing the hand of the experimenter on his own forehead, was enabled to walk directly to the place where the object had been placed. It was also ascertained that if a person should merely fix his thoughts on any object in the building, Mr. Brown would go directly to it, having first placed the person's hand on his own head. The only explanation Mr. B. can give of his own powers is, that, when the hand is placed on his head, he sees a light leading to the object of which that person is thinking. He does not pretend to read anybody's thoughts in any other way than this.
>
> It is fortunate that Mr. Brown was born in the nineteenth century instead of the seventeenth, else he would have been burned for a witch. As it is probable that he will give some public exhibitions of his powers, we turn him over to the "scientists." That there is no humbug in his case, we are fully persuaded. The experiments to which he submitted in the office of the *Tribune*, in the presence of half a dozen extremely skeptical experimenters, seem to prove the existence of a physico-psychologic force, to which the name of "animal magnetism" is most commonly applied. The existence of such a force has long been suspected, but the conditions of its operation are so rare, and the means of verifying the testimony concerning it are so unsystematized, that it has no scientific basis or recognition whatever. As a starting point for some well-authenticated information upon the subject, we suggest that the medical fraternity of Chicago appoint a committee, whose testimony would be universally accepted, to hold a "seance" with Mr. Brown, and report the facts."

Jewish Sects and Theories.

Primarily the Jews were one people, and one in faith. But after being dispersed and gathered again, their opinions were so diversified that in process of time three sects arose. Says Josephus: "The Jews for a great while had three sects of philosophy peculiar to themselves—the sect of the Essenes and the sect of the Sadducees, and the third sort of opinions was that of those called Pharisees." Josephus gives us the views of these different sects on the soul of man; but the origin of their views is so manifest that they afford no help to modern theologians.

1. The views of the Essenes are thus stated: "For their doctrine is this ....that the souls are immortal and continue forever, and that they come out of the most subtle air, and are united to their bodies as to prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bonds of the flesh they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitation *beyond the ocean*, in a region that is neither oppressed with storms of rain or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a *west wind*, that is perpetually blowing from the ocean; while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments. And, indeed, the Greeks seem to me to have followed the same notion when they allotted the islands of the blessed to their brave men, whom they call heroes and demi-gods; and to the souls of the wicked, the region of the ungodly, in *Hades*, where their fables relate that certain persons, such as Siszphus, and Tantalus, and Ixion, and Titzus are punished; which is built on this first supposition, that souls are immortal." (Wars, B. 2, C. 8, S. 11.)

2. The views of the Pharisees are thus presented: "They also believe that souls have an immortal vigor in them, and that, *under the earth*, there will be rewards or punishments, accordingly as they have lived virtuously or viciously in this life." (Antiquities, B. 18, C. 1, S. 3.)

3. The Sadducees are thus spoken of: "But the doctrine of the Sadducees is this, that the souls die with the bodies." (Ant. B. 18, C. 1, S. 4.) And it is added in Acts 23:8, "The Sadducees say that there is no resurrection."

Thus it is seen that the Essenes patterned after the Greeks, in part, in arranging their theory of the soul, claiming that it mounted up at the dying hour and flew away—not to heaven, but over on to the eastern shore of a distant ocean, to be fanned by a west wind, while the Greeks selected the islands. But the Pharisees patterned after another heathen view, which locates disembodies men down in an under-ground home. The Sadducees, in their opposition, went to the opposite extreme, and insisted that death not only *wholly* killed men, but that it *eternally* killed them—never to live again.

Jesus repudiated all these systems by proclaiming himself the *life giver*, and by promising reward to "*every man*" at his future return from heaven; thus virtually discarding all theories of a future endless life, except through himself at the resurrection, and thus cutting off all reward till he should come again to wake up the slumbering dead, and to receive the saints unto himself, when he will send his angels to gather his elect from every realm.

Transmigration.

We are sometimes met with the following argument: As the Pharisees held the doctrine of the soul's immortality in the time of the Savior, why did he not refute it, if it was not correct? We ask with equal propriety, As the Pharisees also held the doctrine of the transmigration of souls, why did not Christ refute *that*? And if we can make Christ endorse the one view because he did not directly combat it, we make him endorse both views on the same principle. But right here we are sometimes met with the denial that the Pharisees advocated the transmigration of souls, the claim being made that the reputed discourse of Josephus on *hades* is not genuine, and that these words, "He will make a resurrection of all men from the dead not procuring transmigration of souls from one body to another," are falsely attributed to Josephus. Let this be as it may, Josephus remarks elsewhere concerning the Pharisees: "They say, that all souls are incorruptible, but that the souls of good men only are *removed into other bodies*." (Wars, B. 2, C. 8, S. 14.) Thus the Pharisees *did* hold the theory of soul-transmigration, as well as the theory of soul-immortality; and they received the one from the same source they did the other; and Jesus invalidated both theories by proclaiming himself the life-giver: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Thus, as the life-giver, he said: "I am come that ye might have *life*, and that ye might have it more abundantly." Again: "Ye will not come unto me that ye might have *life*." Again: "Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life in you*. Whoso eateth my flesh, and drinketh my blood, hath *eternal life*, and I will raise him up at the last day." (John 6:53, 54.) Here Christ positively restricts immortality or eternal life to *believers*, thus repudiating all theories of natural immortality, and thus cutting off all speculations concerning a disembodied state. This kills both soul-emigration and soul-transmigration.

Sheol.

BR. SHELDON:—What are we to understand by the word *Sheol?* Does it, in any instance, in the Scripture refer to the state or condition of the dead? and, if so, please give chapter and verse. In conversation with a clergyman, a short time since, he told me that in no instance was the term *Sheol* used in the Scriptures, except with special reference to the soul as a distinct, conscious element, separate from the body; and that, although the body might die and be laid in the grave, the soul would go to Sheol, or the *under ground world*, as he calls it. Will you give us an explanation of this term through the columns of THE TIMES, And oblige

L. W. WOOD.

West Salem, Wisconsin.

There is not an instance in the Bible where the term *Sheol* signifies the realm of disembodied souls—that is purely a theological speculation, but it is often used to indicate the state of the dead, as in the following text: "There is no work, nor device, nor knowledge, nor wisdom in *Sheol*." (Eccl. 9:10.) Here the term *Sheol* cannot signify a realm of spirits, unless they are there void of "*knowledge*" and "wisdom;" and, if so, they might as well be dead with the body.

While our version of the Old Testament Scriptures sometimes render *Sheol* "hell," and sometimes "grave," the Douay version uniformly translates it hell, as in these instances, in which neither a hell of punishment, nor a spirit-world can be meant. "Let not his hoary head go down to hell in peace." (1 Kings 2:6) "And thou shalt bring down his gray hairs with blood to hell." (1 Kings 2:9.) "They are laid in hell like sheep." (Ps. 49:15.) "I will go down to my son into hell mourning." (Gen. 37:35.) "If any mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to hell." (Gen. 42:38.) This hell certainly can only mean the state of the dead, and this is always the meaning of *Sheol*, whether rendered hell or grave.

Do we Believe it?

We profess to believe that the day of judgment is almost due, when the doom of the race will be irrevocably fixed; yet in many respects we do not act as though we more than half believe it. Actions will correspond with belief. A sickly, faint belief, that rises but a little higher than an *assent* to a truth, will only give rise to faint activity. A strong, healthy faith will produce vigorous action. As the pulse tells the condition of the physical system, so outward activity indicates the strength of inward faith. When brought to realize that the day of judgment is an impending event, apathy will disappear, and activity will take its place. Who can remain inactive while feeling that the race are speedily to be ushered into the judgment of the great day? And yet,

"Signs there's no mistaking,
Proclaim Messiah near."

Do we believe what we profess to concerning the fulfillment of prophecy, which points with infallible precision to our present chronological stand-point as one very near the judgment? Then let us rise in the strength of God, and give the gospel trumpet a significant sound, and rouse the people from their slumbers. We cannot awake others successfully till we are fully awake ourselves. Watchman, cry aloud, "The morning cometh, and also the night."

Breath of Lives.

In our version of the record of man's creation, it is said that God breathed "the breath of life" into man. (Gen. 2:7.) But finding that beasts also are said to possess the "breath of life," and that if this means a deathless soul in one case, it must mean the same in the other, a new dodge is resorted to.

Not unfrequently are we met with the claim that the original warrants this rendering, "Breathed into his nostrils the breath of *lives*," instead of life; and then the claim is set up that man possesses two lives—one mortal life and one immortal life.

1. If this were true, and, if the immortal life were a personality, the mortal life must also be a personality, thus making two invisible personalities in each human body.

2. But to the astonishment of the advocates of the two lives for each man, they will find that the original just as positively attributes the "breath of *lives*" to the animal creation, as to man. (Gen. 6: 17.) Have the animals two lives apiece, one being an invisible animal, living on after the stroke of death? Let those who circulate this kind of theological currency accept their own coin, or acknowledge that it is counterfeit, and cease circulating it for time to come.

3. The simple truth is, God gave man and beast a *succession* of lives in the sense of power to transmit life to their offspring, instead of working a new miracle every time a child is born, to infuse life into it. It is an inherent element in both man and beast, being transmitted; but is not a personality in either case.

Chicago Gathering.

CHICAGO, August 13, 1873.

Several brethren met at No. 25 West Lake street. D. Mathewson called to the chair, O. S. Knapp, Secretary.

A. W. Tucker explained the object of the meeting, followed by general talk, and adjourned to 9 o'clock A. M. Thursday.

THURSDAY, Aug. 14.

Met according to adjournment.

After general discussion the following preamble and resolution, offered by L. P. Fox, was adopted by the meeting, and voted to be printed in THE TIMES:

WHEREAS, The A. C. P. Society are now in debt to the amount of $4,000; and,

WHEREAS, An appeal has been made by our Editor and Business Agent, for the brethren to help us out of this debt; and,

WHEREAS, That appeal has not been responded to by our brethren; and,

WHEREAS, The said debts must and shall be paid; therefore,

Resolved, That if there can be ten of our influential brethren found, that will come forward and take all of the assets of said Society, and pay all of its liabilities, and continue to publish the ADVENT CHRISTIAN TIMES as an Advent paper, according to the conditions of a certain Lease of ninety-nine (99) years, that has been received by the New Board of said A. C. P. Society, that we are in favor of leasing to the said ten brethren for the said purpose; and, also

Resolved, That if there cannot be found ten of said brethren to take the same, then we are in favor of leasing the same to five brethren; and if there cannot be five brethren found then we are in favor of leasing to any one brother, for the said purpose, in whom we have confidence.

O. S. KNAPP, *Secretary.*

Taking the Lead.

The flock, to some extent, will follow the leading shepherds; hence, it is important that they lead in the right direction. They are commanded to "feed the flock of God, taking the oversight thereof," and yet how many to whom this trust is committed, lead the flock into pastures of desolation and carnality, because more congenial to their own relish. To be plain, as a general rule, our ministers need more experimental religion.

If we would become pre eminently a consecrated people, we must have a consecrated *ministry*—a sanctified, devoted ministry. A minister with a head full of good theology, and but little grace in his heart, is only half prepared to preach. Not that he has too much theology, for that is impossible, provided he has the right kind; but that he has too little grace. As "out of the abundance of the heart the mouth speaketh," if the heart is fully consecrated, it will pour forth a sanctified stream through the mouth, and thus the spirit and the word will go together, augmenting spirituality in the church, as well as enlightening the intellect. But graceless theologians are apt to succeed best in winning graceless converts, and thus the church is replenished only with unconsecrated members. A consecrated ministry is the safeguard of the church. Let us grow in grace.

Preaching.

How sadly at fault is the most of the preaching of the day. How little like losing sight of self, and holding up Christ, instead of magnifying self and exhibiting talent, to secure the applause of men. How much more attention is paid to making a fine speech, than to bringing men to admire Christ. Do ministers forget that they are Christ's, and that they are delivering a message for him, and ought to do it in the humble spirit of their Divine Master? Preaching should never be for the purpose of exhibiting self, but to hold up Christ and his message. Let the object be to induce men to admire Christ, and not self. Give more thought to the *matter* than to the manner of preaching.

Board Meeting.

The members of the Board of the W. A. C. Publishing Society are hereby notified that a meeting of the Board will be held on the 16th day of Sept., 1873, at the office, No. 25 West Lake street, Chicago. The object of said meeting is to either cancel its debts in full, or to lease the property to a party or parties (if they can be found in whom the Board has confidence), who will publish the A. C. TIMES in harmony with the requirements of the lease, and assume the debts.

D. MATHEWSON, *President.*

"Who are Christians?"

AMOS SANFORD.

The question which heads this article was the subject (?) of a leading editorial in the *Restitution* of July 31, in which I do not find any *Bible* answer, but I do find *another creed* laid down for the government of the church of God.

The question may be easily answered in a general sense, to be the true followers of Christ, or as Webster defines a Christian, "a real disciple of Christ." "And the disciples were first called Christians at Antioch." (Acts 11: 26, Bible Union.) Those Christians belonged to "the sect of the Nazarenes," (Acts 24:5,) the true "church of God," and it was not so difficult then as now to answer the question.

That there are real disciples now as then, I believe; but if I were called upon to point them out and designate who are and who are not Christians, I would have to acknowledge my incompetency to judge, or proceed to *guess* at it, as do many of our judges of the present day. True disciples of Christ, in this mortal state, will rather say with their Master while in the flesh, "I judge no man," (John 8: 15,) and leave the question to be definitely settled by "the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing.*" (2 Tim. 4: 1.) It seems to me, that it would be much better for all who *profess* to be Christians, if they would heed the admonition of the apostle James when he says, (5: 9,) "Murmur not one against another, brethren, that ye be not judged. Behold, the Judge stands at the door." (Bible Union.)

In the editorial referred to, the writer, assuming to speak for that organization of Christians which he denominates "the church of God," puts up the "bars" so closely that I fear I shall never be able to become a member of the *so called church of God*, for if there is any one thing that is clearly settled more than another in my mind, it is that *Christians* should have *no creed* except the pure word of God. He lays down a creed (by what authority I know not) as clear and as distinct as that of any orthodox church, to which I cannot assent, and the readers of the *Restitution* will not subscribe, without disregarding all their former professions of love for the Bible as their only rule of faith and practice. He only writes four "articles of faith," leaving "a score of other items" resting in parol, which he says he "might go on and enumerate."

Upon this point I remark that a *verbal* creed is just as unscriptural as a *written* one. Indeed I prefer the latter and if my salvation depended on my being a member of an organization having "articles of faith" I would feel like returning to the Free Will Baptist church, from whence I came, because its creed is more in harmony with the Word of God than any I have ever read, and I am inclined to believe that there is as great a proportion of the real disciples of Christ in that organization as any other having a written creed.

The creed of the *Restitution* is negatively stated and excludes from fellowship with "the church of God" (so-called) (1) those who having once been baptized do not believe it necessary to be again plunged into the water after hearing the Bible doctrine of the age-to come, (2) those who "call themselves Christians" and "are regarded as good men on account of their honesty and liberality" but "who are utterly ignorant of even the first principles of the gospel" as proclaimed by "the church of God," (and these must not be called "brethren"); (3) those who heartily believe the teachings of the gospel as taught in the *Restitution* and yet refuse to be re-baptized, and (4) those who believe in open communion, or that the Lord's supper is free to all the real disciples of Christ.

Tht position taken is, that none are Christians except such as have heard the gospel or good news of "the things concerning the kingdom of God, and the name of Jesus," (Acts 8:12,) and have been baptized *since* they learned as much about the kingdom as the editor of the *Restitution*. If this be true, then men and women ought not to be immersed until they learn all that is to be known about the kingdom, and Peter (2 Pet. 1: 5) was wrong when he said to baptized believers, "*add* to your faith virtue; and to virtue *knowledge*," etc.

When men have heard the gospel as Peter preached it, are "pricked in their hearts" and cry out "men and brethren what shall we do?" (Acts 2:37,) it seems to me that the answer ought to be, "repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins," and there is no time to stop and ask each one how much he *knows* about the kingdom, or whether he has read the "articles of faith" of "our church," else three thousand could not be baptized in one day.

I thank God that the truth has made me *free*, and I am no longer bound by human creeds. I recognize the fact and rejoice in knowing that there is a true "church of God," on earth which will gain the victory over death and the grave when Jesus comes, and rise in blessed immortality, to reign with him. I hope to be among the number of the "chosen," and join in the triumphant shout, although not now known as a *member* of either of the two organizations assuming the name of "the church of God." I write not for the purpose of controversy, for I love our age-to-come brethren as I do other Christians and have heretofore advocated a union between them and the Adventists of Kansas. I write against human creeds and for true Bible Christianity. I write in love of all who love our Lord and Savior Jesus Christ. I write to exhort the brethren and sisters to stick close to their Bibles in these "perilous times." I write that the Advent Christians of Kansas may take fresh courage and "go forward" in the strength of Israel's God, proclaiming "the glad tidings of the kingdom of God," (Luke 8:1,) obeying the command "that we should believe on the name of his Son Jesus Christ, and love one another," (1 Jno. 3: 23,) for "everyone who believes that Jesus is the Christ has been begotten of God," (1 Jno. 5 :1,) and "all that is begotten of God overcomes the world." (v. 4.)

I write because the time is short and we have no time to stop now and settle articles of faith for the sake of union. I am in favor of Christian union, where all are bound together by the strong cords of Christian love, upon the common platform of the sacred writings alone, but "can two walk together except they be agreed?" (Amos 3: 3.) Brethren and sisters, let us welcome all true Christians into our ranks, who will leave their creeds on the outside.

JOHN BRADFORD said, "Covet not the things that are in this world, but long for the coming of the Lord Jesus.

Miscellaneous.

Postal-Cards.

Persons should not mail two postal cards joined together, one containing an inquiry and the other a blank, upon which to make a reply. Both will be cancelled at the office of mailing, and the blank one rendered useless. The following ruling of the Postoffice Department has just been made respecting postal cards. These cards are not to be advertised, are not to be returned to the writers, nor sent to the dead-letter office. If undelivered sixty days after their receipt they should be burned. No postal card which contains a scurrilous or obscene communication, or which is folded and the edges fastened together, or to which a slip of paper is attached to conceal the communication, or to which any printed matter, photograph, or picture is affixed, will be allowed transmission through the mails, nor can two cards be pasted together and transmitted without prepayment of postage (in addition to the stamps imprinted thereon) at full letter rates. All such cards will be destroyed at the mailing office.

—A gravel train running through a swamp between Orellia and Otherly, ran over two cows. The van, containing laborers, was badly broken up, and two, named Stevens and Powell, were instantly killed and six others fatally wounded.

—All newspapers, with one exception, in Western Kentucky, oppose the project of forming a new state out of portions of Kentucky, Tennessee, and Mississippi. The project in that section of Kentucky is esteemed as visionary.

—A band of from fifty to sixty Indians were roaming about the country south of Fort McKavett, and, in the absence of cavalry at Fort Conners, scouts had been sent in all directions to warn the settlers. Much alarm existed, and citizens were arming to defend themselves.

—There was a fire at Wapello, Iowa, Aug. 14 which burned about one-third of the business portion of that place. The fire originated in a hardware store in the business part of the town. Nine stores in all, we understand, were destroyed, with some other business places and dwellings.

—A sad accident occurred last evening at the road crossing on the St Louis & Jacksonville Railroad, about seven miles from Alton Ill., and near Piasa Creek. Mrs Schneider who lives near Brighton, and her son, who is here on a visit from Indiana, were returning home in a wagon and when on the crossing were run over by the evening down passenger train, and both instantly killed, their bodies being terribly mangled.

—The Rev. Norman Badger, army chaplain at Fort Concha, Western Texas, arrived at St. Louis Aug. 4 en route for Washington. A scouting party returned to Concha last Saturday week, after ten days' absence, bringing in a number of stolen ponies captured from the Indians off their reservations; also the fresh scalp of a white girl thirteen years old, who with a woman, was killed and scalped on Staked Plain, about two weeks before.

Mr. Badger says it is now known that Gen. Mackenzie during his great expedition against the Comanches, last fall, killed upwards of a hundred of them. It was reported at the time that he had killed but twenty three.

—Several weeks ago a band of Indians appeared near old Camp Colorado and shot and stabbed a Mrs. Williams, and also shot a little girl of Mrs. Williams' and mashed her head against a door post and threw her body into the fire. They then entered the house and shot a girl eight years old, and carried her away with them. Mrs. Williams notwithstanding her two wounds, crawled into the house, pulled her little child out of the fire rolled her in a wet blanket and laid her on a bed. Mrs. Williams' husband soon after returned, to whom she related the circumstances, and then died, but the infant, whose head was mashed almost to a jelly, was still alive when last heard from, and would probably recover.

—Dispatches from the East report a storm prevailing in that section. In New York city the poor had to battle with rats driven from the sewers by the rising flood, and their wretched beds were surrounded by water. There has not been any serious damagement of the mails. From Baltimore it is reported that the streets in various parts of the city are submerged and cellars flooded. Jones Falls has overflowed, and a portion of the old flooded district was again inundated, in some places to the depth of four or five feet. All the railroads running to Baltimore have been more or less damaged, and the detention of mails is more general than in some years. On the Baltimore and Ohio Railroad land slides occurred at Red Cut and Vinegar Hill and other places, and a wash at Elkridge landing threw the Cincinnatti express, bound west, off the track. The train, however was not damaged. The St. Louis express, due last evening, was delayed at some point. The damage will not be heavy, and the main line will be in running order by 5 o'clock this afternoon. The track at Seven station, on the Baltimore and Potomac Railroad, is submerged delaying all the trains. The storm broke so unexpectedly on New York that ship masters and freighters had a busy time for making secure their vessels and goods exposed on the docks. About midnight several canal boats broke loose and drifted helplessly about, but none, so far reported, have been lost. At Jersey City a ferry-boat was sunk, and it is thought that some of the crew were drowned.

ABROAD.

—The Carlists Gen. Dorregarray, with 7,000 men, is at San Fateban.

—The Carlists surrounded Ogorzum, in the Province of Guipuzcoa, August 10.

—The Carlist leader, Cuculla, with 4,000 men, threatens an attack on Delaplaina, in Valencia.

—The Republican troops have retreated to Pampeluna, from Elizonda, leaving the Carlists in possesion of Northern Navarre.

—Dispatches from various places in Germany state that the cholera was increasing in virulence as late as Aug. 15

—Intelligence reached us Aug. 15 that Paraguay, Brazil and the Argenteen Republic have signed a treaty of peace.

—Cortes has approved the bill calling for 50,000 of the reserves, so that the Carlists and Republican insurgents may be put down.

—Eight hundred Galicians Socialists are marching on to Portugal where they hope to find sympathy.

—It is reported that the crew of the Deer Hound, seized by a Spanish man-of-war for landing arms for the Carlists, will be tried on the charge of piracy.

—The Carlists have begun their long-threatened attack on Berga. Six hours after their batteries opened fire, the city was burning in several places.

—It is stated upon the highest authority that the Count de Chambord has announced his resolution to accept the Constitution for France prepared by the members of the Right of the Assembly and himself, and will rule both by the will of God and the good will of the people. Proclamation of monarchy will be made in about six weeks.

—*The North German Gazette* denounces as a disgusting invention the report in the American papers of an interview with Prince Bismark in which he is made to say that he would extirpate the idea of God and substitute that of the state. It declares that Bismark never used such language or advocated such sentiments, and believes the falsehood originated in the machinations of the Jesuites.

—Julius Meyey, Indian interpreter, returned to Omaha to-day from a visit to the Pawnees. He found the whole tribe in great grief, the warriors painted black. One of the chiefs said that the Sioux had burned Pawnee babes on fires made of buffalo carcasses; that the Pawnees would mourn till the full moon, and that they will then go to fight the Sioux, and nobody, not even the Government, shall prevent them. They are gathering their friends, and say they can muster from 1,600 to 2,000 men.

Correspondence.

"He that Hath a Dream, let Him Tell It."

In THE TIMES of July 29, 1873, I found in "Queries," information wanted on Matt. 16, v. 27.

In regard to this, I wish to relate a dream which I had about six years ago. At that time the text in Rev. 7:9 laid heavy on my mind: "After these things, I saw and behold a great multitude, which no one could number, out of every nation and all tribes, and peoples, and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands."

And as I read about a great multitude which no one could number, I thought when Christ should stand on earth that it should be nearly impossible for all to behold, or to see him, and be with him forever; in consequence of this I had the following dream

I dreamed that I was on a journey, and while traveling I came across a great field full of thorns, and my way was cut off. I looked around for another road, but in vain So I thought I would have to go this way. I took fresh courage and tried to pursue my way, and to go further, but the more I traveled the more I begun to fall back, so that at last my clothing was all torn, and the blood ran in great quantities from my body, so that I felt insensible, and it came to my mind to return. Wherever my eyes turned I could see nothing but thorns; but then, I thought again, should you return now after having traveled thus far? So I said to myself, no; I will pursue my course. So I continued my way until I had gone a short distance, and, behold, the road was clear for me and the thorns were gone. I saw before me a great open place, which had on both sides trees; and behind those trees there was a kind of green pasture, on which there was placed a great number of tables, and with them a great multitude of people who were eating. The place was laid in with gold, and so were the tables, chairs, plates, and spoons; the air was pure, pleasant and refreshing, so that it took but a very short time after my journey to feel quite strong again. I felt so happy that I began to shout for joy. I was so astonished at all that I saw, that I could not make out where I was.

After a little while there came a young man, who asked me if I knew where I was? I said no.

"Well," said he, "you are now in the New Kingdom, the kingdom of God; and I am sent to you to explain all those things which you see here."

After this I inquired of him, "What is the cause of all this light here, which is so pure and clear, as I see neither sun, moon, nor stars."

He pointed me to a great light in the distance, which he said was our Lord Jesus Christ in his glory. (Rev. 21:23.) I told the young man that I wished to be nearer our Lord Jesus Christ; but he told me that such could not for the present, as I had first to pass through much trouble, sorrow and affliction, of which the thorns were an emblem He told me to look around me very carefully, and if there was anything which I could not understand I should tell him and he would explain it to me.

I then inquired of him: "What is the meaning of all those tables, and the people around them?"

"These," he said, "are the churches, which are healed from the time of Adam until Christ's second coming."

I then observed an empty table at the north side of the place, which, he told me, was for a church, which had to be organized yet; and as soon as that takes place, he said, then will the Lord return to take his kingdom.

After this I looked at the people seated round the table, and I saw how happy and contented they were, notwithstanding they did not all have the same mark; their dresses were all of pure white, and they all had crowns on their heads, but some had the finest kind of pearls interwoven in their crowns, while others wore crowns of less value. So I asked: "Why do not all this people have the same kind of crowns?"

He told me that those with the brightest crowns were the teachers. I then observed that there were many churches who had no teachers at all. So he told me those were not willing to be despised for Christ's sake; they were for that reason not allowed to be clothed in white, and had to remain outside.

I then looked for the church to which I belonged at that time, and when I found it I saw many persons which I knew, and many which were unknown to me; upon which, I said that there were a good many there whom I did not know, and the answer was:

"Those are at the present time yet unconverted, but they will be converted before the *end*."

Still, I missed a great number which belonged to the same church; and, when I inquired about them, the young man said that they had been found unworthy by our Lord. And while I looked around I found happiness, glory and pleasure to the uppermost.

At the time I awoke, I was sorry that it did not last longer, while I love to dwell on the blessings the Lord has prepared for those who love him and his appearing; to enjoy those pleasures which eyes have not seen, nor ears have heard.

May the Lord help us while we journey on our way to the kingdom, until Jesus comes the second time, without sin, unto salvation, and lead us up to the Golden City, to enjoy his presence forever and ever more, is my prayer. CHAS. KOIER.

From E. B. Scott, Ashland, Mich.

I am now loocated in Ashland, Newaygo county, Mich., and I preach to the church here half of the time. Two weeks ago, I visited the church in Wexford county, about one hundred miles north. Preached to them twice, and baptized five; praise God. I found live, good brethren and sisters in Wexford, that are waiting for his Son from heaven, and are letting their light shine. May the Lord bless them; they did not send me empty away. There is a large field for labor in Northern Michigan, which ought to be attended to. It is a missionary field and with sufficient means much good might be accomplished. The harvest is truly great, but the laborers are few.

From Mrs. F. E Cook, Brownsville, Saline County, Mo.

Your paper is all the preaching we have here, and I am making it do all the good I can. The truth is more powerful than even the destructive tornado, for it is sharper than a two edged sword, and will fight its way through all opposition.

My Christian friends, let us dig deep and build on the sure foundation, Jesus Christ being the great corner stone. As the frail works of mortal men fall before the face of the tornado, so shall the wicked be when Christ comes. Then let us lay up our treasures in heaven, for the Saviour will come upon the world as a thief. I heard a Methodist minister say in a sermon recently that man's learning and knowledge teaches us that we are immortal. Now the Word of God teaches us to *seek for* immortality. How can we seek for what we now have? Let us press on, for Jesus is our friend, and if we lack wisdom he will not refuse to give it.

Communications.

"At the Time of the End shall be the Vision."

P. ALLING.

As this text locates the time of the fulfillment of the vision, and as much has recently been written upon it; making the periods of Daniel and Revelation literal days and yet future, and applied to a literal antichrist, the antitype of the beasts of Rev. 13 and 17, I have been stirred up to a re-examination of the whole subject, with the following result which is commended to the prayerful consideration of all lovers of truth.

In the 2d ch. of Daniel we have it clearly declared that the powers symbolized by "the iron and the clay, the brass, the silver and the gold" will all be in existence in some form and destroyed by the kingdom of God after the second advent of Christ. As the powers represented by the four beasts of chapter 7 are the same as that of the four parts of the metalic image, it follows that those four beasts will also have an existence in some way in that form of earth's government when thus broken and destroyed. We will now look into the book of Revelations and see what is there revealed upon the subject.

In ch. 13:2 we find this testimony, "And the beast which I saw was like unto a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power and seat and great authority." This beast unquestionably represents papal Rome for a period of 1260 literal years, and was during that time a likeness of those ravenous beasts, and was made so by the dragon or imperial Rome. Hence those three beasts were preserved in that likeness, to the close of the last century, when that period ended in the wars of Napoleon I. on the papal beast, which was "wounded by a sword and carried into captivity." By reference to verses 11-14 of this chapter, it will be seen that this same ten horned beast, thus wounded or killed by a sword and carried into captivity, is to live again under or during the existence of the two horned beast. These facts demonstrate this, that the rise of the two horned beast is this side ending of the 1260 period, and hence the likeness of the leopard, the bear, and the lion, are all carried forward, and are parts of this two horned beast. Again, by reference to chapter 17, we have these further additions, viz: That the ten horns or kingdoms referred to by Daniel have an existence under the eighth and last form of the Roman government, and belongs to the scarlet beast, and are to stand up against Christ in the battle of the great day! Of the heads of this beast we have in verses 9 and 11, this language: "The seven heads are seven mountains on which the woman sitteth." "And the beast that was, and is not, even he is the eighth and is of the seven [not the seventh as is after quoted] and goeth into perdition." The language of verse 9 is definite and expressly teaches that "the woman sitteth upon all these seven heads." As those heads represent the seven consecutive forms of Roman government in the past commencing with the Regal, in the days of Romulous, and as five were in the past when the revelation was given, and the one that "then was," being imperial, and constituted the sixth, the papacy was then in the future and when it did come up inspiration calls it the beast (masculin) for 1260 years; hence it follows to a certainty, that the papal harlot never sat upon one of those heads, except it be this side of the close of the last century.

Again, the peculiar phraseology of verse 11, "is of the seven," conveys these thoughts, that this eighth form, is made of, or includes within it, all of the preceding seven; and that this head will control the entire body of the scarlet beast, which body is to be made up of and include the "many waters," or "multitudes and peoples and tongues and nations of earth," over which the papal harlot has a kingdom above or superior to them all. I see not how these and kindred prophecies can be fulfilled without this application.

We will now examine and see if there is in existence a form of government in the earth that bears rule over the prophetic world answering to the foregoing conclusions. If there is where is it to be found, and where did it arise? If these questions can be answered affirmatively, I see not why we may not claim to have found a solution of these mysterious symbols. As a people we claim ch. 10 v. 13 was fulfilled (as noted above), in the wars of Napoleon, at the close of the last century, where the forty-two prophetic months ended, upon papal Rome, as attested by the history of the times. The historians that recorded those events recorded also the following facts, viz;

1. The downfall of Napoleon I.; the nations of Europe assembled, representatively, in what is called the Vienna congress, and readjusted "the Chaotic state of Europe," into which it had been thrown by the French revolution and followed by the wars of Napoleon on the surrounding nations. (This assembly was in 1814-15.) The work accomplished by that congress in part was these:

First; This papacy was restored to the position she occupied, ecclesiastically and politically, from that day till her downfall in 1870.

Second; Order was restored to Europe.

Third; International laws were adopted, politically and commercial, preserving to each nation their own internal laws, and religious institutions.

Fourth; These laws have been continued and adopted, with various modification, by the other nations of earth, as the law of nations. Those that were refractory have been coerced into subjection by those allies.

Fifth; Those laws and regulations still continue in a weakened or demoralized state.

Sixth; A new era then dawned upon Europe and the holy see.

Seventh; All the various forms of European government were there represented.

Eighth; In those forms there was the full significant Bible number of *seven* all of which aided in or consented to the restoration of the papacy. It was however, the imperial and regal forms that took the lead in that work.

[CONCLUDED IN OUR NEXT.]

Selected.

God Cares For His Own.

A judge said tauntingly to a woman, condemned for her religion, and who had great faith in Providence, "I shall send you to prison, and then how will you be fed?" Her reply was, "If it be my Heavenly Father's will I shall be fed from your table." And so it was. The wife of the judge, hearing of this, was so struck with the woman's steadfastness and faith in God, that she supplied her with all she needed during her imprisonment, and she herself was brought to the Saviour. God cares for his children.

A Slumbering Church.

REV. THEODORE IRVING, LL. D.

This may be considered by some a strange definition of the church in these days. There is so much agitation, so much stir, so much contending with the faith, that it would seem as if the church was wide-awake. But is this really so? The waters of a superficial Christianity may indeed be far wider than they were, but are they not at the time far more shallow and run with less force?

What is the life of God's people in this world, what is their waiting for the coming of their Lord but a slumbering and a sleeping? What are the things which are real to them, about which are their daily interests and fears and hopes, but the dreams of this state of time? Where are the realities of eternity? Where, but heard fitfully, as the sleeper hears the clock tolling the night hour, and turns him to slumber again? What is the most zealous, the most energetic of God's people but a slumberer and a sleeper, compared with that character of entire devotion to things unseen which should be his? How very far is the holiest saint who has ever adorned the Church below, from the loliest of the angels of God, who are proposed to us as our pattern in doing his will! As an earnest writer truly remarks, "when we speak of the history of the Church of Christ, of her obedience to his dying commands, of her missionary exertions, of her letting her own light shine before men, we may well substitute for the term the *slumber* of the Church; for we have indeed through all these long ages, during which the bridegroom has tarried, been slumbering and sleeping; weak in faith, wavering in hope, cold in love; timid and slothful for Christ, and earnest only for self and the world."

What minister of the gospel does not lose heart as he looks through his congregation seeking for helpers. He wants workers for the Sunday-school, workers for the mission field in his parish, workers among the poor and needy. Many, through the blessing of the Lord upon his ministry, have been brought into the fold: but where are they? What are they doing for Christ? Since the hour of their consecration they have not done the first thing They are of no manner of use to the Master. They are a positive hindrance They are sleeping on their watch. Admirable plans are formed for a grand onslaught upon the enemy, but when and where they are most needed they are not to be found.

In conversing this summer with one of our most distinguished generals on our late war, he stated that one of the great difficulties they had to contend with was that they were obliged to give important positions to untried men; and in the conflict they did not know where *they would find them.*

In one of the most critical battles of that year, he said, in which the men fought bravely and carried everything before them, and victory seemed certain, and the division of the army where he commanded was successful at every point, as evening came and stopped the carnage, the battle was not won, the right wing had disappeared Spurring his horse in that direction he discovered the whole division hid in one of those vast ravines which run through Virginia. He demanded of the officer where they had been during the battle and why they ran away. "Why," said he with great surprise, "we did not run away; we have been here all the time."

So it is with many a division of Christ's army; they do not run away from the foe, but while the battle is the fiercest they are found slumbering.

No such laggards will do for a day like this. We want young men and women on fire with a holy zeal, to whom the service of Christ is a real service: the glory of God a real thing.

What is the position of a Christian in the world? Adopted into God's family, members by profession of his Son, he has set us each our work to do and placed his grace within our reach, whereby it may be faithfully and effectually done. We were sent here to glorify God; not to escape his wrath; not just to manage to be saved on the day of his coming; not to think only of our own souls, or to live a strict and selfish religious life for our own sake; no, the Father never loved us; the Son never died for us; the Spirit never pleaded with us for any such unworthy purpose.

We were sent and placed here that from our life, our thoughts, our words, our deeds, there might be positive fruit, real, tangible results, brought forth on God's side for his work of love for his name to be known, his purposes carried onward in this world of men. To this end are all the dealings of Providence with us; to this end all the supplies of grace are put within our reach. To this end, likewise, are all our trials, all our burdens, all our trials in the flesh and in the spirit. It is the Lord's purpose with all his people that they should work for him in life and life's duties; not in their own strength' but in his. That they should toil up through darkness and disappointment to the sunshine of the everlasting hills, where the Sun of righteousness may light them in the work of life. Oh! that every Christian could more thoroughly apprehend this the truth of our lives; that we are set here to glorify God; that just and simply in this does our whole value, our whole glory, our whole happiness consist: and that this is to be accomplished in and not out not out of the commonplace every-day path in which he has marked out our course, by doing good how we can and and when we can.—*The Christian at Work.*

Solomon's Temple Compared with Other Ancient Works.

The skill, the art, the mighty toil that have been devoted to the adornment, and to the decoration of this most ancient place of worship, have been of extraordinary magnitude. The grandest legacy of Egyptian antiquity, the great pyramid, demanded, indeed, a greater amount of naked human labor; but in Moriah there is a compulsion of the features of nature herself to the service of the builder. In actual bulk the great pyramid is to the Temple rock as five to nine, if we descend but as far as the sils of the five double gates of the mountains of the house. If we carry the comparison down to a level at which the lowest foundation of the walls is inlaid in the rock at the angles of the inclosure, the bulk is three times that of the great pyramid. The cubic contents of the mason's work may not amount to a tenth part of that piled up by Souphis. But the hill has been honey-combed with chambers and galleries; and the declining part to the south covered with vaults and arches, to which Gheezeh can show no parallel. No merely artificial structure could have so successfully resisted the resolute efforts of the two greatest military nations of the ancient world to destroy its existence and obliterate its memory. No other monument, long surviving the era of Asiatic and Italian power, can ever, like the noble sanctuary, mark by its very ruins the successive periods of its glory and fall.

If we regard not so much the evidence of the labor devoted to the work of the Temple as the effect produced on the mind by its apparent magnitude, we may suggest the following comparisons: The length of the eastern wall of the sanctuary is rather more than double that of one side of the pyramid. Its heigth, from the foundation rock at the south, and near the northern angles, was nearly one third of that of the Egyptian structure. If to this great height of 152 feet of solid wall be added the descent of 144 feet to the bed of the Kedron, and the further elevation of 160 feet attained by the pinnacle of the Temple porch, we have a total height of 426 feet, which is only 59 feet less than that of the great pyramid. The area of the face of the eastern wall is more than double that of one side of the pyramid. Thus the magnitude of the noble sanctuary of Jerusalem far exceeded that of any other temple in the world. Two ampitheaters of the size of the coliseum would have stood within its colossal girdle, and left room to spare. The coliseum is said to have seated 87,000 spectators, and accommodated 23,000 more in its arena and passages. For such a number to have been crammed within its circle, the space for each person must have been limited to seventeen by twenty inches. Allowing two cubits each way, or four square cubits for each worshiper in the Temple, the sanctuary would have contained 30,000; the chel, including the priest's court, 20,000 more, and there would have been room in the great court and cloisters to make the total reach more than 210,000.—*Edinburg Review.*

Religion and Philosophy.

A young man from the provinces, who was sent to Paris to finish his education, had the misfortune to get into bad company. He went so far as to wish, and finally to say, "There is no God. God is only a word." After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house, where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them, and said, "What beautiful romance are you reading so attentively, young ladies?" "We are reading no romance, sir; we are reading the history of God's chosen people." "You believe, then, that there is a God?" Astonished at such a question, the girls looked at each other, the blood mantling to their cheeks. "And you, sir, do not believe it?" "Once I believed, but, after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word." "I, sir, was never in Paris—I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes?" "A funny question, truly; the egg comes from the hen." "Which of them existed first, the egg or the hen?" "I really do not know what you intend with this question and your hen; but that which existed first was the hen." "There is a hen, then, which did not come from the egg?" "Beg your pardon, miss, I did not take notice that the egg existed first." "There is then an egg which did not come from a hen." "Oh, if you—beg [illegible]—that is—you see——" "I see[illegible]r, that you do not know whethe[illegible] egg existed before the hen, or the [illegible] before the egg." "Well, then, I [illegible] hen." "Very well, there is then [illegible] which did not come from an egg. [illegible] me now who made this [illegible] from which all other hens a[illegible]ome." "With your hen [illegible]ggs, it seems to me you take [illegible] poultry dealer." "By no means, sir. I only asked you to tell me whence the mother of all hens and eggs came?" "But for what object?" "Well, since you do not know, you will permit me to tell you. He who created the first hen, or, at you would rather have it, the first egg, is the same who created the world, and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still wish to maintain or to be able to explain the existence of this world without God." The young philosopher was silent; he quietly took his hat, and, full of shame, departed, if not convinced of his folly, at least confouded by the simple questioning of a child.—*The Rock.*

Interpreters.

H. V. R.

The Apostle says, "To one is given the interpretation of tongues." Generally speaking, we are not satisfied with this, but even go further and say, that to us is given the intrepretation of the Word or Gospel of Christ. The world is full of interpreters, men, who know just *how* to explain every thing in the Book; and they claim that in the fullest sense, is given to them to *know the mysteries of the kingdom of heaven.* The Bible is without doubt a *revelation* of the will and purposes of God; but that we can grasp it all, in our short life time, or even take in the fulness of infinite wisdom, is highly questionable. By this remark we do not mean that any part is hidden, but that man in his weakness, and with false education and impressions, is not competent to unfold the *whole* plan, and stand between God and man as the *perfect* interpreter.

To give *our* view of a doctrine is one thing, and to give the Bible view quite another. Some go so far as to find meanings which are not plainly spoken upon the face of the texts, and under this hidden word, they find *tests* of salvation. Out of this violation of one of the plainest propositions of the book, has grown wild and extravagant views, about the Resurrection, and the judgment. Men of apparent sober sense, get addled with some crotchet, and it becomes the central truth of the whole plan of Redemption; but when looked for in the Word of Truth, it is not there; it is an *interpretation!* a new discovery! And the specialist, (shall we say egotist?) is so happy that he has made a discovery, that he becomes puffed up, and cries out, Great is my *idea.* Believe it or be damned!

The world moves on however about as usual. Men think for themselves, that is if they are *men,* and the man with an *idea,* drops out of mind, and and his idea never germinates into a plant, bearing fruit, which shall be gathered into the garner in the ripening of God's harvests.

It would be better to interpret the words of our absent Lord, by the outflowing of words and deeds which shall make us "living epistles, read and known of all men." Men may interpret and promulgate theories, and make creeds for others, but there is a more excellent way.

Come into closer union with the moral precepts; emulate the examples of the Master; enrich your lives with noble deeds: believe the word in simplicity of heart; hope for what God has promised, and the crown will be yours, when the Son of man shall interpret the whole by the blessed consummation.—*Restitution.*

Our Young Folks.

Asking and Giving.

"Please, dear papa," cried out Harry,
  "Get a rocking horse for me!
One as large as 'Bonnie Bessie'
  That Kris Kringle gave to Lee!"
And the father, looking downward
  On the eager, upturned face,
Cheeks rose flushed, and black eyes beaming
  Thought the pleader full of grace.

Yet he gave no word in answer,
  Said him neither yea nor nay;
And the boy, with drooping figure,
  Disappointed, crept away.
Days elapsed, and Hal forgetting
  Grief in many a merry play,
Hears, one morning, papa calling:
  "Harry, boy! just step this way."

Harry comes with flying footsteps,
  Stops in wonder and surprise—
Seeing—not a horse on rockers,
  Things of wood with sightless eyes—
But a real, live Shetland pony,
  Bridle, whip, and saddle too!
Wonderingly, hears papa saying:
  "This, my darling, is for you."

Then a shout, both loud and gleeful,
  Bursts from Harry's rosy lips:
"O papa! How can I thank you?
  May I have his name 'Eclipse?'
Why! I thought you did not hear me
  When you did not say, 'I will,'
And you've given not what I asked for,
  But a thing that's better still."

Thus, I think, our Heavenly Father,
  Seeing, where are our faith is blind,
When some good our hearts are craving,
  Seeking long we cannot find,
But withholds the longed for blessing,
  Leaves our want unsatisfied,
That He may bestow upon us
  Better gifts than those denied.

Congregationalist.

Mary's Prayer.

Dear God, bless my two little eyes and make them twinkle happy. Bless my two ears, and help them hear my mother call me. Bless my two lips, and make them speak kind and true. Bless my two hands, and make them good and not touch what they musn't. Bless my two feet, and make them go where they ought to. Bless by heart, and make it love Jesus and my mother and father, and Georgie, and every body. Please let ugly sin never get hold of me—never, never. For Christ's sake. Amen."

A Lord in the Family.

A pompous, silly school-boy was one day boasting how many rich and noble relatives he had; with an important air, he asked one of his school-fellows:

"Are there any 'Lords' in *your* family?

"Yes," said the little fellow, "there is one at least, for I have often heard my mother say the Lord Jesus Christ is our elder brother.

The boy was right, and as he grew up it was his privilege to know more of the elder brother, and to tell the multitudes of tidings of his grace.

Blessed are they who have one Lord in the family, and who know him as their elder brother!

The Rescued Child.

One day the Count of Sternau was out hunting. While in the woods he heard a mournful cry from a high rock. He looked up and beheld an eagle's nest, with a little boy therein, which the bird of prey was on the point of throwing to her brood as food. The sight of the lovely child moved the heart of the count. He climbed up the clift and rescued the child from the beaks and talons of the birds of prey, took him with him, and supplied the place of a loving father.

The boy, whose name was Otto, the count caused to be instructed in all necessary and useful knowledge, and the boy in turn gave his foster-father very much joy. He grew up to be a hopeful youth.

After a few years the count went with Otto to his country-seat. One day there came to the palace a stranger. He had through a destructive fire lost his house, together with all his other goods, and was compelled to seek the aid of kind hearted people.

Otto who was just feeding the fish in the garden ponds, as soon as he saw the shabbily-dressed man waiting with unusual ardor for some one in the garden, walked up to him kindly, and asked him what he wanted, manifested towards him a sympathy in consequence of the misfortune which had befallen him, and conducted him to the count. The latter was very kind to the afflicted man, comforted him, promised to help him, and commanded him to wait until he should come out of his library. In the meantime the man looked around the beautifully-adorned room, and observed a picture which represented Otto's rescue out of the eagle's nest. The count had had this picture painted as a memento and hung in this room. For a time the poor man gazed at this picture. Tears shone in his eyes. "Ah gracious sir," said he greatly astonished when the count entered the room, "tell me what story is represented by this beautiful picture."

The count related how, while hunting, he had found his dear Otto, had taken him to himself, and had adopted him as his own child; and how he could get no information from the parents of the child, notwithstanding all his inquiries.

"I too," said the poor man, "twenty years ago lost a dear little child in a similar manner. When we were once mowing in a medow, and our little child was sleeping beside us, there came a large bird of prey and seized him, and flew away with him."

The count immediately thought his Otto might, perhaps be the lost child of this man. He said to him: "Do you not know any mark by which you could recognize your child if he were still living?

"Oh, yes," answered the man, "our little Martin had a mole on his right arm."

The count had indeed discovered on Otto's right arm such a mark. The clothing, moreover, which Otto wore when he was found, exactly corresponded to the description.

The count could no longer be in doubt. He pointed to Otto and said: "See good man! This youth, who led thee to me, is thy lost Martin."

The fortunate father could not for a long time speak for joy: then he began to cry, and call out, "Oh my son."

Otto exclaimed "Oh my father."

As they wept, they heartily embraced each other.

They could not praise the dear God enough, because he had prepared for them so great a joy.

The count wished now to make the the acquaintance of Otto's mother, as also of his brothers and sisters, and sent his carriage to bring them. After a few days, the good mother together with his brothers and sisters, did really arrive at the castle. The happiness which the parents and children experienced at again seeing their much-loved Martin was indescribable. The count made a proposal to Otto's father, whose name was James, and of whose integrity he had fully convinced himself, to stay at his house with his family: and he left him a beautiful estate for his possession.

James soon arose to considerably good circumstances; but Otto became a great and distinguished man. Him, highly esteemed and loved by all who knew him, the Emperor afterwards raised to be the nobility, and, on account of his great services which he had rendered his country, appointed him Baron of Adlersheim.—*Western Recorder.*

WHATEVER you promise, be it little or much, do not fail to fulfill it, if in your power. The law of truth requires this. Habitual carelessness is a sin to be repented of and forsaken by the Christian. He that is careless either in regard to what he promises, or as to how he fulfills his promise, cannot be in a sanctified state, and will find it exceedingly difficult to abide in a state of justification. Speak the truth always in the love of it.

THE BISHOP sent for John Berridge to reprove him for preaching at all hours and on all days. "My Lord," said he modestly, "I preach only at two times." "Which are they" Mr. Berridge?" "In season and out of season, my lord."

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Advent Christian Times.

CHICAGO, TUESDAY, August 19, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Society.
Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months for Fifty-cents.

The officers of the Society are as follows.

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☞ Address articles intended for publication in THE TIMES to Wm. Sheldon, and all business communications to A. W. Tucker, 25 W. Lake Street, Chicago.

☞ Write Appointments, Notices, Communications, [illegible] and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday [illegible] to be in time for the next issue. Please remember this.

Business Department.

New Editions

The tract "Science and the Resurrection" by D. T. Taylor, [illegible] at this office, in any quantity, by addressing the Business Agent, 25 W. Lake street, Chicago. Retail price 5 cents each.

We have now ready and for sale at this office, the new tract entitled "Sanctification: or The Gift of the Holy Spirit," written by Thomas G. Baxter, of Chicago. All requiring the same will please address the Business Agent, 25 West Lake street, Chicago. Single copies, five cents.

Notice.

We have just received a quantity of "Hymns of the Morning," with music, neatly bound in cloth or leather with gilt covers. Price 50 cents in cloth, 60 cents leather. Sent by mail or express.

Letters Received.

☞ All monies received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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To Free the Society from Debt.

CASH.

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We are now prepared to do all kinds of job work with despatch, and in a satisfactory manner. Envelopes, Letter-Heads, Note-Heads, Bill-Heads, Cards of all kinds, Circulars, etc., etc. Friends at a distance from printing offices, and often close to them, will do well to get our figures before ordering work elsewhere.

Obituary.

STEVENS.—Fell asleep in Jesus, at Fonthill, Ontario, Canada, Aug. 5, 1873, Hannah, wife of Br. Henry Stevens. Aged, 57 years.

Sr. S. was attacked on the evening of Aug. 4, while in apparently good health, with severe pains in the stomach, from the effects of which she died the next morning. She was universally respected and beloved by all her acquaintances. Her deep piety and devotion to the cause of Christ has made her life one of usefulness.

She, with her husband, embraced the Advent faith in '43. Br. S. bears his loss with true Christian fortitude, sustained by his hope of a glorious reunion soon to take place.

Words of comfort from John 11:25, by

R. H. BATEMAN.

McFARLAND.—Died, in Woodbridge, Mich., May 9, of spinal fever, Charles Irwin, youngest son of W. I. & Louisa McFarland. Aged, one year and seven months.

The parents mourn, but not as those without hope, for they expect to meet their loved one, believing that "of such is the kingdom of heaven."

Sermon by the writer from 2 Sam. 14:14.

WM. BRANCH.

ALLEN.—Died, in Winona, Minn., Aug. 7, 1873, John F. Allen, only child of Eld. Thomas K. & Lydia Allen.

Johnny was a great sufferer for many years, but has fallen on that sleep, from which no slumberer ever wakes to weep. T. K. ALLEN.

Book Notices, Etc.

HISTORY OF THE SECOND ADVENT MESSAGE.—The rise, progress and known results of the proclamation now called "Second Adventism," or, properly, the message of the near coming of our Lord Jesus Christ and the doctrines and messages associated with it, the unexpected zeal of some of its friends, errors in which [illegible] fought, the efforts, bad logic, and arguments of its opponents to overthrow it, the persecution, strategy, slander, and falsehoods of its opposers, and the wonderful success God has given it in [illegible] and re-establishing the old fundamentals of the Bible and primitive Christianity in the hearts of tens of thousands of Christians, skeptics, and [illegible], is worthy of being published in a condensed historical form, though time should continue but a few days.

Such a work is much needed. There are thousands now amongst us who know but little of our past views, experiences, trials and victories, but little of the main principles which have been our guide and defence against errors old and new. There are thousands of others who are convinced of the truths which we teach and who will be greatly benefitted by such a work, giving definite forms of doctrine, much valuable information, a large amount of Bible instruction on vital points, correcting many misconceptions, slanders, and false reports. Such a work will fall into the hands of many ministers, scholars, editors, and other religious readers, to benefit them, and glorify God by the spread of his truth, to awaken sinners to prepare for the judgment.

We propose to publish such a work by subscription, when one thousand subscribers are obtained.

We shall give the chief points of doctrines originally taught forty years ago and onward, by Advent proclaimers, in America, Europe, and Asia, with biographical sketches of the pioneers; also, historical sketches of authors and editors, books and papers, missions and doctrines now taught. We shall give, in their own language, the rich experiences and new views of many who have emerged from the darkness of error and false traditions concerning the millennium, the nature of man, his state in death, and future rewards, into the glorious light and liberty of the gospel hope. We shall give in plates and diagrams the symbols and periods of Daniel and John, with dates of times fixed upon which have passed, and those yet future; also tables of some of the best chronologies of the Bible, with criticisms on Egyptian, Chinese, and other heathen chronologies.

We shall call to our aid several able writers, who are qualified for such a work, shall give specimen Sermons, Essays, Lectures and condensed reports of debates which have been held by able men; reviews of some of our chief opponents' efforts, on life, death, immortality, future punishment, and rewards. The signs of our times, and the great awakening in all Christian lands, on the subject of our Lord's personal and speedy coming, will be clearly stated.

No money called for till the book is published. It will contain 600 octavo pages, on good paper, neatly bound in cloth. Price, $3 00. The first thousand subscribers shall have it delivered to them for $2 50 each. This we can better afford to do than to await sales at full price.

All ministers, and others who will secure subscribers, shall receive a suitable prize when the book is delivered. Address, I. C. WELLCOME,
Yarmouth, Maine.

Names of subscribers received at this office.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening.
D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

The Northern Illinois A. C. Conference will hold its annual session during the camp meeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate, or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come, brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon-coming King.

Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau county, Illinois. N. W. SPENCER, President.
C. C. MARSTON, Secretary.

The camp meeting of the Northern Illinois Conference will be held at Wyanet, Bureau county, commencing August 30, and continuing over two Sabbaths.

Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R. R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.
In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Jericho Church, 2:30 p. m., August 24.
C. W. SMITH.

I expect to be at the Iowa camp meeting, Sept. 10-14. C. C. MARSTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a. m. and every two weeks after.

Algansee, every Sunday 2:30 p. m. and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

The first Q. M. of the Northern District of the Advent Christian Conference of Michigan will be held in Hinton, commencing Thursday, Sept. 5, and holding over Sunday. We hope to see a full representation of all the churches at this meeting. All are invited to come, and come in the spirit and fullness of Christ. The Lord is coming soon; let us have one grand rally on old earth, a special effort to save the perishing. Those coming from the north or south, by railroad, will stop at Morley Station; and those coming from Muskegon will change cars at Big Rapids, and take the 10 o'clock train for Morley. There will be teams on Thursday to carry all that come. Those intending to come by railroad will write me, so I may know how many teams will be needed; those coming later will take the stage for Sylvester, which leaves Morley Saturday morning. My P. O. is Sylvester, Mecoster county, Mich.
JOHN BOWER, Chair.

There will be a Quarterly Meeting of the Eastern Division of the Michigan Advent Christian Conference in Algansee, Branch county, commencing Friday evening, Aug. 22, and continue over the Sabbath. Come brethren and sisters, in the spirit of the Master, to labor for the perishing. There will be a conveyance from Quincy to the meeting on Friday the 22d inst.
ELI WAKEMAN, for Sec'y. of Con.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

The first Q. M. of the East District will be held with the church at Lavalla, commencing Friday evening, August 22, and holding over Sunday. Come one and all, preachers and members, to work for the Lord. E. P. GRAVES.

Ceeleyburg, Aug. 2, evening, and once in four weeks.
Norris S. H., Aug. 3, 10 a. m., and once in four weeks.
Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.
Weaster Creek, Aug. 17, at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Dublo S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delnar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

The annual conference of the Advent Christians of Minnesota will convene at Cheatham's Grove, Utica, Winona county, in connection with the annual camp meeting, on Wednesday Sept. 10, at 2 o'clock p. m. Preaching brethren from a distance are expected to be present—among them Br. and Sr. Mansfield from Chicago. Now, my brethren and sisters, shall this meeting prove a success? If this be your desire, let an earnest effort be made in every part of this State, in Northeastern Iowa and West Wisconsin, to come to this conference and camp meeting. The conference will be one of importance—to plan for the future and transact business which will interest every Adventist in the State. Every preacher in the conference should be present, or report by letter in time for the conference, to the Secretary at Utica, Winona county, Minn., or they forfeit their rights to a certificate of membership. Every church should send delegates—one for every eight members—or report by letter.
I. C. WELLCOME, Sec'y.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

The fourth annual session of the A. C. Conference will commence on Thursday, the 11th of Sept. in the forenoon, in connection with the camp meeting at Manchester, Delaware county, commencing September 5, and to continue over the 14th. More particulars hereafter. Let all get ready to come. H. H. JAMES.

The annual camp meeting of the Iowa A. C. Conference will be held at Manchester, Delaware county, commencing Sept. 5, and continuing over two Sundays. The camp ground is situated one mile north of the depot, on the same ground as last year. We expect a large and good meeting. Come, brethren and sisters, from east, west, north and south, to this annual feast of tabernacles; come with hearts filled with love to God and man, to labor for the salvation of the perishing; come to get good and to do good. Let there be a generally rally of the lovers of truth (without regard to name or denomination) to this meeting. Let all bring a plenty of bedding; and, all that can, bring tents. Sheeting enough for a family tent will cost but a little, and then the cloth will be as good to make up as before. Straw and hay, for horses, will be provided free. Oats and corn will be furnished cheap. A small victualing stand will be on the ground, and bread, etc., can be got at the bakery, but do not depend upon these—bring your provisions if possible. There will be no boarding tent. Efficient help is expected from abroad to preach the Word.
For the Committee,
J. RIDLEY,
D. K. LEWIS.

There will be a meeting in the Iowa Mission Tent, at Waltham, Tama county, to commence Sept. 5, and continue over the second Lord's day. All are invited.

Also, the Iowa Mission Tent will be pitched Sept. 17th near Dysert, Tama county, in Clark township, and continue over the first Lord's day.
PETER S. W. DEYO.

The Northwestern Missouri and Southwestern Iowa Conference will be held at Grice's Grove, Noble township, Cass county, 2 miles north of Millford, Montgomery county, commencing Sept. 4 and continuing over one Sabbath. It is earnestly hoped that each church will be represented; and, those having tents, bring them. Feed for horses and straw for bedding will be furnished. We feel the need of an evangelist, and hope some brother will come and engage with us for the ensuing year. A cordial invitation is hereby given to any minister from abroad, who may be desirous of attending the meeting. A cordial welcome will be extended to all who come in the spirit of the Master to labor for the glory of our soon coming King. J. A. ROMIG.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

The Lord will, there will be a grove and basket meeting in Clark's Grove, two miles east of Brooklyn, on the Victor road. Will begin Friday, Aug. 29, at 11 o'clock, and hold over the following Lord's day. We hope to see all the lovers of truth in that region at the meeting. Come one and all. S. K. GIBSON.

The fourth annual session of the A. C. C. will commence on Thursday, Sept. 11, 9 a. m. To be holden in connection with the camp meeting held at Machester, Ia., commencing Sept. 5 and holding over two Sabbaths. Ministers will remember that the constitution requires them to report themselves either by their presence or by letter, and each church will see that they are properly represented by delegates who shall have "his credentials with him." Each church is entitled to one delegate for every 15 members, or fraction thereof. Business of vital importance will come before this meeting—business that we, as churches and individuals, are interested and concerned in. Let there be a rally then in the name of Israel's God, of both ministers and brethren; yes, and sisters and children. Come yourselves and bring your neighbors; come to work for God and the salvation of sinners; come sanctify a fast to the Lord, and see if he will not pour you out a blessing. Let no small excuse deter you from this feast of tabernacles; come praying in the Holy Ghost that God will bless with the outpouring of his Spirit, that souls may be converted and saints rejoice. Bring tents if possible.
L. H. KANNY, Pres't.
H. H. JAMES, Sec'y.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m. and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Advent Christian Conference, for the State of Indiana, will be held at Colfax, Clinton county, commencing on the 28th day of August, and will continue at least one week. Colfax is at the crossing of the Logansport & Terre Haute, and Lafayette & Indianapolis Railroads. It is forty miles northwest of Indianapolis, and can be reached by railroads from all parts of the State. I earnestly request a large attendance of preachers and delegates from the churches. Every church should be represented by a delegation or by letter. Let us make our State organization a success; and, to do this no one—whose duty it is to attend—should allow any ordinary difficulty to hinder him from doing so. Then let them make arrangements in time. N. FIELD, Prest.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

Hobart, Ind., Saturday evening, Aug. 2, and Sunday, Aug. 3, as Br. Perkins may arrange; and every Sunday afternoon and evening following.
J. WILLIAMS,
C. W. RUSSELL,
T. G. BAXTER.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Decatah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

NOTICE to the Advent Churches of Northern Kansas.—There will be a meeting at Athens, Jewell county, with the Advent Church of Athens, commencing on Wednesday evening, the 24th of Sept., for the purpose of organizing a district (or quarterly) conference; and, after the business meeting, there will be a series of meetings, to continue as long as the interest will demand. Eld. J. C. Smith, State Evangelist, is expected to be there with the State tent, to help in preaching the Word. An invitation is extended to all the scattered Adventists in Northern Kansas to be present. In behalf of the churches.
E. N. BLISS.

PENNSYLVANIA.

The third annual meeting of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Fremont, Steuben county, N. Y., commencing Thursday evening, Sept. 4, to hold over the following Sabbath. We hope every minister, and a delegation from every church in the Conference, will be present. "Make a sacrifice" and come. Come with hearts filled with the love of God, and let this meeting be a demonstration of our calling. Come, all that love God, "in the conference" and "out of it." Those coming by railroad will leave the cars at Hornellsville, on the Erie road. All trains stop there. Teams will be ready to convey you to the meeting.
J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

WEST VA.

The West Virginia and Southern Ohio annual session of the A. C. Conference will be held, the Lord willing, with the Poca Fork A. C. Church, on Little Sandy, Kanawha county, W. Va., commencing September 6th, and continuing over the two following Sundays. Let the churches within the conference appoint delegates. Let us have a general rally of the friends of truth.
SILAS P. WHITNEY.

SOUTH WEST MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.
W. W. CATE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

Advertisements.

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I, hereby pledge myself to pay the sum of $ ______
to aid the Western Advent Christian Publishing Society, *to pay its Debt of* **$4,000,** *said pledge to be paid on or before January 1, 1874; provided that the said amount shall have been previously pledged.*

$ *Signed,* ______

ADVENT CHRISTIAN TIMES.--EXTRA.

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August 19, 1873.

A. W. TUCKER, Business Agent.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 3. CHICAGO, AUGUST 26, 1873. WHOLE NO. 486

Advent Christian Times,
Published Every Tuesday by the
Western Advent Christian Publishing Society.
85 West Lake Street, CHICAGO

Poetry.

What's the Matter?

GEORGE THOMSON.

[*Tune—Ring the Bell, Watchman.*]

I.

What mean the tidings that fall on the ear?
What is the message the Watchman doth hear?
Omens are filling the earth and the air.
Rouse up the people, prepare, O prepare!

CHORUS—
Send out the message, loud let it ring,
This is the anthem the pilgrim will sing:
Loud let it echo o'er mountain and plain,
Jesus is coming—is coming to reign.

II.

What makes the nation excited and vexed—
What ails the people, so sadly perplexed;
Why are they looking for something to come,
Do they see the tokens of the soon coming One?
CHO.

III.

What mean the rumblings of earth all around?
Sea and waves roaring—a terrific sound;
Fire, hail and tempest, famine and sword,
Is old earth groaning, and groaning for her Lord?
CHO.

IV.

What ails the Devil that he is so spry—
Marshalling his host to the last battle cry?
See how they rally at their leader's call;
Is it not a presage of the old usurper's fall?
CHO.

V.

What means the echo that thrills o'er the land?
Legions are marching at Jesus' command—
Shouting and singing in unmeasured strain,
Jesus is coming, and is coming to reign.
CHO.—Send out the message, etc.

Selected.

The Regeneration of the Earth.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."—Isaiah 35: 1, 7.

When this earth burst into being from the creating word of the Eternal, it was perfect and glorious in all its parts. Infinite wisdom devised its form, its various divisions and elements, and all its relations. Renewing skill, with all its cunning craft, had perfectly beautified it, and made it supremely grand and gorgeous,—a magnificent habitation abounding in divine blessedness, in which the creature man, the perfect image of the Maker, should dwell, and He should visit and frequently abide with him. Grand in all perfections and adornments, the all-seeing eye of its divine Creator rolling over it, yea, resting upon it in keen scrutiny, in unerring omniscience declared, "All things are very good." Everywhere, fertility revelling in exuberance, clothed it with richest verdure, and the most magnificant and variegated floral robes, which blushed in perfect beauty under the young beams of the infant sun. It was all attired in the gorgeous vestments made by the hand of its creating Lord, and spread itself before His delighted eye, the very perfection of beauty.

But the words of scripture intimate that our world, so perfect and gorgeous in its creation, has undergone a great and melancholy change; and that it is now in sad and mournful ruins. But they also teach, that the present desolations, vast and farspread, and terrible as they may be, shall not alway continue, proclaiming the presence of the curse; that the time of perfect renovation or restitution is approaching, when at the presence of its Regenerator, it shall put on perfection, beauty and glory great and grand, as when the word of God formed it, and His divine hand clothed it with verdure; planted its herbs, flowers and trees, and dressed them and made them supremely beautiful.

It is at this renovation or restitution of our earth to its original perfection and beauty, as taught in this and other passages of scripture, that we propose to glance for a little. In doing this, we notice,

I. *The thirsty land shall become pools of water.*

All the teaching of the Bible shows, that the earth was in a state of perfection and luxuriant fertility till Adam hearkened to the voice of Eve, and at her persuasive entreaty, ate of the fruit of the tree which God had forbidden them to eat upon pain of death. That wanton act offended the Creator, and in righteous displeasure He said, "*Cursed is the ground for thy sake.*" The terrible sentence took *extended and deep effect*; the bubbling fountains dried up; the crystal streams which they sent far and wide over the plains, covering them with fertility and beauty, ceased to flow, and vegetation of every kind, deprived of their life-giving influences, withered and died; and the fruitful field became a barren waste, and the verdant plain a howling desert. And hence these far-spreading desolations, where no brook flows, nor spring pours forth its fructifying waters, nor tree grows bearing fruit or yielding shade; no verdure spreads its green and flowery robes; no rose blooms; no bird sings to the dawning of the morn; but dry, sandy sterility, and death and silence, reign.

But these dry barren wastes, limited or vast as they may be, shall not *always* remain; Jehovah, whose curse for the sin of man produced them, shall, according to prophecy, *fully restore them* to pristine beauty, when His restituting blessing like a new creative power shall roll over them, then repealing the curse and pouring out the blessing, where it blasted and baned; "*the thirsty land shall become pools of water*"; fountains shall bubble up everywhere in the dry and dreary desert, and pour their never-to-be exhausted streams, numerous and wide, and deep and far, fertilizing all in their progress, causing reeds, and rushes to spring upon their banks, verdure and flowers to cover the plains, pomegranates and fig trees, fir trees and myrtle trees, oaks and cedars, and olive trees to beautify the waste. Then, the dry and barren wilderness, the thirsty ground, the parched, springless, streamless deserts, shall *have no place* on our globe; for the blessings of restitution, repealing the curse and restoring original perfection, "the parched ground shall become a pool, and the thirsty land springs of water." This great restituting change shall be produced by the Lord Jehovah at His coming; for He hath declared it. It is part of His covenant with His people for He has said to them, "Your God shall come with a recompense; then shall the lame man leap as an hart, and the tongue of the dumb sing; for *in the wilderness shall waters break out, and streams in the desert.* I will open rivers in high places, and *fountains* in the midst of the valleys; I will make the *wilderness a pool* of water, and the dry land *springs* of water." (Isa. 41; 18.) Here we have the promise of Jehovah, that the dry desert, the result of the curse upon earth for the sin of man, shall, at the coming of our Lord, at the return of the Son of man to earth, be filled with fountains and streams of water, which shall never again be dried up; but *which shall flow forever and ever*, causing the earth to yield her increase, making her sin-cursed deserts fruitful as Eden and beautiful as the garden of the Lord, while the sun and moon and His name endure.

"Rivers of gladness water all the earth;
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land once lean,
Or fertile only in its own disgrace,
Exults to see the thirsty curse repealed."

II. *The desert shall rejoice and blossom as the rose.*

The "desert" means a wilderness, a barren place where the curse has swept away all vegetation, and left little or no green thing. We cannot now survey and describe the small barren places or the vast deserts in various parts which constitute seven-tenths of our globe. We would rather glance at their changed condition as set forth by the beautiful comparison of the prophet. "*They shall blossom as the rose*" When the Lord comes in His renewing power, to the restitution of earth, the barrenness of the desert shall flee away in greater haste at His presence than the coldness and sterility of winter flee away before the breeze and sunshine of spring. From these desolations, these dismal graves of nature's fertility, grandeur and fragrance, dug by the terrible curse, verdure and floral garniture, and trees of beauty and fruitfulness with the luxuriance of resurrection life or new creation, magnificence shall spring up, displaying the power and delighting the eye of the divine Restitutor, and the inhabitants of the regenerated earth. They shall blossom fresh, luxuriant, beautiful as the rose, the fairest and sweetest of flowers. These completely redeemed from the curse, slain by the blood of atonement, and made very good again, shall form perfect and glorious parts of the new creation. Flowers of every name and hue shall spring from the regenerated bosom of the desert, bloom in paradisiacal perfection and beauty, perfuming the air with their fragrant odors; fertility shall wave her abundant and never-failing harvests over all that was parched ground; the trees on the banks of the new flowing rivers, never to be dried, shall bend perpetually under their burden of fruit, excellent as that on the tree of life in the Eden of God: for then these very desolations shall have become fruitful as the garden of the Lord. The desert shall bloom as the rose in its prime; and that *during the eternal spring of the new creation*, "it shall blossom abundantly and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

How beautiful will the earth be, when its very deserts and parched ground becomes fresh, gay, and magnificent as the new blown rose! Did you ever take that beautiful flower and examine its rich colors, its blushing magnificence, inhailing its sweet odor, and say to yourself, and feel what you said, captivated with its grandeur, that is the Lord's symbol of the fertility, beauty and fragrance of the desert, and the wilderness when restituted to the promised Eden condition, and when this earth becomes the habitation of Jesus returned to dwell with men? Ah! you may have looked at the rose a thousand times and admired its beauty, but you may never have looked at it as God's symbol of the blossoming desert in the renewed earth. Look at it in this light in which God presents it, and you will see the wilderness, producing verdure and flowers, until in its new creation it blossoms as the rose.

III. *Noxious plants shall give place to healthful and fruitful productions.*

If the Bible does not teach directly, it teaches clearly by implication, that previous to the transgression of man, the earth produced no noxious plants. After he had sinned, the Lord said, "Cursed is the ground for thy sake, thorns and briars shall it bring forth." Here is it implied that previous to the curse there were no briars and thorns, nor any baneful plants, and it is clearly taught that they are the direct product of the curse, and the symbols or representatives of all productions hurtful to man; and consequently that all noxious plants of every name, are the products of the curse. As this conclusion cannot reasonably be denied, we are led to another surely taught in prophecy, namely, that when the great Restitutor comes all these shall be forever destroyed; for it declare, "Instead of the thorn there shall come up the fig tree, and instead of the briar shall come up the myrtle tree." He destroys the thorn and the briar, and all that class of productions which they represent offensive and hurtful to man, and forever sweeps them from the earth; and causes the useful and beautiful to spring up and forever occupy their place. Instead of these, the fig tree and the myrtle tree are to spring up and to be "to the Lord for a name, for an everlasting sign, that shall not be cut off." These trees are representatives of the beautiful, healthful and fruitful trees, fraught with blessings to man, as the others were fraught with curses. And these are to remain on the earth not merely as restituted earth's productions, but also to the Lord for a name or memorial, for an *everlasting sign* that shall not be cut off, but that shall remain forever; remain through eternal years, that thorns and briars and noxious plants shall never again mar the beauty of earth, then and forever the garden of the Lord; nor disturb the blessedness of men, its perpetual inhabitants. As the bow in the cloud is the sign of the seal of God's covenant with man, that the waters of a flood shall never again destroy the inhabitants of earth, so the fig tree and the myrtle tree are the *sign and seal* of God's covenant to the inhabitants of the new creation, that earth shall never again be cursed for the sin of man; and never again produce these plants which shall be hurtful to him. They shall be everywhere, and perpetually the seal of this covenant, that the earth shall remain forever renewed, holy, and blessed, under the eye and smile of Him, who shall claim it as His kingdom, and dwell upon it and reign over it forever and ever.

For the thorn shall give place to the fig-tree of green,
And the myrtle shall flower where the briar-bush hath been:
They shall stand as God's sign, through all ages to be,
That man shall ne'er sin, earth no curse shall e'er see.

John's vision of the new heavens and the new earth shall then be realized And then as he declares, "there shall be no more curse; but the throne of God and the Lamb shall be in it, and His servants shall serve Him."

IV. *The restituted condition of the earth shall be eternal.*

* * * * *

Daniel declares that the dominion which he saw the Son of man receive, "is an *everlasting dominion*, which shall not pass away, and the kingdom that which *shall not be destroyed*." (Chap. 7; 14.) Since that dominion and kingdom are to be upon this earth, this earth *must endure forever.* "And there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ, and he shall reign *forever and ever*." (Rev. 11: 14.) All this, and much more, to which we cannot advert now, teach that the renewed earth shall *endure forever* in unfading perfection and beauty.

Yes, when the springs of water bubble up in the thirsty ground, under the renovating hand of the great Redeemer, they shall bubble up forever. When these floods shall break out in the dry desert, in obedience to His renewing power, they will roll their limpid streams, their fructifying waters, through endless ages. When the desert buds and blossoms as the rose under His fertilizing breath, puts on its mantle of green, trimmed and adorned with all manner of magnificent flowers, eternity's years will not fade its freshness, nor wither its blossoms. When the thorn, the briar, and thistle, had given place to the fig tree and the myrtle, these shall stand in their everlasting freshness the sign of the Lord's eternal blessing to earth. And in this new and eternal earth Christ and His people shall dwell and reign forever and ever, for this is the eternal home of the saints, the inheritance incorruptible, undefiled, and that fadeth not away. Reader, does the Holy Spirit, through faith in Christ, bear testimony to your spirit, that with the Lord Jesus and His saints, you shall inherit forever this glorious new earth? Rest not, till assured of this.—*Prophetic Times.*

Daily Soul Work.

THE world is full of broad, popular, shallow religious life. There are multitudes of religious books, enterprises, societies, assemblies and associations. There is no doubt much piety, zeal, and enthusiasm in all this, as well as much speech-making, self-praise, and trumpet-blowing.

But men's sins are not pardoned, nor are their souls saved, by the glittering generalities which go to occupy the attention of the religious tumult, if they do not have personal dealings with the Lord.

We must have our daily soul-work between ourselves and God, our secret communion with him, or we shall starve even though surrounded by plenty. We must read our Bibles, do our praying, and believing, and weeping before the Lord, conquer our own enemies in the strength which Jesus gives, and grow in grace and in the knowledge of God singly and in his sight. We cannot be pardoned in masses, or saved in crowds. Strait is the gate, and each must find it and enter it for himself alone. Let us beware lest, in seeking outward excitements, we forget and lose the blessedness of inward Christian life. Let us walk with God.—*Sel.*

Communications.

"At the Time of the End shall be the Vision."

P. ALLING.

I will now apply these facts to the prophecies, beginning with the last paragraph.

1. When the papacy was thus restored, at that time she took her position as the Great Babylon, upon the scarlet beast with seven heads and ten horns full of the names of blasphemy.

2. Prior to that time in the symbols of Daniel and Revelation, the appellation of the masculine, as "beast" is used; and why? Because it was a governing power "over all kindreds and tongues and nations." (ch. 13: 7.) The sword and the mitre were a unit during the 1260 years, but not so thereafter.

3. The body of that beast (the scarlet) included all of the "many waters" upon which the woman sat, viz., all of the "multitudes and peoples and tongues and nations" of the prophetic world. (ch. 17: 15.)

4. Those seven heads unitedly constitute the eighth and last form, being a restoring of them all.

5. From the time of that restoration, the harlot woman was sustained by those seven forms; and hence, it may appropriately be said, "she sat upon them." They are now parts of the body of the beast, living realities.

6. This headship, (viz., the allies of Europe,) has governed the prophetic world since that time.

7. The four parts of the metalic image are all in position to be broken, as follows: The feet and the toes of iron and clay are to be found in eastern and western Rome, partly strong and partly broken. The Grecian brass and Persian silver, are living powers. As to the golden part, this must be found in the Apocalyptic Babylon, which sits upon the nations and assumes a kingdom above or superior to them all, as did ancient Babylon, and is the last power to be broken, (see Rev. 16:18,) and all these are under the supervision and control of the allies.

8. The leopard beast of Rev. 13:2, has also an existence and a place in this last form, having been "restored" and caused to "live again" by those allies, and is still "making war against the saints and prevailing." The feet "as of a bear," is to be found in the northern bear of Russia, now rapidly approaching the open "mouth" of the British lion, for the purpose of wresting from "his iron teeth" his ill gotten Indian possessions.

9. As to the number of his name, I will repeat a suggestion often made, That the names of the kingdoms included in the body of the beast go to make up the number 666, and constitute the names of blasphemy of which the "scarlet beast is full." I never have been able to count them; and after about thirty years study upon the subject, have come to this conclusion: That the number is mystical, or legion, and includes not only "the names of the nations," but also all of "the peoples and multitudes and tongues" over which Great Babylon reigns. Now as the pope is in reality the vice-gerent of the devil (instead of Christ), in this number may be included all whose names are not written in the Lamb's book of life.

10. These events having transpired in the time of the end when many shall run to and fro and knowledge is increased within the past seventy-five years, and the powers noted are living realities, why may we not accept of them as a fulfillment of the text, "for at the time of the end shall be the vision"? This harmonizes the whole of the visions as seen by Daniel and the Revelator including the past history of the world measured off in parts by the periods of years, from ancient times to the consummation, with a reproduction of those ancient forms of government, marshalled into their exact position they are to be in, as declared by inspiration, when broken without hands, by the King of kings.

[THE END.]

Stand Firm.

AMOS SANFORD.

In the late war I was an union soldier fighting for the Republic. Upon more than one occasion have I seen the commanders pass along the line, while the battle was raging, cheering their men and keeping the ranks closed up, by the command not found in Casey's Tactics,—"stand firm." More than once have I seen the faithfull soldiers overcome the enemy by obeying the command—"stand firm." Returning from the army I enlisted as a "soldier of Christ," and determined not to "learn war any more," from human generals, guided by human tactics. The inspired tactics became my guide, and I tried to obey the command "go forward" as it came passing down the line. My experience in warfare during the last seven years, has been not altogether unlike that of the four preceeding ones. The battles have been frequent and the enemy powerful, who sometimes seemed to gain the advantage. But I still have confidence in our Great General, and through him I expect to overcome, if I "go forward" in the discharge of duty and "stand firm" when the enemy assaults.

Recently I received a postal card message from one who has forsaken all for the Master's cause and is now preaching the Word in Kansas, concluding with the words, "*stand firm*," written in a bold hand. Reader, did you ever think "how much a word can do?" As I looked at these words, it seemed as though they came from the Master passing down the line to me, his humblest private soldier. They were "meat in due season" to my poor heart. "Stand firm!" For two days these words seemed to be ringing in my ears. "What if I do?" I soliloquized. "You shall overcome." "Then what?" Turning to my Master's tactics I read:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7.) "He that overcometh shall not be hurt of the second death." (v. 11.)

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (v. 17.)

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father: and I will give him the morning star." (vv. 26–28.)

"He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." (3:5.)

"Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (v. 12.)

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (v. 21.)

"He that overcometh, shall inherit all things; and I will be his God, and he shall be my son." (21:7.)

None but the King of kings can offer such liberal bounties as these. No fears need be entertained of their fulfillment, if we but "stand firm," for "these are the true sayings of God," (Rev. 19:9,) evidenced by "the faithful and true witness," (Rev. 3 : 14,) who makes every promise good and is our Redeemer as well as King.

In the union army we had to endure hardships, and so in the army of the Lord. Paul says, "Thou, therefore, endure hardships as a good soldier of Jesus Christ." (2 Tim. 2 : 3.) In the next verse may be found the reason why we are not better soldiers. "No man that warreth, entangleth himself with the affairs of this life; that he may please him who has chosen him to be a soldier."

"Soldiers of Christ, arise,
And put your armor on;

* * * *

That having all things done,
And all your conflicts past,
Ye may o'ercome, through Christ alone,
And stand entire at last."

Loaves and Fishes.

HIRAM WILLETT.

There is a lad here which hath five barley loaves and two small fishes: but what are they among so many? (John 6: 9.)

The insufficiency of man by the blessing of the Lord may become the sufficiency of God. This feeding of five thousand men, besides women and children, according to Mat. 14 ch., and that they did all eat and were filled, and twelve baskets full of fragments were gathered up, fully demonstrated the power of Christ to work miracles. But what may we learn from the event besides the power to do miracles? In the 14 ch. of Mat. we are told that it was a desert place to which the Savior had retired, but that the people had followed him, and had been there until evening, and that when Jesus saw the great multitude he was moved with compassion and healed their sick, and now knowing that they needed food his compassion was still extended to them, or over them, and when urged by the disciples to send the multitude away that they might supply themselves at their own expense, his answer was that, "they need not depart, give ye them to eat." And when the apparent insufficiency of food was set forth, the Savior in blessing makes it more than sufficient.

We think we are taught these lessons by the results and application of the Savior of this miracle as set forth in this chapter.

1. The compassion of the Son of man and carefulness for the temporal wants of his followers, and also that those who leave all and follow him shall not be losers to their detriment, even in this world. Their sick were healed and when hungry they were fed by the same bountiful hand, demonstrated the teaching of the Savior in Mark ch. 10, "that there is no man that left all for his sake and the gospel's, but shall receive even in this time [with persecutions that is part too of the present things] and in the world to come eternal life." Hence the invitation to all, "go ye also into the vineyard and whatsoever is right that shall ye receive." (Mat. ch. 20.) And who is a better judge of what is right than Christ who calls to us to follow him, and who has the power even to work miracles in our behalf. "No good thing will the Lord withhold from them that walk uprightly." Surely we have great inducements set before us in the Scriptures to walk uprightly for benefits promised even in this world as a recompense. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And again, "for your Heavenly Father knoweth that ye have need of these things." (Mat. 6.) Thus the Savior not only taught, but demonstrated by kind acts.

2. Another lesson seems to be a sequel or result to some extent at least of the Savior's kindness in feeding the thousands, and which no doubt is very important to be heeded. We learn from the context that the people who had been fed, again sought the Savior and when they had found him on the other side of the sea, seemed to manifest quite an interest in him by saying, "Rabbi, when camest thou hither?" Let us heed the answer of the Savior as a warning to all who would follow Christ: "Jesus answered them and said, verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth but for the meat which endureth unto everlasting life. Which the Son of man shall give unto you, for him hath God the Father sealed." Here is evidently set forth the fact that the multitudes who followed Christ and professed to seek him did so for the sake of the loaves and fishes, or in other words, entirely for selfish ends. And we learn too that such characters are soon offended in him.

Jesus admonishes them not to labor for the meat that perishes, but for the meat that endureth unto everlasting life, or as he taught, to seek as first in importance, the kingdom of God and his righteousness or holiness, and that he was the bread of life given from heaven that a man may eat thereof and not die, but which he explains in v. 63 to be received spiritually, not carnally. "It is the Spirit that quickeneth [makes and keeps alive] the flesh profiteth nothing; the words that I speak unto you are spirit and are life," (spiritual food). "From that time many of his disciples went back and walked no more with him." From what time we ask? Surely the Record answers in substance. From the time that Jesus taught a higher order of life, or that their following him must be from higher motives than from mere worldly advantage; follow him by faith discerning in him the true heavenly bread, and that only by partaking of him spiritually can they live forever. I entreat all to try and understand this lesson. Jesus truly has the words of eternal life. Lord, to whom shall we go but unto thee?

The City of Man and the City of God.

The Babylonian empire was founded by Belcois, the Baladen of Scripture, B. C. 747. It arose from the ancient Syrian empire, founded by Nimrod. It reached the summit of its glory under Nebuchadnezzar, who subdued all the kingdoms of the then known world.

The character of this empire is indicated by that portion of the image by which it was symbolized "The head of gold." Truly it was a golden kingdom of a golden age. Babylon, the metropolis of that universal empire, towered far above all other cities of the kingdom. Situated in the garden of the east, it was laid out in a perfect square, 60 miles in circumference, 15 miles on either side, surrounded by a massive wall 87 feet thick and 350 feet high, surrounded by a ditch of equal proportion of the wall; the interior of which was divided up into over 600 squares, with its 225 square miles of inclosed surface. Laid out by streets and with luxuriant pleasure grounds and gardens, some of which were built above the tops of the buildings, supported by pillars, called hanging gardens, having 30 miles of river walls through its centre, and 150 gates of solid brass; its Temple of Belus, three miles in circumference, with two kingly palaces, one three and a half and the other eight miles in circumference, with a subterranean tunnel under the river Euphrates connecting them; and thus, with all the earth prostrate at her feet, she might well say: "I sit a queen, and am no widow;" "peerless in grandeur;" "the glory of kingdoms;" "the beauty of the Chaldees excellency."

Such was Babylon with Nebuchadnezzar, the fearless conquerer, as its king. Here we have the place where Daniel the prophet came to serve as captive seventy years. Here the children of the Lord were oppressed, more than cheered, by the glory and prosperity of the land of captivity. Here they doubtless hung their harps on the willows of the sparkling Euphrates, and wept when they remembered *Zion*. Here commenced the captivity of the church in a still broader sense; for since that time they have been subject to the powers that rule the earth. And thus they will be in bondage, old earth groaning for the later day of deliverance, until an eternal day shall dawn upon all the ransomed of the Lord. Then, when the King of saints comes, seated on the throne of his glory, shall God's people be admitted into another city. Not only Daniel, but all from the least to the greatest, shall know the Lord and be permitted to walk the streets of *gold* in the new *Jerusalem*. A city not 60 miles, but 1,500 (fifteen hundred) miles around; the walls not made of brick and bitumen, but precious stones and jasper; the streets of which are not made of stone, but transparent gold; and the river not the mournful Euphrates, but the river of Life, running through the paradise of God, and the trees of life growing on either side of the river for the use of the nations.

The music will not be the sighs and lamentations of a heart-broken Israel, but heart-thrilling songs of praise, coming from an innumerable company of the *redeemed*, shouting victory over death and the grave, for "former things shall pass away (Rev. 21:4), and there shall be no more death." "The last enemy shall be destroyed, which is death." The light of the city will not be that of the lamp, or sun, or moon, but the unceasing, resplendent, light of the glory of God and the Lamb. Yes; and not only in this city, 1,500 around, 375 miles on either side, laid out in four square, but the entire earth is to be filled with glory, and grandeur, and blessedness of the Lord.

No chilling words of bondage, sin, servitude or oppression will fall on the ear, to depress the spirits of the people of that clime, for "there shall be no more sorrow; and all tears will be wiped away, and peace and righteousness reign throughout the land.

Then all hearts will rejoice in the salvation of the Lord, who are so unspeakably happy as to be permitted to enter the City of God.

Dear readers, are you waiting, watching, loving the appearing of this glorious day, the coming of Jesus. Not always *getting ready*, but ever *living* in a state of *safety*, *waiting* the return of the Master, who will grant you his *reward*. —Selected and reviewed from *The Review and Herald*, by S. B. M.

Gratitude.

VERNON HOLMES.

"What shall I render unto the Lord for all his benefits towards me?" (Ps. 116:12.)

How replete in beauty is the language of David? With the exception of the book of Job, for simplicity and grandeur, the Psalms stand without a peer among the monuments of poetical literature; and this fact, so generally conceded, is to me a convincing proof that the inspiration felt by David was of a higher order than that obtained by Homer or Milton at the shrine of the muses. Homer and Milton got their inspiration second hand, as it were, while David received his directly from the great Inspirer himself. In the language of the Psalms can be found full, sweet utterance to every emotion of the human heart. In the text I have quoted, the poet is considering the relationship between God and himself. Finding that God's mercies are renewed every morning, and continually showered upon him, he feels himself under an overwhelming debt of gratitude towards God. He realizes, as much as a mortal may, the immensity of the goodness of the Creator toward the created, and remembering the vast difference between the capablilities and resources of

God, and the like capabilities in man, he is led to cry out in apparent amazement, "What shall I render unto the Lord for all his benefits towards me?" A fitting question, indeed; not only for the great king and poet of Israel to ask, but a question befitting the humblest of the sons of men; for where is the man who has not tasted of the mercies of the Lord; yea, and who has not drank deeply at the fountain of all goodness, and may continue to drink as long as he lives? The grateful man listens with sadness to the person who says: "I feel no particular love for God, for the reason that could the question of my coming into the world have been left to me to consider—could I have known beforehand the trials and sorrows of life, I never would have entered upon it." Hence, persons who reason thus of life, refuse to regard their lives a blessing or links in the endless chain of God's mercy, but rather as settled and fixed by the ruling of an inexorable and unrelenting "fate." No wonder that the lives of such are unhappy, and so must it ever be with those who will persist in believing that a something *vague*, called "fate," is the overruling power.

Gratitude—what is it? It is that feeling in the human heart which, when expressed simply by the upturned face and half tearful eye, is the sweetest form of prayer. Gratitude is the most genuine form of praise. It deals contentment and happiness with a more liberal hand than does any other of the virtues. A man may be simply *moral* and yet be unhappy; he may be simply pious, yet be more or less discontented; but he cannot be grateful and unhappy at the same time. The grateful man is happy in the meanest condition of life. I know an old man who is the happiest person I ever saw. He tells me he has never had, at one time, one hundred dollars in money. He has reared a large family, and is a man of intelligence. Not possessing a speculative mind for making money, he has been content with the best he could do; and so, being grateful, is always cheerful and happy. Is he not, therefore, a very wise *man?* How much misery are we apt to cause ourselves by imagining we are born for something *great*, while in fact we are destined to be but the humblest in God's world of men and women; but for all that we may subserve a grand purpose in the economy of God. God no more intends that every man shall be a Paul, a Cæsar, a Shakespeare, or a Washington, than he does that every shrub in the vegetable world shall bear the queen of flowers. There is plenty of room in our world for any amount of men like Paul, but there is no room in all our great globle for one such man as was Napoleon the first. People generally, at this day (thank God), prefer life by the ploughshare, to death by the sword. So, as the ploughshare brings peace and plenty, perhaps we have reason to feel grateful that we are not *all great*. Sweet gratitude! She makes the peasant as rich as the king, and the king as happy as the peasant. She caused King David's heart to break forth with the joyful words above quoted. I am sure great and rich King David realized as much joy from the possession of gratitude as did the lowly disciples or poor, persecuted Paul, who could not praise God enough for the mercy of redemption. But there is Charity—I do not forget her. She and Gratitude are twin sisters. Charity gives while Gratitude praises God for the blessedness of giving—and so they go hand-in-hand, these sweet sister virtues, o'er the sin-cursed world; clad in garments of purity, they come bright, willing visitors to each poor, and desponding heart, and while we entertain them they will make us feel that they have power to turn earth into heaven. Ah! poor, wretched man is he whose heart is barred and fortified against the entrance of such messengers as these.

But King David was not so lost in the contemplation of this debt to God, as not to know wherein he might make recompense acceptable to him. In the succeeding verse he answers to himself, "I will take the cup of salvation and call upon the name of the Lord." Here we have fully expressed the manner in which the whole obligation is discharged. And when I consider that, while in the discharge of this duty, man is doing that which elevates, refines and ennobles every attribute of his nature, making himself supremely happy in the consciousness of duty well performed, and progress made towards being perfect, even as our Father in heaven is perfect, I feel, too, like saying, "Bless God for *such a God*."

Improved.

L. F. COLE.

Verily, this is an age of improvement, and the wisdom of this world has made some rapid strides of late. We have heard and sung of the dark river of Death, and thought—with Bunyan—that we must ford the dark, cold, and not particularly cheerful waves, in order to reach the other side; with this thought we have somewhat dreaded the crossing of the flood.

Later wisdom suggested a ferriage, and forthwith there is incorporated in song and prose, "A Boat," and "Boatman," so that the crossing is effected with a comparative freedom from many of the disagreeables which our fathers experienced. The latest idea is, that death is a *covered bridge*, spanning some sort of an abyss between this world and the [illegible] and, thanks to man's natural [illegible]pendence, he does not even have [illegible] "paddle his own canoe," but ca[illegible] trudge along in his own right, and walk squarely "home to heaven," through this "covered bridge."

This is where men are led when they leave the "old paths," and endeavor to get the reward that is *beyond* judgment without passing *through* it.

We doubt not the old Styx river idea, with the *bridge* improvement, will be eagerly accepted by many, with all its inconsistencies; but let us rather be willing to heed the pure word of God and abide close to Christ, that we may be brought safely *through* judgment to his kingdom.

Thy Speech Betrayeth Thee.

J. RIDLEY.

Many others besides Peter have been betrayed by their speech, and what they would be very loth to admit in an argument, for fear of overthrowing their theory, is spoken of in the plainest terms under other circumstances, or when they suppose that they are with only those who hold the same theory as themselves.

The above thoughts were suggested by what I heard in a Methodist prayer meeting a few days since. An old gentleman, who probably had been a professor for years, remarked that he had never seen the time when he wanted to die; but, on the other hand he wanted to live. And whenever he had seen any one die he had "always wished that they might live longer." How to understand such statements, if "death is the gate to endless joy," and "man's best friend," I know not. But when we understand that death is an *enemy*, and one that deprives us of life, and therefore of consciousness, and all of its blessings, all is plain. "O, consistency, thou art a jewel."

I rejoice that, although death is an enemy, Christ has come off conqueror, and is soon to liberate those that are held a captive by it, and will destroy death so that it will no more hold dominion over his precious ones. "The last enemy that shall be destroyed is death."

Cultivate very much the forgiving thoughts towards your fellow-men.

"Elohim."

C. C. M.

It is often claimed by infidels and spiritists that *Elohim*, the Hebrew for God, is plural in form and therefore should be "gods." The following trite criticism, (and infidels should be aware of it,) clipped from the *Advent Review* shows the absurdity of this claim:

1. The word, Elohim, is used in the plural form for majesty, and some other words in the Hebrew are used in the same manner. That it is singular in signification is proved by such passages as Ex. 20:2, "*I am* the Lord thy God;" Deut. 6:4, "The Lord thy God is *one Lord*," and all places where a singular pronoun is used. And the verb "created," in Gen. 1: 1, is singular—*he*, not *they*, created. And so also the other verbs in the history of creation and elsewhere used with Elohim. This use of the plural for the singular as indicative of majesty or power is illustrated by the use of the plural pronoun "we" by kings and governors; but of late it is so extensively appropriated that we loose sight of the original idea of its usage. And, it could not properly be translated "the gods" there being no article, either expressed or implied.

2. It is not translated "Lord God." In Gen. 1, Elohim (God) is used only. In Gen. 2: 4, Jehovah Elohim (Lord God) is used Sometimes one is used; sometimes the other; and sometimes both together. But whether separately or together, they are thus translated: Elohim, God; Jehovah, Lord; and Jehovah Elohim, Lord God

3. The Hebrew word, "El," (Al, nearly as "a" long,) signifies "strong, mighty," and is sometimes used in this form for God, who is the Strong, the Mighty One.

Measuring Earthquakes.

The measurement of earthquake waves, both as to their intensity and direction, has advanced to a surprising degree of certainty. The most systematic observer is Prof. Palmieri, who has established his observatory on a high ridge of the rocks half way up the north side of Mount Vesuvius. The "seismograph" or instrument which he uses for the automatic registration of earthquakes, is carefully and nicely constructed. Its object is to measure the direction and intensity of a shock, and also to write down the history of the earthquake during its occurrence. The shocks may be either vertical or horizontal, or be a combination of the two directions. To measure a vertical shock a fine metallic point is suspended by a coil of wire over a cup of mercury. The slighest upward motion of the earth causes the point to dip into the mercury and complete a galvanic circuit, which stops a clock at the exact half second, and also rings a bell to call the observer. There are also four coils of wire of different strength, each supporting a small magnet over a cup of iron filings. When a vertical shock occurs, the magnets dip into the iron filings, and an index records the intensity of the motion. The horizontal shocks are registered by four glass tubes, each bent twice at right angles, somewhat into the form of the letter U, with one short arm double the diameter of the other. These four tubes are placed in the directions of the four cardinal points of the compass. Each tube is filled with mercury, and on the surface of the mercury in the narrow arm of the tube there rests a small weight attached to a silk fiber, passing over an ivory pulley and counterpoised at the other end. Each pulley has an index and scale to mark the angle passing through. A wire is also fixed at a small distance above the surface of the mercury in each tube. When a horizontal shock occurs, the mercury rises; and, by touching the wire, completes a galvanic circuit, which stops a clock at the half second and rings a bell. The completion of the galvanic circuit also starts a second clock, which allows a roll of paper to be unwound off a drum at the rate of ten feet an hour. By a lever and pencil a continuous history of the earth's trembling is thus registered on the paper. In addition, the most perfect apparatus for detecting and measuring atmospheric electricity is used.—*Sel.*

The Christian Life.

The Dead.

1 Mournfully, tenderly, bear on the dead,
Where Jesus has lain
Let the Christian be laid;
No place more befitting
Or peaceful can be.
CHORUS:
Never such treasure was hidden in thee;
Never such treasure was hidden in thee.

2 Mournfully, tenderly, solemn and slow,
Tears are bedewing the path as we go;
Kindred and strangers are mourners to day,
Gently, so gently, O bear her away.
CHO.

3 Mournfully, tenderly, gaze on that brow,
Beautiful is it in quietude now.
One look, and then settle the loved to her rest,
The casket about her the turf on her breast.
CHO.

4 So have we buried her up, and depart
To life and to duty, with undismayed heart.
Fear not, for the love of the Saviour will keep
The casket that lies in earth's bosom so deep.
CHO.

5 Peace to thy bosom, thou sweet child of God,
The vale thou art treading by others is trod.
Precious dust thou art laid where thy rest will be sweet,
'Till called by the master to wake from thy sleep.
CHO.

The above was sung by D. R. & M. S. MANSFIELD, *at the Funeral of Sr. Carmelia Weaver, Buchanan, Michigan.*

The Golden Streets.

1 When we go up the golden streets,
We'll sing the songs of Zion,
As we meet that glorious throng,
Who have sweetly slept before.
In joy we then shall meet
Upon the golden street;
Partings are unknown
Upon that better shore.
CHORUS.—We know the darkest night
Brings sunshine on the morn,
And after death's dark gloom,
Much brighter lights appear;
For there we soon shall meet,
Upon the golden street,
The sweetest heav'nly music
We then, we then shall hear
Don't you see? don't you see?
The better lands before us,
Brighter days will dawn
On you as well as me,
For there we soon shall meet
Upon the golden street,
We'll tune our harps in Zion,
And swell the Jubilee.

2 If trials here below,
Bow down the heart in sadness,
'Tis only for the night;
We shall happy, happy be,
We know there's cheer ahead,
The past is cold and dead;
Better days will dawn,
A welcome sight for thee.

The Road Across the Waters.

One April night, a mammoth ocean steamer went crashing upon the coast of Nova Scotia. There was all the confusion of a wreck at sea, the hopeless cries of men, women and children, the hurrying to and fro, the frantic shouts of the officers, and added to all, came the hoarse cries of the tempest, the surging of the billows, the roar of the breakers.

Between the rock and where the vessel struck was a passage-way a hundred yards wide. A rope was swung across this chasm of death, and by this line many of the dark group of survivors, one after another, successfully struggled to the shore.

Dear friend, had you been there, would you not have pressed aside all possibilities of harm, and cried "Let *me* grasp it?"

The waves of death must overtake unpardoned sin. The one rope to save you is the help of the Lord Jesus Christ. Over the dark chasm between earth and heaven is swung this only hope of safety. Cling to it, for your eternal life.—*American Messenger.*

Respect for the Aged.

One of the many good laws given to the Jews was meant to teach respect to old age. In Leviticus xix 32, we read: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." The last words of this verse show how much God thinks of this command, and how angry He will be with those who do not keep it. If such a law were binding on the Jews, it must be much more binding [illegible] a Christian. If God were angry [illegible] those who broke the law then, He must be more angry with those who break it now. Even that ancient people, the Egyptians, seem to have known how wrong it was for young persons not to treat the old with proper respect. Rollin says, "The young were obliged to rise up before the old, and on every occasion to resign to them the most honorable seat. And yet the Egyptians were far more ignorant than ourselves; they had no Bible to teach them about God and his holy laws. Surely, then they might rise up in judgment against many of our own young people, who do not try to please their Heavenly Father by showing respect to the aged.—*Selected.*

Rock me Father.

As my boy grew very sick, the medicine was exceedingly disagreeable to him, so much so that he refused to take it. But I told him he must. Then lifting his eyes to mine, he said, "If I drink it, will you rock me, father, and sing to me?" "Yes, yes, my good boy, take it, and I will." With that assurance, summoning all his flagging powers, he drank the bitter draught. Then laying his burning cheek on mine, he said, "Now, father, rock me, sing to me."

"The lesson my boy taught me is this: when my heavenly Father mingles a bitter cup, and pressing it to my lips, says, 'Drink it,' I will obey. Then will He rock me in His strong arms of love, and sing to me the precious words of His promises. Oh! how sweet.

Afflicted one, is it not a truth, a great and blessed truth, declared in the word of God and confirmed by Christian experience, that, like as a father pitieth his children, so the Lord pitieth them that fear Him?" And when the humble disciple can follow the Master into the soul's Gethsemane, and there repeat his words, "O, my Father, if this cup may not pass from me except I drink it, Thy will be done," then will He rock him in the tender arms of his love, and sing to me words of promise sweeter than ever fell on angel's ear.—*Congregationalist.*

Instant In Prayer.

Speaking of prayer, at the anniversary of the London Missionary Society, Mr. Spurgeon said, "Oh for more prayer! I had an *odd* illustration of its power the other day, in Italy. In the hotels there, there are little ivory buttons in the wall upon which you put your finger. They communicate with electric wires which ring the bell down-stairs. A friend came in to take tea with us, and I put my finger on the button, but nobody came. I did it again; still nobody came. 'Now,' said my friend, 'I will put you up to a wrinkle—keep your finger on the button. If you only just put it on, it rings the bell; but if you keep your finger on, the bell will keep ringing down-stairs.' Well, I did so; but even then the waiter did not come. At length my friend said, 'We have a couple of rooms here; I will go into one, and your friend can go into the other; let us ring all three bells, and then we shall fetch up all the waiters in the hotel.' So we put our fingers on the three buttons, and kept them there, and, I warrant you, the passage was soon full of waiters tumbling over one another. They thought the whole house must be on fire. We simply explained that as the ringing of one bell did not do, we thought we would ring all three, and found it a capital plan; but if they would only come more quickly another time we would do it no more. Every time a man prays he rings the great bell in heaven! If two of you agree as touching anything concerning the kingdom, it shall be done unto you. There is no resisting it. If every man and woman here would begin to put their fingers upon the bell, the electric communication between earth and heaven, [illegible] like the *very angels*, and bring them down with untold blessings upon the church and upon the world."—*Sel.*

THOU can'st not do one good thing, nor overcome the weakest enemy, nor take one step in the way to heaven, without Christ.

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, August 26, 1873.

Board Meeting.

The members of the Board of the W. A. C. Publishing Society are hereby notified that a meeting of the Board will be held on the 16th day of Sept., 1873, at the office, No. 25 West Lake street, Chicago. The object of said meeting is to either cancel its debts in full, or to lease the property to a party or parties (if they can be found in whom the board has confidence), who will publish the A. C. TIMES in harmony with the requirements of the lease, and assume the debts.

D. MATHEWSON. *President.*

READ Dr. Field's article in this number, and decide whether you will act on his suggestion.

THOSE who wish to read an argument on the termination of the prophetic periods, are referred to Br. Wolcott's offer on the last page.

BRO. C. P. CONOLLY, of Jacksonville, Florida, has recently published a tract of 16 pp. to scatter in that region, entitled "An exposition of the parable of the ten virgins."

MANY hearts will be made sad to learn that Eld. Jonas Wendell died August 7th. We have known him for long years as an ardent preacher; but he has fallen asleep.

PAY full postage on all letters sent to this office. We are constantly paying dues on letters that are only partly stamped. This soon makes quite a tax on the office.

WE hope that the Mission Society, to meet at Springfield this week, will consider the wants of the Southern field, and send proper men to proclaim the truth in that destitute region.

BR. J. C. SHAW is the first one to return a pledge—$30 for himself and *wife* to help blot out the debt, and says he is "*glad* to have a chance to sacrifice." Let a whole army imitate his example.

THE National Camp-meeting to be held at Springfield, Massachusetts, began August 23. We trust it will send out an influence into all the surrounding regions that shall give new vitality to the cause of Christ.

BRN. WILSON and REED, now on a mission in Oregon, are having a good hearing, and the truth is being planted in that new field. If we had more such sacrificing men to open new fields the result would soon be apparent.

DO NOT send matter for the paper to Brodhead Wis., but to 25 West Lake Street, Chicago. Private letters may be sent to Brodhead, if preferred, or to 25 West Lake Street, by writing "*Personal*" on the outside of the envelope.

WE trust our autumn camp-meetings in every part of the land will be characterized by two essential features—a proclamation of "the gospel of the kingdom," and a preparation to enter it. Our specific message must be made prominent on such occasions. It will not do to keep it in the background.

IT is not our intention to monopolize so much space for editorials as we have been doing, after a short time. Thus far it has been rather necessary, owing to a scarcity of articles suited to our columns, which is often the case in the summer season, when there is little leisure for writing in the rural districts, where other duties take the attention.

WE fear that some of our brethren are imitating the horse on the bridge, who runs off on one side to prevent falling off on the other. They think they see ruin growing out of the dogmatical stand taken by some on the '73 time, and hence repudiate time entirely. Be cautious, Brethren. If some are too sanguine, do not repudiate God's great time-chains. We may yet have clearer light.

LET it be understood that we desire the presence of all our brethren that can possibly come, at our approaching Board meeting, in addition to members of the Board. "In a multitude of counselors there is safety." We wish to do nothing that will not suit the friends at large, and we wish their counsel before acting. We hope the necessity for action may be obviated by a prompt response to our call for pledges.

WE call the attention of the Wisconsin friends to the notice of the Southern camp-meeting at Belleville, September 6. The notice is short, but we hope to see the meeting well attended. Also, let friends in the northern part of the State attend the northern meeting, beginning a little later. We hope the Illinois Brethren will rally to their meeting with usual promptness. Trust we shall hear a cheering report from all of these meetings.

A SISTER inquires: "What do you think about secret societies? Is it right for Christians to join them—say for instance, the Masons?" We think it best to belong to the society organized by Jesus—his church—and if we live up to its regulations, we doubt whether any other society can improve upon it. This society needs our funds and time. Worldly societies look after worldly interests, though they may have moral features; but the church of Christ is the highest society on earth, and not only leads us in the right path in this world, but prepares us for the next. If any other society can do the same, we might pause to choose between them.

Self-Examination.

The following admonition is too much neglected: "Examine yourselves whether ye be in the faith; *prove* your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"-(1 Cor. 13:5.)

A Christless substitute for religion will avail us nothing in the day of judgment. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A religion that will merely give us a fair standing among men, and fail us at the judgment seat of Christ, is worse than no religion; for it deceives us and staggers others. Since there is a genuine and a spurious article let us make a timely and thorough examination, and learn whether we are deficient in the work of preparation, in time to obtain a remedy; for when the day of God's examination arrives and we are all "weighed in the balances" that will tell with infallible precision how much godliness we possess, if "found wanting" it will be too late to effect the desired change. Now is the time to enter into the work of examination.

1. We do not now speak of a theological examination, though it is well to examine our theories also; but the examination now under consideration is of a different nature. It is to be regretted that there are those with unsanctified hearts and enlightened intellects who are ambitious only for an examination of theology, regardless of their hearts; but the examination now proposed pertains to character, or the state of the heart.

2. Nor should we, in our efforts to examine character, turn our eyes to our neighbors, or say to our brother, "Let me pull out the mote out of thine eye," while there may be a "beam" in our own eye. How prone we are to examine our brethren, instead of examining our own hearts. We open our eyes wide when we look at our neighbors, but instinctively shut them when we pretend to look at self; so we readily behold all the existing moral deformities in others, but see none in ourselves.

3. Nor do we here speak of examination of character from a *moral* standpoint, but from an *experimental* basis. The righteousness that springs only from morality is like the body without the spirit—dead. Morality is good as a *fruit* on the tree of holiness, but it will never do as a *tree* on which to raise the fruit of holiness. In other words, morality may spring from holiness, but holiness never springs from morality.

Then, in our examination, we need to begin with *experimental* religion, the only *true* basis of practical religion; for practical religion (another name for morality) is destitute of a saving quality unless it springs from an *experience* that makes the heart right. The heart or the affections of man, must be first taken out from under the control of *carnality* and be placed under the control of the divine Spirit: "For the *law of the Spirit* of life in Christ Jesus hath made me free from the *law of sin* and death."-(Rom. 8:2.) The work of regeneration takes a man out from under the carnal law and places him under a new administration—"the law of the Spirit." The *modus operandi* of the transition from the carnal to the spiritual state is thus mentioned by Paul: "Know ye not that the unrighteous shall not inherit the kingdom of God? .... And such were some of you; but ye are *washed*, but ye are *sanctified*, but ye are *justified* in the name of the Lord Jesus, and by the *Spirit of our God*."-(1 Cor. 6: 6, 11.) "For by one Spirit are we all baptized into one body."-(1 Cor. 12: 13.)

Are we strangers to this work of regeneration which is wrought by the Holy Spirit? Then we have not started on the right road, and need to start anew; for no other road than that of true regeneration leads from carnality to the kingdom of God. The *washing*, the *sanctification*, the *justification* that comes through the Spirit is needed to fit us for a home in God's Paradise. When we have experienced this we can realize the sweetness of Paul's language: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." -(Gal. 4:6.) Sent what? "The spirit." Sent it where? "Into your hearts?" Have we felt its gladdening power?

But we do not wish simply to learn whether we at first made a right start, but whether we are *now* "in the faith," or, whether *now* we have "Christ formed within us, the hope of glory;" for "Christ is in you except ye be reprobates." The command is, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Have we crowded this Spirit out of our hearts? Have we lost our "first love?" Do we now belong to the ranks of the class thus addressed by Paul: "Ye did run *well;* who hath *hindered* you?" Are we standing still? or retrograding, while we ought to be advancing?

"Examine your own selves." Should we not *grow in grace* as well as in the "knowledge of the truth?" Are we not to be saved "through sanctification of the Spirit" as well as through "the belief of the truth?" And is not God's plan right? We can live in a higher atmosphere of spiritual life than we at first entered. We can get into deeper waters of divine love than when we first stepped off the shore of carnality. Why linger around the shore? Launch out into the ocean of "perfect love." Why halt between the attractions of earth and the charms of Christ? Why not place all on the altar? Why not fully break affinity with the world? Finally, not content to ask, Is not this the right position for a saint to occupy? I go one step further and ask, Are you now occupying it? Have you a constant feast of "perfect love?" Let our prayer be, "Nearer, my God, to thee, nearer to the."

Infinite Sin.

The advocates of endless misery as the punishment due sinners, while opposing the doctrine of destruction, sometimes inquire, with an air of triumph, if destruction is not a finite punishment, and if sin against an infinite God is not infinite sin, and if it does not therefore call for an infinite punishment? Where do we read in the Bible either about an infinite sin, or an infinite punishment? In our "*Life and Death Theology*," we made the following remarks on this point:

We frequently hear the affirmation that sin against an infinite God calls for an infinite punishment. It is just as much impossible for a finite man to commit an infinite sin, as for a stream to rise higher than its fountain. To claim that a child three years old, who had disregarded a prohibition against entering the royal palace of a king, should be entitled to the same severity of punishment for the act as though it had been a man, on the plea that the crime was against a *king*, instead of an equal, would be deemed inhuman. Who would say that this act of disobedience should be punished strictly and exclusively with reference to the high-standing of the person disobeyed, and with no reference to the standing of the offender? Yet this is but a faint comparison. There is a vastly greater contrast between God and man than between the king and child. Think of the wisdom and justice of God, as portrayed to us in the Bible, and then think of him in the light of modern theology, inflicting endless torment on millions of his creatures! Take the little child who has just crossed the line of accountability, and has committed the first sin, and that sin of the smallest magnitude, and dies in the act. Can it be that God will consign it to an endless hell of suffering and torment, to writhe in anguish, to shriek in hopeless misery, to wail in excruciating agony, with no chance for release, no hope for relief, no prospect of respite or mitigation of wo, while God lives, simply because the sin was against an infinite being? Is his anger infinite? Will he keep his anger forever? or will he cause his anger to "*cease*" in their "*destruction*?" "His *anger* endureth but a moment." (Ps. 30:5.) "He will not always chide: *neither will he keep his anger forever*." (Ps. 130: 9.)

Sin will not always exist—it is the very element that God abhors; it has caused all the misery that has flooded the world. God will not eternal keep it in existence, but will blot it out forever. Misery cannot outlive sin. Sin and misery are inseparable: sin is the fountain, and misery is the stream that flows from it. God will dry up both the fountain and the stream. "For this purpose was the Son of God manifested, that he might *destroy* the works of the devil" (John 3:8); which cannot be fully accomplished until the devil himself is destroyed; and in due time Christ will "*destroy him that had the power of death; that is, the devil*." (Heb. 2:14). Then we shall have a clean universe—no sin, no misery, no devil, no sinners, no death, no pain, no sorrow—"God shall be all *and in all*," iniquity having been submerged beneath the dark waves of oblivion, and the saints left alone to enjoy righteousness unmixed with sin, and undisturbed by the walls of dispairing millions, amid the glories of Paradise restored. Blissful era of sinless and deathless perfection!

"Not Accepting Deliverance."

Paul speaks of a class of the ancient worthies who were "tortured, not accepting deliverance, that they might obtain a better resurrection"—not that they might be ushered into the glories of a disembodied state—thus showing that the ancient saints looked for reward in the resurrected state, and not at an earlier epoch.

In harmony with this view, we read in 2 Machabees, 7 ch., of the torture of seven brothers and their mother, who persistently refused to violate the law of Moses, even though deliverence was offered them on conditions they would obey King Anteochus, and transgress God's law. Though the mode of torture was terrible, they refused to accept deliverance, steadfastly expressing their faith in a resurrection to eternal life. The torture was after this manner: They were "tormented with whips and scourges," and had their tongues cut out, their heads scalped, their hands and feet cut off, and were then personally thrown into a frying pan. Beginning with the eldest son, this practice was gone through with in presence of the others, to induce them to recant, till the last one expired without finching, being sustained by the hope of a resurrection to eternal life, and not by the hope of disembodied felicity. After the death of the first one, the second entered upon his torture saying; "Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will *raise us up*, who die for his laws, in the resurrection of *eternal life*." Another gave the following testimony: "It is better, being put to death by men, to look for hope from God, to be raised up again by him." Not one of the seven exulted in view of a state of intermediate glory, but all looked joyfully forward to the better resurrection. They looked upon death as real, and expected a release from it by a resurrection to endless life, which they deemed preferable to the present life. At a later date the theory of a disembodied existence of the soul was incorporated into the faith of a part of the Jews, which view was borrowed from the heathen, together with the theory of its underground home.

Indispensible Knowledge.

There is a kind of knowledge that "puffeth up," and there is also a kind of knowledge that ranks among Christian graces. The former fits its possessor to shine in this world, while the latter fits him to shine in the world to come. What will worldly wisdom avail us at the judgment seat of Christ, if then found destitute of the knowledge of the Lord? While it is well to gain information concerning the present world, and to make a proper use of that knowledge, it is better to secure that kind of knowledge that will qualify us to enter the coming kingdom of God. Dr. Guthrie has well said:

> "A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside flashing thunderbolts, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Shakespeare knew—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by a dying philosopher as well as of a dying miser, and ask of all the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"
>
> I despise not the lights of science; but they burn in a dying chamber as dim as its candles.

They cannot penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have all to pass. Commend me, therefore, to the light which illumes the last hour of life—commend me to the light that can irradiate the face of death—commend me to the light that, when all others are quenched, shall guide my feet to the portals of that blessed world where there is no need of sun, and no need of the moon, and no need of any created lights, for God and the Lamb are the light thereof. Brethren, leave others to climb the steeps of fame—brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with faded bays, if you win, through faith in Jesus, the crown of eternal life."

Paul and the Philosophers.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics encountered him because he preached unto them Jesus and the resurrection. (Acts 17: 16-18.)

The philosophers who encountered Paul to oppose the doctrine of the resurrection, were not in harmony among themselves, the Epicurians denying any future life or future reward to any of the race, claiming that death was eternal; while the Stoics claimed that a part of man continued to live on after the death of the body; which they insisted would never live again. These philosophers, thus at variance among themselves, could unite in opposing the doctrine of the resurrection. If philosophy is the standard to which inspiration must bend, why is it thus in conflict? To which system of philosophy must we warp the Bible, if to any? To that of the Epicurians, or the Stoics?

When philosophy assumes to be the standard, thus belittleing inspiration, we are them left to determine which system of philosophy is preferable, and when we have made our choice, it is not certain that we have made the best selection. Surely these are poor standards to interpret inspiration by. The philosophy which sets aside a future life entirely, and the philosophy which gives a future life without a resurrection, are alike antagonistic to the gospel preached by Paul—"Jesus and the resurrection." Said Paul, "Why should it be thought a thing incredible by you that God should raise the dead?" Philosophy says it is impossible. Paul affirmed, "The *dead* shall be raised." Philosophy says that the soul only can live after death. Paul affirmed, "If the *dead* rise not, then is not Christ raised: and if Christ be not raised, your faith is vain." Paul saw no future life except through Jesus at the resurrection. Philosophy sees no future life at all, except by assuming the immortality of the soul, which is not susceptible of philosophical or Biblical proof.

God Seen---A Savior.

BRO. SHELDON:—Please answer the following questions if you can:

1. How could Jesus say, "No man hath seen God at any time" (John 1:18, and John also say the same, 1 John 4:12), when it is recorded of "Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel, that they "*saw the God of Israel*" (Ex. 24:10.)

What is the meaning of the Greek and Hebrew words rendered God in these passages?

2. In Isaiah 43:11 we read: "I am the Lord, and beside me there is no Savior." If Christ existed at that time how could such an affirmation be made? E. A. MARSH.

1. No man with *natural* vision has seen God, but for His glory, He has permitted some to behold him with *supernatural* vision. The Hebrew word *Elohim* means "superior, mighty, supreme." The Greek, *Theos*, has a similar meaning.

2. God is a Savior only on the principle of saving through his Son, just as he will judge the world by Him, and raise the dead by Him—just as he "made the *Kosmos*" by him. (John 1:10.) At the time these words were uttered, though Christ existed under the name of the "*Logos*," he had not entered upon his *office* as a Savior. Men were then saved by a system of types pointing to a coming Savior, to be slain and raised again.

Devils.

JOSEPHUS speaks of an ancient tradition concerning "those called demons, which are no other than the spirits of the wicked, that enter into men that are alive, and kill them, unless they can obtain help against them." (Wars. B. 7, C. 6, Sec. 3.)

The modern claim that the spirits of wicked men, after death, become devils, is the old tradition revived and *revised*—the revision consisting in sending them to hell, instead of allowing them to enter the bodies of living men to torment them, and kill them. But if the spirits of wicked dead men are really transformed into devils, where did the original devil, who figured so conspicuously through his chosen medium, come from? What man died before the "*first man*," Adam, was made, out of which to manufacture this devil? Are there two ways of making devils?

Both Victorious.

Not long since, while traveling on the cars, we listened to a conversation between two gentlemen on the question of life after death, one taking the position that there was a disembodied state between death and the resurrection, and the other advocating our views. While the latter gentleman evidently had the strength of argument on his side, he weakened his argument by spicing it with temper and sarcasm; while the other gentleman, though weak in argument, gained the favor of candid listeners by his kind and candid spirit. Both had gained a victory—the one by argument, and the other by candor. How much better to let candor go with the argument, thus gaining a double victory.

Home Religion.

There are many excellent meeting-christians, who seem to enjoy themselves hugely at the house of worship, but are persistently and perpetually fretting at home. Is this the fruit of true religion? Said John Wesley: "I dare no more fret than to curse and swear." If others could share Wesley's feeling on this point, it would wonderfully augment their watchfulness, and this watchfulness would forestall a vast deal of condemnation, and perpetuate inward peace. Let us enjoy religion at home as well as in the house of worship—not the fretting kind, but that kind which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

When Did the Thieves Die?

BRO. SHELDON:—Will the scriptures sustain the view that Christ died on Thursday, and that the thieves died on Friday? Please answer through THE TIMES.

Yours in hope, J. AUGUST SMITH.

That Christ was crucified and died on Thursday, we have no doubt; but we have no proof that the thieves died on Friday, or even Saturday; indeed we have no account of their death at any epoch. It is *probable* that they died in a few hours after Jesus did, but this is not *proof*. Under such circumstances they often lived for days. Our opponents cannot prove that the thieves died on the same day that Christ did, nor that they died that same week even. They can guess so, but *proof* is another thing.

The White Stone.

BR. SHELDON:—Will you please explain through THE TIMES the last part of the 7th verse of the 2d ch. of Rev., and "will give him a white stone and in the stone a new name written which no man knoweth saving he that receiveth it," and oblige, yours in the blessed hope, D. O. AMOS.

Fort Scott, Kan., Aug. 12, 1873.

The figure is drawn from an ancient practice, in which, when two friends entered into a covenant of perpetual friendship, they took a white pebble, divided it, and inscribed a name on each half—which was deemed equivolent to a pledge of *eternal friendship*. Such a covenant will Christ make with the overcomer.

How can the Debt be Paid?

N. FIELD, M. D.

Suppose we try the following experiment: Let 400 persons agree to give ten dollars ($10) each on or before the 1st of January, 1874, and pay according to promise. I will be one of the number, and herewith send my obligation for the donation. Now, let 399 more do the same, and the means to pay the debt of the publishing society can be furnished.

Brethren, come forward with your pledges and do it in good earnest and good faith. Don't raise the old and obsolete cry of hard times; I have heard that all my life; and if money was as plenty as the leaves on the trees, some men would out-trade it and be hard run. Money is more abundant at the present time than it has been since the foundation of the goverment of the United States. You will never have any better times in the temporal affairs of our country. No matter how prosperous the country may be, times will always be hard with indolent and extravagant people. Industry, frugality, and economy will fill your pockets with money and drive hard times from your door.

The names of the contributors to the fund should be published that we may know when enough is pledged to pay the debt.

A Protest.

D. R. MANSFIELD.

In the *Times* of August 19th a call is made by Br. Mathewson for a Board meeting—the object of which is to pay the indebtedness of the publishing Society—or lease the property of the Society to a party or parties (in whom the Board have confidence) upon conditions that they assume and pay the indebtedness of the Society; and at a meeting of several of the brethren at 25 West Lake street, a resolution of the same import was passed. Now, Br. Editor is this acting in good faith; is this doing as we would be done by. The basis of the Association was changed, that the publishing interest might be placed under the control of the Advent people, and the change was argued and consummated upon that ground alone. And now I would like to know by what authority the Board of the new Society can sell out to a few individuals property belonging to the Advent people, and as a stockholder of the old Association I protest against such action. If the people refuse to pay the debts they have assumed, the lease is made null and void and the property reverts back to the old Association, and the object for which we have labored will be defeated. We were assured that as soon as a change of basis was completed, the publishing cause should not want for money, that brethren of means would come to the rescue and relieve the Society from financial embarrassment, but thus far we have been disappointed, and all our hopes for the future in that direction have been blasted. But the same kind Providence that has been over us in the past, will direct us in the future if we are true to our trust, and the people who have sacrificed so nobly in the past to publish the last great message to a perishing world, will not allow the truth to be silenced upon the eve of the judgment and at a time when the Macedonian cry is heard from every quarter.

HE that hath tasted the bitterness o sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock.*

Miscellaneous.

AT HOME.

—A deficit of $142,000 has been discovered in the public funds of Fairfield County, Ohio.

—William [illegible]arne shot, and it is thought, fatally wounded his brother, in a Chicago saloon.

—The number of granges in Iowa is 1,255; the number in the United States on July 19th was 5,000.

—Land in the heart of the City of London is worth $135 per square foot; in New York, $113; in Chicago, $36; in San Francisco, $22.

—The Corporation Counsel has rendered a decision holding that there is no law to prevent any body of men parading with arms in the streets of New York.

—Mrs. Schmidt, the woman charged with having starved a child which had been placed in her care, was yesterday indicted by the Grand Jury of Long Island City, and will be tried before Judge Pearse.

—Many things are now in the same tense with Ilium, such, for instance, as horse racing for 1873. Long Branch, Saratoga, Newport, camp meetings, and generally Summer, holidays. Hard, and we hope profitable work, is now the order of the day.

—Incendiary fires are becoming quite common in Norwich, Conn. On Sunday night a large barn belonging to H. F. Rudd, in Norwich, was destroyed, with about twenty tons of hay, 800 bundles of rye, a mowing machine &c. The loss is $3 000; no insurance.

—The ferry steamer Long Island City struck a small boat near Hunter's Point on Sunday night. Though the prostrate form of a man was seen in the boat as it floated a way, the steamer proceeded on to her destination without endeavoring to rescue him.

—The Bank of North America, Philadelphia, lost $700 by paying a forged check for that amount presented by a stranger. The check purported to have been drawn by E. P. Gurney & Co, payable to E. Page or bearer. The stranger used a crutch, and came from a hotel at which he was registered as E. Lewellyn. He was about thirty years of age, five feet six inches in height, and of light complexion.

—A bold attempt has been made to break from Richmond County Jail and but for the information by a prisoner it would have been successful. The convicts had a shovel for clearing ashes and coals. They dug under the bath tubs, cut off the supply and waste pipes, and had made every arrangement to flee. Twenty-one convicts would certainly have escaped had not information been promptly given to the authorities.

—A terrible accident occurred near Lemont, on the Chicago and Alton Railroad. An incoming freight train came in collision with the south bound express passenger train, almost entirely wrecking the latter, killing six persons outright and fearfully injuring some thirty-five others many of whom, it is said, will die. The regular passenger train for St. Louis left Chicago at 9 p. m. and consisted of a baggage car, express car, and three day coaches, the head one a second-class or smoking car and two sleepers. At 10; 20 p. m when three miles north of Lemont, and about 22 miles south of this city, at a curve in the road, suddenly appeared a coal train of 35 cars, running at the rate of about 20 miles an hour. The passenger train was running at the rate of probably 30 miles an hour, and neither engineer saw the other's engine until it was too late to reverse, a fact accounted for by the curve in the road, and partly by the dense fog. The two trains came together with fearful force. Being on the curve, however, each engine left the track and passed each other, that attached to the coal train striking the baggage car a few feet from the end, breaking the coupling between it and the smoking car, which the engine struck square in the end and with such force as to throw the forward end in the air, so that the engine ran under it, tearing the floor completely out and hurling the fifty or sixty unfortunates who were in the car in a struggling mass to the lower end where there was no chance to escape, and then ensued a scene of horrors which cannot adequately be described. The smokestack and dome of the engine were knocked of by the collision, and the broken timbers of the smoking car penetrated the boiler, letting loose a dense volume of hot steam, which poured into the car, blinding and scalding the helpless inmates, who with shrieks struggled vainly to extricate themselves. Meantime, Conductor Russell of the passenger train, who was unhurt, and a number of passengers from the rear coaches came forward and endeavored to assist the poor victims, but there was little left to do beyond taking from the wreck the dying and wounded, many of whom were fearfully scalded. Seven died soon after they were taken out, and four have since died.

The cause of the accident was the criminal carelessness of the conductor and engineer of the coal train, whose duty it was to wait at Lemont until the passenger train had passed, unless they had received positive orders to proceed. This, the officers of the road say was not the case, and that the coal train should have stayed at Lemont. The conductor of the coal train, named Beane, had been running the train for a year, and was considered a first-class man. He has not been seen since the disaster, and it is thought he has escaped and fled, as the last seen of him he was in the caboose of his train, which was uninjured.

The following is a list of the killed: John Mitzk. [illegible] eer, belonging to the Baltimore and Ohio Railroad; two firemen belonging to the colliding trains, names unknown; Frank Bridges, apparently a fireman; N. Divelbiss, jr., of Springfield, Ill, Thomas Martin, porter in Anderson's Hotel, Chicago; R. J. Bross, of the firm of J. V. Farwell & Co., Chicago; two men whose bodies are yet unidentified.

Mr. Burgess, of the Pullman car on the train which was wrecked near Lemont. Ill., describes the results as follows: In the meadows on either side of the track were lying human beings, yelling in agony-their flesh boiled off them. The freight engine had run clean underneath the smoking car, and there exploded, shattering the car into little pieces, and blowing the occupants high up into the air and over the fence into the meadows. The other engine burst at the same time. A man—I don't know who it was—ran up to me shrieking with agony, and threw himself into my arms, I tried to hold him, but his clothes tore off him, and the flesh came off with them. I was nearly stunned at the sight. There were a dozen or more, stripped stark naked, running up and down, crazy with pain. They were tearing at their bodies, and tearing off great handfuls of flesh. The passengers behaved admirably. They took up the victims and carried them into the coaches. I told them to bring them into the sleeping car, and they did. First thing I knew, the ladies–God bless them! —were tearing up their under-clothing to bind up the sufferers. Why, sir, in half a minute they had scarcely anything left on them. There was around one mans hand a lace handkerchief which must have cost a small fortune. I could not stand that any longer. I did not care what the company said, so I just gave orders to open the lockers and tear up anything that came handy. And they did. There were two or three ladies tearing up sheets into lengths to bind up wounds, while half a dozen others were binding them around the bloody arms and bodies of the wounded [illegible]

ABROAD.

—Many coal pits in Leicestershire England have been closed, several thousand miners having struck in consequence of dissatisfaction with the weighing system.

—Mr. Gladstone has been legally advised that his re-election to Parliament is not required by his assumption of the Chancellorship of the Exchequer.

—The Czarewitch and family are visiting the King of Denmark at Fredensberg. The Crown Prince Frederick William of Germany has arrived at Malmo, on his way to Fredensberg.

—Up to August 8 it is stated that over $1500, 000 had been expended in Toronto, chiefly by American tourists, who are now attracted to Toronto, by the excellence of its hotels, where they prolong their stay.

—The comparative statement of the Nova Scotia coal trade for the first six months of the present year shows an increase in coal raised over the same period of last year of 183,500, and an increase of sales of 698,000, tons.

—A member of the Quebec Legislature named Prevost, who went to the office of *La Minerve* and slapped Oscar Dunn, the editor of that paper, for certain articles against him was fined $20 or two months in jail.

—The imperial family of Russia will assemble to receive formally and welcome the Duke of Edinburgh, who goes to St, Petersburg is December next. The marriage of the Duke with the Grand Duchess Maria will take place in the following month.

—A tunny weighing 600 pounds has been presented to the Laval University at Quebec. This fish is of the genius Thynnus, of the mackerel family. It is one of the largest of the finny tribe, tunnies weighing 1,000 pounds not being rare in the Mediterranean. It is considered excellent for food.

—Austin Bidwell and his confederates in the Bank of England forgery case were arrainged yesterday. Counsel for the defendants made an unsuccessful attempt to obtain an adjournment. The jury was sworn, and the case was formally opened by the prosecuting attorneys.

—Thus far during the month the French Government has suppressed or forbidden the sale of twenty Republican newspapers in the provinces. The leaders of the Left intend to publish a protest against these suppressions, and to question the Government on the subject when the Assembly meets.

—The Emperor William of Germany, who is now sojourning at Gastein, gave audience to Dr. Philip Schaff, the bearer of cordial greetings to his Majesty from the New York General Conference of the Methodist Church. In his remarks in reply the Emperor dwelt upon the necessity of Christians working together in order to combat infidelity and superstition.

Correspondence.

The Value of Small Things.

Some people are always complaining about their small talents, and their inability to do, or say, anything that will be of use to anybody; and they seem to forget that a small seed, if watered and cared for by the Lord, will produce a plant or a tree that will be noticed and admired by all that pass by it, and will yield much fruit to benefit mankind. Though the "beginning was small, yet the latter end shall greatly increase."

How often do we hear of the mother's tears and prayers, which of themselves are small, result in bringing a wayward son from the service of Satan to God, or a tract awakening some hard sinner and leading a whole ship's company to the foot of the cross, or the broken testimony of one who felt herself to be the smallest of all the Lord's children reaching the heart of some that the preacher's eloquent appeal or the testimony of those that had a good command of language could not penetrate.

But there has lately come under my personal observation a circumstance which I wish to relate for the benefit of those who think that they cannot do anything, that they may be led to take courage and "go and do likewise." It is the good that was accomplished by the small sum of thirty-five cents. During our campmeeting in M. last fall Br. L. subscribed for THE TIMES and had it sent to his father-in-law three months on trial, for which he paid thirty-five cents.

The old gentleman had been very much prejudiced against our views, and when the first numbers of the paper came he would hardly touch them; but after a while he began to read and compare them with the Bible, and when the three months were out he had become so much interested that he subscribed for the paper himself. He also lent some of them to his neighbors, which stirred up an interest to hear, so they sent for me to come and preach to them. I heeded the call and have preached to them two Sundays and a few evenings, and have baptized seven, among whom was the one that took the paper, and his three sons. And others have promised to be baptized the next opportunity. I also organized a church of nine members, all heads of families.

All of this fruit, and much more that will be produced, grew from that trifling sum of thirty-five cents sown in subscribing for THE TIMES. "Go thou and do likewise."

"Cast thy bread upon the waters,
For thou shalt find after many days."

J. RIDLEY.

From Julia Thayer, Deerfield, Mich.

I am alone in our belief, and have very poor health, not able to labor, and the doctor says I never will be again; how sad my fate. Would it be strange that I should long for the appearance of him that is to make all things new and fashion our poor, frail bodies like unto his glorious body? Remember me in your prayers to God our righteous judge.

From E. E. Goff, Hillsdale, Mich.

I will do all I can to help pay the debt, for I love THE ADVENT CHRISTIAN TIMES. It is about the only preaching I have of the Advent faith, and it does me good to read the letters from my brothers and sisters. I am not numbered with the Adventists in name, but, being the same in faith, I feel a great interest in them as a people of God; and as we are his children let us do good unto all men, especially to the household of faith. Let each give, as the Lord has prospered us, and the debt will soon be paid. May the Lord lead us to be diligent in this matter, for he loves the cheerful giver.

From Mrs. J. Eaton, Little Falls, N. Y.

I could not do without THE TIMES, having taken it ever since it had a being; it is all the preaching I have. I love to hear from the children who are looking for that blessed hope My heart is made to rejoice as I read in the blessed word of God of the beautiful promised rest, and I long for it to come. O happy thought, that God shall wipe away all tears from our eyes.

We may not have where to lay our heads on this earth, that we can call our own, yet thank the Lord, every child of his will have a home in the New Earth that will be everlasting. May the Lord guide us all into a patient waiting for his Son from heaven is my prayer.

From Wm. Branch, Woodbridge, Mich.

I have just returned from Ohio, where I had the privilege of burying two happy souls in the liquid grave, who had come more than twenty miles for that purpose. May the Lord bless Srs. Bundy and help them to faithfully discharge every duty, and at last, with all the redeemed, enter the everlasting kingdom of God. Br. Barkholder and others were there from Fulton county, and the Macedonian cry was "Come over and help us." So we promised to spend Sunday, August 24, with them if the Lord permits. The work is great and the laborers few, and it becomes us all to work with our might to bring sinners to Christ. Let us be faithful, the kingdom is at hand.

From P. Alling, Norwalk, Ohio.

The labors of Br. F. Burr in this place are appreciated, and prospects are favorable for the accomplishment of much good. He seems to be *the right man in the right place*, and I trust the work of the Lord will prosper in his hands. The church, as well as outsiders, are interested in his preaching and labors of love for the advancement of Bible truth. We feel to sympathize with the brethren in Chicago for their loss, and hope his place may be speedily filled with an equally efficient and faithful laborer. The cause is one—here, there and elsewhere—and each member should have the same care and sympathy for all, as does Christ, our living head, for the members of his own scattered and trodden down body throughout the world.

From G. T. Cranston, Lafayette, R. I.

Dear brethren and sisters of the blessed hope, I read with great interest your letters from week to week, and rejoice to hear you tell of your faith and hope. I have been in the good way for three years, and by the help of God will walk therein till Jesus comes, though I may be cut down in death; if so, my flesh shall rest in hope—the hope of the resurrection of the dead.

The long, dark night of sin is almost passed; the morn will break in glory by and-by. *Our* Redeemer liveth! He has opened up a way of life to us, and we are almost in sight of our Father's house. Soon the vail will be removed, and his glory will fill the earth as the waters do the sea; then we shall see those loved ones that are sleeping in the cold grave, and gaze into eyes that tears no more will dim. Then we shall see Abraham, Isaac and Jacob in the kingdom of God. Bless God for the hope of the gospel. I expect to be saved by grace. Once I trampled upon this holy covenant and took his name in vain; but, brethren, I have learned to trust in Jesus, and when the bright morning dawns I expect he will speak my worthless name: "Come home." Blessed home, free from sorrow, pain and death.

From Geo. W. Miller, Anoka, Minn.

I am now at this place, holding a tent meeting. Br. L. F. Cole, of Oneida, Ills., is with me, preaching the word. We have had good, attentive audiences from the first, who continue to come every evening, manifesting a strong desire to know the reasons of our faith and hope. Our congregations are made up of some of the most reliable members of the different denominations in the place. But one minister has attended our meeting, and that was a Universalist, who spoke words of comfort to us and in a more substantial way rendered us aid in defraying expenses. Some have already remarked, that our meetings will be the means of stirring up the ministers to preach more Bible in their discourses, and the people to read the Bible more carefully, and with more interest.

Our tent meeting held at Montevideo, in Chippewa county, Minn., which commenced July 3 and held over two Sundays, was a success. A church of six members was organized of living, working Christians. Four of them were baptized by immersion; all heads of families. There were others whose sympathies were with them, that will, as soon as convenient, unite with the church. We left them full of good cheer and courage, fully determined to keep the standard of truth raised upon the frontier of our State.

Br. L. R. Wood, formerly of Smith Lake, has consented to labor in this region, and to keep the truth of the soon-coming kingdom before the people. May the Lord bless him in his labors, and the brethren stay up his hands in a good substantial mannner.

From C. R. White.

BR. SHELDON.—How is Isa. 65:17 (latter clause) to be reconciled with all those numerous passages of Scriptures, which seem to teach that there will at least be some remembrance of former things as regards this earth?

"The Four Kingdoms and the Fifth," by Henry Dana Ward, Philadelphia, Pa. I greatly esteem the writings of H. D. W., but I think he draws a wrong inference when he infers that the Thessalonians were induced to believe Christ had already come and they were left behind, from what Paul had written in the First Epistle to them concerning the second coming of Christ. No one, I think, could infer from that epistle that Christ had already come, or was even at hand, as our authorized version falsely teaches; but in 2 Tim. 2:18, Paul tells of some having taught that the resurrection was past, and thus overthrew the faith of some; and, of course, the second coming of Christ being immediately connected with the resurrection, that report or a similar one, no doubt, was the the cause of the error of the Thessalonians.

All those who quote or refer to those Scriptures which teach that Christ will reign over the nations of earth, and all kings shall fall down and worship him, etc., should not omit to give the Scripture definition of the nations and kings he will reign over, as it is one of the refutations of the age-to-come theory, a future probation, etc. The definitions are found in Rev. 5:9, 10, and 21:24, etc.

The redeemed are called a nation; and also nations as being taken out of every kindred tribe and tongue, the preaching of the gospel was designed (only) to take out of the nations a people for the Lord, as to they are the families that are to be blessed with Abraham.

It is said, "The wise shall understand," but what wise? Not the wise of this world.

[NOTE.—Isaiah foresaw that the future glory would so eclipse the past scenes of earth that they would not be remembered with a desire for their return, or should not "come upon the heart," as the margin reads. We see no conflict when we get the thought that was in the prophet's mind. When it is said that God will "remember our sins no more," it does not mean that he will have no power to recollect the past. "Remember" is used in more than one sense.—ED.]

From J. C. Smith, Kansas.

The "Word of the Kingdom" is still being sounded out here in Kansas. Our mission tent was pitched at this place, Melvern, Osage county, Kansas, August 7th, and from that date a blessed work has been going on. Thus far we have had one of the richest and best meetings that I ever enjoyed. The sweet influence of the Holy Spirit rests upon the preachers and people. Many hearts are becoming tender. Sectarianism, with all its shame, gives way before the melting spirit of God. Infidelity and Spiritualism, attended with its bigotry and deceptiveness, is giving way before the power of truth, which is doing its office work. It is sharp and powerful; mighty through God to the pulling down of the strongholds of Satan. Spiritual wickedness in high places is laid open before the eyes of the blind, and they see where they have been drifting. Theology of the day, with all of its deformity, such as "never dying soul to save," "go to heaven, or hell at death," "all immortal," "judged at death and then at the appearing of Christ, brought back and judged over, cast back into hell to suffer, not the penalty of the law—"death," —but "eternal life in misery," is being exposed to the world. Shame, shame, to such a theory. May the holders of it see their error and remove the libel on God's character; see that he is a God of love and mercy, not willing that any should perish—but that all should come to repentance and live. The people are stirred up here wonderfully on the great plan of salvation. Br. Wellcome's work is doing much good. He has sent me some $6.00 worth of tracts, for which I am thankful, and they are doing good. Our meeting, yesterday, was one long to be remembered. A goodly number came the distance of ten miles. Saturday evening and Sunday forenoon a Methodist preacher was with us, to help in the meetings. Saturday evening we had liberty in speaking before him of the *personal*, *literal* coming of the Son of Man. Scripture after Scripture was given from the *spirit of prophecy*, showing that it would be the same Jesus, having flesh and bones, and that he would come to save his people. The truth of his second coming does away with all the comings of false teachers and Christs. He has proved himself to be the true Christ by many mighty works. He has gone away, and will *truly come again* in power and glory, with ten thousand of his saints to execute judgment upon all. And having this hope we purify ourselves even as he is pure. Such a hope stimulates, encourages, makes strong and gives rejoicing, such as the world cannot give nor take away. "And every man that hath this hope." "Blessed hope." "Looking for the blessed hope" and the glorious appearing of the great God, and our Saviour Jesus Christ, who will change these vile bodies and fashion them like his glorious body, to die no more. Well these things stir the people, and all praise be to the Lord. The tracts sent to us are doing good. When people become interested they want to read. O that those that have the means would send in to the Publishing Society, that millions of copies might be printed and sent forth into this and other destitute fields. The company in attendance yesterday was large and attentive. In the afternoon Br. Bliss spoke of man in death, giving the law and its penalty, and left man in the grave. In the evening we endeavored to show how man was placed on a new trial for life; and that Christ had become the way, the truth, and the life. And that this life we live by faith on the Son of God; when dead, our life is hid with Christ in God; that when *he who is our life* should appear, then we should appear with him in glory. And that Christ was the resurrection and the life. "I am he that was dead and am alive, and alive forever more, and have the keys of death and hell." Then when he comes the keys will be applied, and the prison houses of death will be unlocked. Then will the language of the prophet be fulfilled in speaking of the *whole house of Israel*, or God's people, wherever they are. They shall hear the voice of the Son of God and come forth, bone to his bone. Sinews and flesh came upon them, skin covered them over, breath was breathed into them and they did live, and stood upon their feet an exceeding great army. "Then he said unto me, Son of Man these bones are the whole house of Israel. Behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them: *Thus saith the Lord*, Behold, O my people, I will open your graves and *cause you to come up out of your graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, *when I have opened your graves*, O my people, and brought you up out of your graves. And shall *put my spirit into you, and ye shall* live and I shall place you in your own land. Then shall ye know that I, the Lord, hath spoken it and performed it, saith the Lord." Pray for us, dear brethren and sisters, that we may have strength and ability to give these precious truths to all, in meekness and fear, and may those that have books, tracts, papers, etc., that are laying idle, send them to this western field, where thousands are perishing for want of the bread of life. O that all would awake and let the glory of the Lord shine upon them, and work while the day lasts. Brethren and sisters, let us throw self and self interests away, and have the cause of Christ first in all that we do. What is done must be done quickly. The harvest is nearly ripe. O that other laborers would come forth in the might and power of God, leaving all for Christ. And those that have the means ought to give as to the Lord, and not "muzzle the ox that treadeth out the corn." Come, brethren, we have a few laborers that are willing to leave all—home and loved ones, comforts, enjoyment, ease—and go forth without scrip or purse, from place to place; sometimes walk twenty-five and thirty miles a day, live on crackers and water, sleep under the broad canopy of heaven by night; and, often by day, resting with the full blaze of the sun streaming upon them, without any shade on these broad prairies. Yes, brethren, we have such here, and they need an encouraging word, among strangers in a strange land. You that have enough and to spare, can you not, and will you not lend to Jesus? Ask him about these things, and then do his will. From your brother, in the work of Christ.

From Ruth M. Rowell, Kittery, Maine.

To the brethren and sisters scattered abroad to whom I have preached the word of life greeting:

In regard to my health and what I am doing, coming to me from different quarters, to all of which I cannot reply personally, as well as in compliance with the earnest request of dear ones in my field of labor in Winona Co., Minn., that they might occasionally during my absence in New England, see something from my pen in THE TIMES, I note down a few things this afternoon for our precious western advent paper.

Unremitting and arduous labors in the vineyard of the Lord coupled with constant and manifold domestic cares and duties so affected my health that on the 1st of July, 1872, I was under the necessity of recalling all my appointments and resting for a season. From that time until the following spring I did not deliver a discourse except on funeral occasions but through all of those months I had a most blessed peace and quiet resting in Jesus.

This spring in compliance with urgent request I took a trip to Wisconsin of a few weeks, preaching in Buffalo and Eau Clair counties. My last Sunday being at Brunswick where, at Br. Churchill's, I took the boat down the Chippeway, which I followed to its mouth and proceeded home. The Lord has faithful children through that section, many of whom spoke to me most earnestly of the faithful and effectual labors of Eld. G. W. Turner, who had proved himself a worthy servant of the Lord, "rightly dividing the word of truth" and giving to each a portion in due season.

At the opening up of the warm weather of this summer it was decided that my health demanded a change of air and scene and that a visit to the seaside would be most beneficial. But I could not leave without preaching to these dear people with whom I had enjoyed so many precious seasons. Our final meeting at Martin's Ridge, was a blessed one. At the close of the discourse twenty gave testimony for the Lord, as also many others would have done but time admonished us that we must close. Our last Sunday was in Utica. We preached from the stand in Br. Cheatham's grove. We had a good congregation and a deep interest. Four ordained preachers were to assist us; one Adventist and three Free-Will Baptist, one of whom was our beloved Sr. Cobb, who abounds in good works.

In the afternoon we preached at the Vowels school house to our beloved English friends. The house was packed with people, and those who could not find standing room inside the door gathered upon the outside, while we spoke to them out of God's Word. After the discourse our hearts rejoiced and were made glad in the Lord by the numerous and decided testimonies for Jesus, at the close of which the congregation rose in one mass to testify their desires to so lay hold of Christ and shape their life that all might be Christ's at his coming when we mingled our voices in that beautiful melody:

"In the sweet bye and bye,
We shall meet on that beautiful shore."

I arranged in my mind to visit the brethren in Burns and West Salem before my departure as well as partially promised to give a Sunday to the church in Sparta, but upon my return from Utica, I was so poorly that my husband objected and I was obliged to relinquish the idea, which however was quite a trial to me. Accordingly passed through Wis. to Chicago, without meeting any of them except Dr. Stanley and wife of Wis., whom we met and had a pleasant interview in the car. On our way into Chicago in the early morning we passed through Norwood Park, where our western printing office is located, and felt something of those deep emotions that thrill the hearts of our Adventist brethren and sisters when they think of the great work that office has done and is doing.

Stopped in Rochester, N. Y. over the first Sunday from Minn., at the house of Br. & Sr. McCulloch, where I made the acquaintance of Eld. Whitmore: found him a much younger man than I expected, as also more genial. He is of pleasant address and an able speaker, but hope he will not write any more Essays on Woman unless he takes the other side of the question, which we trust he will when he has given it more thought. When we said good bye we could but lift an inward prayer that our Heavenly Father would bless in his ministry. "I write to you young men that are strong," said Paul Would that we had scores of such in our ranks united in heart and effort, what a war they might wage against sin.

I was grieved to hear of the sickness of Sr. Stoddard, as also the failing health of Sr. Jennings—was sorry I could not have met with them as I passed through. Ah, it is a hard thing to be a woman preacher. God only knows what they have to suffer and endure and how often those who ought to obey the injunction of St. Paul, "Help those women who labor with us in the Gospel," instead of helping quietly put hindrances and trials in their way thereby not only wounding their feelings but hurting the cause of Christ. God bless those noble hearted men, true servants of Christ, that care for all his laborers like their Master having "no respect of person," to all such will he say when he comes, "inasmuch as ye have done it to the very least of these my little ones ye have done it unto me."

From Rochester went to Our Home on the Hillside, at Dansville, which has become a place of fashionable resort as well as a home for invalids. Here the Oracle Dr. Jackson informed me very decidedly that I must let preaching and writing and thinking alone and just rest, rest, rest.

On my arrival at concord heard that celebrated man, Eld. G. W. Storrs give two discourses. He is an able and efficient speaker. Also listened with great pleasure to Eld. H. L. Hastings, in the Bethel chapel, on the following Sunday. What gave me greatest satisfaction was the intense desire that seemed to pervade everything he said to meet the exact wants and spiritual needs of his audience. Nothing for effect but every word tending to wean the people from distractions and side issues, and invite them to liberty of heart, unity of effort, and holiness of life. When he spoke so earnestly and ably on giving thanks at table and family prayer, I did feel very much like crying out some long and loud Amens.

In this city met for the first time Sr. Sargeant formerly Editor of Woman and her Work. She is a woman of culture who finds a place in your heart at once. By invitation dined at her home and passed some very pleasant hours in her family. Her husband Eld. Sargeant had recently returned from an appointment in Mass. and impressed me at once with a sense of his kindness, sincerity and love of truth.

Through many years I had longed and hoped and waited to meet that dear woman who has labored so faithfully in the cellars and garrets, whom we call Annie Smith. That desire has been gratified. I have seen her, heard her preach in this same Bethel chapel, yes, looked right into those earnest eyes of hers, watched the play of that pleasant smile upon her mouth and taken her precious hand in my own. God bless her. Pleasant were the hours I passed in the society of Srs. Sargeant and Smith, very pleasant and precious to me. Such meetings and communings are like oasis in the desert of life where the weary pilgrim rests and is refreshed. "Our Heavenly Father knoweth that we have need of them."

Aug. 10.—Preached in Allentown meeting house in the forenoon and at 1 o'clock p. m. Also at 5 o'clock p. m. in the Christian meeting house in Epsom. It was a good day in the Lord. Came from there to Kittery, where I am happy with my youngest sister's presence. She is pastor of a church in this place, and has just received documents from the governor and council of the State of Maine authorizing her to solemnize marriages.—This act of the governor and council makes it a settled fact that it is legal for one woman at least to marry in Maine. Let others in authority go and do likewise.

It seems pleasant to see and hear of so many Adventists—brethren, sisters and preachers—all around me, and while I see such a redundancy of preachers, I think of the great western fields, all white and ready for harvest, but ah, how few laborers. God bless and strengthen the faithful ones who, in those western fields, labor and work and struggle for the right. Should I ever again labor with them—Father only knows. I feel strong in the Lord, and wherever I go, as strength permits, expect to go preaching the word and working for Jesus. Pray for me.

Selected.

A Minister has Fallen.

A minister of the gospel has fallen. He was a man who stood high in the church. He had preached the gospel for many years. He was everywhere respected and esteemed. He was cited as an example of every virtue. He was an earnest preacher. He denounced sin in strong terms. He urged with great power the practice of holy living. He has occupied the pulpit in several prominent churches. He was very respectably connected. He was known in Europe and America.

But he fell. He was tempted. He yielded to temptation. He committed crime. His sin is too shameful to write.

From the greatest height he has gone to the lowest depth. He has put a dark blot upon his name. He has disgraced his profession. He has inflicted upon the church an injury which he can never repair. He has broken the hearts of his family. He has done irreparable harm to souls. He has encouraged the enemies of Christianity to blaspheme. He has wounded the heart of Jesus. He has probably ruined his own soul forever.

How mournful a case! Who does not grieve over so sad a fall? May God have mercy on his soul! May he graciously save the church from the scandal he has inflicted upon it! May all others who think they stand, take heed lest they fall!—*Lutheran Missionary.*

The Silver Handwriting.

After the coming of Christ and the writing of the New Testament, the scribes (as those were called who copied books) admired the Christian sacred book so much, that they thought no amount of time spent in copying anything so grand could be wasted; and they toiled year after year, sometimes a whole life long, on a single copy of the Scriptures. Some of these copies were wonderfully beautiful. They had strange, bright letters, in different colors, and curious pictures, the like of which no man had ever seen; for each scribe used his own fancy, and invented whatever adornment pleased him.

Some of these manuscripts are yet in existence. There is one at a place called Upsala, in Sweden, which is called "The Silver Handwriting." It was written thirteen hundred years ago, but was lost, or hidden away, for seven hundred years. Then some one found it; and, after it had changed hands a good many times, the Chancellor of Sweden bought it for £80, and had it bound in solid silver; after which he gave it to the University of Upsala.

It is written on crimson parchment. All its letters are of the color of silver, except the heading of the pages and chapters, and a few verses which were thought by the writer to be the most wonderful; these were written in gold.

All along the edges of this beautiful Bible, and on the title-pages of the different books, are strange pictures in silver and gold.

No wonder it was thought worthy of being bound in silver, and kept as a great treasure which money could not buy. Our book-makers think they can make us very pretty books; and we often see them bound in velvet, and adorned with golden corners, but all this work is done by machinery, and is not, after all, half so beautiful as this "Silver Handwriting," done by one man who loved the Bible, and wanted to make others love it.—*Bright Side.*

Both Needed.

We should study the New Testament Scriptures, and neglect not the Old, for it was of the Old the Saviour spoke when he said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." It was of them Paul spake, when exhorting Timothy to continue in the things which he had learned, adding, "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." It was of them he spoke when, in the same connection, he declared, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

"Let them, therefore, dwell in us richly in wisdom." Take away the Old Testament, and even though the Christianity of the New were left, there would be an immense want in meeting the different moods of feeling and stages of thought in human nature. The deep sense of sin inwrought by the ceremonial of purification has its value to many minds, apart from the light it casts on the doctrine of atonement; and the fiery denunciations of the prophets will be needed till the millennium. There is an energetic patriotism and a strong national life which the gospel comes to broaden and enlighten, but not to destroy. There is the tender and pathetic, in view of man's frailty and of the nothingness of his earthly life, musings on the dim future in Job and some of the Psalms, such as float in on the soul only in the twilight and with the sound of evening bells. The New Testament is more cheerful, and filled with bright sunshine, but the other has its time and truth to many hearts—to all hearts at certain hours. The evening and morning are still needed, as at first, to make the full day.—*Sel.*

The Goodly Stones of the Temple.

One day, near the close of our Savior's ministry, as he was about leaving the great Temple in Jerusalem, his attention was arrested by the exclamation of one of his disciples, "Master, *see what manner of stones* and what buildings are here!" The "goodly stones and gifts" connected with that sacred edifice astonished them and they thought they would the Master. Mark xiii. 1,2; Luke xxi. 5, 6. Of its stones Josephus says, "Some of them were forty-five cubits in length, five in height, and six in breadth," which would be, at least, sixty-seven feet long, seven feet high, and nine feet broad; others of them, he says elsewhere, were "twenty-five cubits long, eight high and about twelve broad," or nearly thirty-eight feet in length, twelve in height and eighteen in breadth. These statements might seem to us incredible, were it not for the testimony of travelers, that stones of similar dimensions are found at this day in ruined temples of the East. At Baalbec, for instance, we are told there are "three blocks forming an upper course twenty feet from the ground, which together measure 190 feet, being severally of the enormous dimensions of sixty-three and sixty-four feet in length, by twelve in breadth and thickness," while the journal of the "returned missionary" speaks of one hewn out of the quarry, but not carried away, which is of still larger dimensions.

Sin can bring down the highest and strongest house. The "holy and beautiful" temple of Solomon was burned and overthrown by the enemy, while that of Zerubabel and Herod shared a similar fate. Human glory, however bright must fade like gathered flowers; but the "lively stones" of God's spiritual house" are destined to last forever in beauty immortal. If men know not how to move such immense blocks of stone as are found in the ruins of Baalbec, God knows how and when to move from the quarries of earth to his heavenly kingdom the prepared stones of his "holy temple" (Eph. ii. 17-22). And he will do it. Compare 1 Thess. iv 16, 17, with Matt. xxiv. 31.—*Advent Herald.*

Our Young Folks.

The Stubborn Boot.

"Bother!" was all John Clatterby said,
His breath came quick and his cheek was red
He flourished his elbows and looked absurd,
While over and over his "Bother!" I heard.

Harder and harder the fellow worked,
Vainly and savagely still he jerked;
The boot, half on, would dangle and flap,
"Bother!" and then he bursted the strap.

Redder than ever his hot cheek flamed,
Harder than ever he fumed and blamed:
He wriggled his heel and tugged at the leather
Till knees and chin came bumping together.

"My boy," said I, in a voice like a flute,
"Why not—ahem!—try the mate of that boot;
Or the other foot?"—"I'm a goose," laughed John,
As he stood, in a flash, with two boots on.

In half the affairs
Of this busy life
(As that same day
I said to my wife)
Our troubles come
From trying to put
The left hand shoe
On the right hand foot.
Or *vice versa.*
(Meaning reverse, sir),
To try to force,
As quite of course,
Any wrong foot
In the right shoe
Is the silliest thing
A man can do.

—*Hearth and Home.*

Love Wins Love.

"Mother, the birdies all love father," said a little boy of five years, as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anybody else love father, Charlie?"

"O, yes I love him, and you love him; but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought.

"Mother" at last he said, all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even the old cow follows him all over the meadow, and the other day I saw her licking his hand just as a dog would. I think it is because father loves them, mother. You know he will often get up and give pussy something to eat; and he pulls carrots for the cow, and pats her, and talks to her; and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled.

"Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. Mother, I wish everything loved me as well as they do father."

"Do as father does, Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never hurt or tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you, too."—*British Workman.*

A Scar on the Soul.

One of my most pleasant memories of early Sabbath school days is of a lad who for a short time was my pupil. My acquaintance with him began thus:

Being in the country for the summer, the first Sunday of my stay I went to a different church from that attended by the family with whom I sojourned. We came from a distance and in the same carriage. Knowing it was communion at the church which my friend attended, to save them trouble of calling for me after the morning service I walked to the place where the horse and wagon were fastened under an elm-tree behind the church, intending to sit there until they should join me. Only two other vehicles were there, in one of which sat a boy whom I observed to be assiduously driving off flies from the horse, saying as he did so, "Poor Ned! poor Ned! next Sunday we'll have a new net. Pa won't forget to buy one this week, 'cause I'll help him remember." His back was toward me, so he was unaware of my presence; but his kind words and acts so attracted me that I resolved upon farther acquaintance. I walked back and forth a few times before taking my seat in the wagon, and soon had opportunity to observe the pleasing face and gentlemanly bearing of the little fellow. Presently I said,—

"Your horse has a kind little master, I perceive."

"That's because father and mother think so much of Ned," replied the boy, modestly. "Besides, I don't like to have him so tormented by the flies. You see he has stood it all the time I was at church, and now I have come to help him."

"Then you were at church during the first service?"

"O, yes, ma'am, and I went to Sunday school at nine o'clock."

"I should think you would be tired being confined so long. Why not run about a little? Wouldn't you like to?

"Yes, ma'am; but then poor Ned would be so pestered. I'd rather stay."

"Then your father and mother did not bid you to?"

"No ma'am; but somehow I'd feel better to do so."

Kind little fellow! I said to myself; and then asked,

"What are you going to do this afternoon?"

"I'm going to read to blind Samuel."

"That will keep you confined, too."

"Yes, but I'll have my dinner first, and a little time to run about in the orchard, too," he replied.

"Suppose you let me go in your place?"

"O, but I promised," said the boy, quickly, and looking up earnestly.

"I could excuse you in some way."

"Please ma'am I don't see how, because I'm not sick."

"But why be so particular, as long as Samuel is not neglected?"

"I can't explain it very well, ma'am, replied the boy, looking a little troubled, —perhaps feeling disappointed in his new friend, who seemed apparently desirous to lead him astray,—"I can't explain it but it wouldn't be me reading to him. Besides, he would be disappointed not to see me; but that wouldn't be the worst of it."

"What would be the worst of it?"

"Well ma'am, as you ask me, I will tell you what my father and mother taught me,—that to break my promise, even in a small thing, is a sin, and every sin leaves a scar upon the soul."

I now commended the little fellow warmly, and told him that my questions were merely to enable me to become better acquainted with him.

"O, I am so glad!" said the child, with a breath of relief; because I was beginning to like you."

"And could you not have liked me otherwise?"

"No ma'am; not if you wished me to do wrong," replied the child, candidly.

Noble boy! his nice sense of right and honor increased with his years. He lived to become a fine and high principled young man, possessing a remarkable influence over others for good; his quiet example, and firm but unostentatious adherence to what was good and right giving weight to his words. He died early, but lived long enough to make his mark on many souls, some of whom became converted through his instrumentality.

How true the word about the "scar on the soul!" Yes, every sin, even though subsequently repented of, leaves a disfiguring mark, as unsightly to the eye of God as a scar upon the face would appear to us.—*S. S. Times.*

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. *(German.)*

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. *(German.)*

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? *(German.)*

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[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
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Obituary.

BUTLER.—In Guilford, Conn., July 17, 1873, Br. Levi Butler. Aged, 53 years.

He fell from the roof of his house, while in the act of picking cherries from a limb which hung over the roof. He lived but a few hours after his fall. He was loved by all who knew him. He loved the blessed hope, and the glorious appearing of Jesus. He leaves a wife and six children. May the God of all grace and comfort be their help and strength.

Funeral services by the writer. B. HITCHCOCK.

WEAVER.—Died, at Buchanan, Mich., Aug. 2, 1873, Cam, daughter of Br. and Sr. P. M. and D. Weaver, in the 27th year of her age.

Sister Cam bore her long confinement with Christian fortitude. Her hope and trust was in God, and she now sleeps in Jesus.

Br. and Sr. Weaver mourn for a dutiful daughter but not as those without hope.

A brother and three sisters feel deeply their loss. Cam was an affectionate sister, ever ready to cheer and comfort them.

The church mourns the loss of one of its purest members. The Sunday school for one of its earnest teachers. Sister C. was ever ready to work for the cause of her Master. Now she is at rest, waiting the Master's call: "Come ye blessed of my Father, inherit the kingdom." D. MATHEWSON.

Appointments.

ILLINOIS.

Preaching in Advent Mission Hall, 619 West Lake Street, every Sunday 10:30 a. m. and 7:30 p. m. Prayer meeting every Wednesday evening. D. R. & M. S. MANSFIELD.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month. C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

The Northern Illinois A. C. Conference will hold its annual session during the camp meeting at Wyanet. It is hoped that each church within the bounds of this Conference will send either by delegate, or by letter, a full report of the past year. Each minister is expected to be present in person or else report by letter.

Come, brethren in the ministry and laity, let us make a united and earnest effort to proclaim to a judgment-bound world the good news of our soon-coming King.

Any letters for the Conference should be addressed to the Secretary, Wyanet, Bureau county, Illinois. N. W. SPENCER, President.
C. C. MARSTON, Secretary.

The camp meeting of the Northern Illinois Conference will be held at Wyanet, Bureau county, commencing August 30, and continuing over two Sabbaths.

Wyanet is on the C. B. and Q. R. R.; west from Mendota. Those coming on the I. C. R. R., will change cars at Mendota. Those coming on the C. and R. I. R. R., will change at Burlington Crossing.

The camp ground is a half a mile east from the depot.

It is earnestly hoped that each church will be represented in the tented grove at Wyanet this year. Lumber will be furnished on the ground for making tents, at cost if destroyed, and free if uninjured. Let there be a general rally from all parts of the conference, and we should rejoice to see tents on the ground from any of our sister conferences. Come one, come all, laymen and ministers, brother and sister, saint and sinner, from this or any other conference. Come praying, come in the spirit of Elijah's God, and come to labor for the salvation of perishing sinners. We hope to see the best camp meeting this year ever held in the State. So mote it be.

A cordial invitation is hereby extended to any minister from abroad who may be desirous of attending the meeting. There will be a hearty welcome accorded to all who come in the spirit of the Master to labor for his glory.

For those who may wish to board on the ground ample provision will be made.

In behalf of Committee,
N. W. SPENCER, Chairman.
C. C. MARSTON, Secretary.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

I expect to be at the Iowa camp meeting, Sept. 10-14. C. C. MARSTON.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10.30 a. m.
North Side, Lincoln Park, at 3 p. m.
Mission Hall, 619 West Lake street, at 7:30 p.m.
Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.
D. R. and M. S. MANSFIELD.

I see in the notice of camp-meeting, a direction for "those coming on the C. & Rock Island R. R. to change at the Burlington crossing," which is wrong, as the R. I. R. R. time is behind the Burlington R. R. time, and it's an all-day waiting; but say: Those coming on the Rock Island R. R. should stop at Pond Creek, where they will find teams that will take them to the camp-ground, which is 1½ miles distant. There is quite an interest about here, in view of the meeting, and may the Lord meet with us to bless.
Your friend, H. N. BLISS.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.
Delta, every other Sunday at 7 p. m.
Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. F. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

The first Q. M. of the Northern District of the Advent Christian Conference of Michigan will be held in Hinton, commencing Thursday, Sept. 25, and holding over Sunday. We hope to see a full representation of all the churches at this meeting. All are invited to come, and come in the spirit and fullness of Christ. The Lord is coming soon; let us have one grand rally on old earth, a special effort to save the perishing. Those coming from the north or south, by railroad, will stop at Morley station; and those coming from Muskegon will change cars at Big Rapids, and take the 10 o'clock train for Morley. There will be teams on Thursday to carry all that come. Those intending to come by railroad will write me, so I may know how many teams will be needed; those coming later will take the stage for Sylvester, which leaves Morley Saturday morning. My P. O. is Sylvester, Mecosta county, Mich.
JOHN BOWER, Chair.

There will be a special conference for the benefit of brethren in the Grand Traverse region, to be held at the Cornell school-house in Wexford, Mich., one mile south of North County Line, and one mile west of State Road, commencing Thursday evening, Oct. 2, and hold over Sunday. The place of meeting is about 11 miles from Kingsley Station. Teams will be in readiness at Kingsley Station to convey all the friends from abroad to the place of meeting. A number of our ministering brethren will attend. We hope to meet many of our Northern brethren there. We invite all to come. Inquire for A. Brigham or Lewis Cornell. JOHN BOWER.

The first Q. M. of the Eastern District of Michigan is appointed to be held with the A. C. Church at Dearborn, on the Michigan Central R. R., ten miles west of Detroit, commencing on Thursday, Oct. 2, at 2 p. m., and lasting over Sunday. All are invited. The brethren there have made a laudable exertion, and have a comfortable house of worship nearly finished.
JOHN H. PATON, Sec'y.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren travelling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Ceeleyburg, Aug. 2, evening, and once in four weeks.
Norris S. H., Aug. 3, 10 a. m., and once in four weeks.
Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.
Weaster Creek, Aug. 17, at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

There will be a camp-meeting at Sparta, Wis. to commence Sept. 9, and hold over the following Sabbath. The usual provisions will be made. All are invited to attend. The big tent will be on the ground.
J. PALMER,
H. F. BOLLES,
Committee.

The Southern Wisconsin camp-meeting will be held at Belleville, beginning Sept. 6. The usual preparations will be made for camp accommodations. Come early with your tents. A quarterly meeting of the Southern District will be held in connection with this meeting. GEO. HOWARD,
WM. SHELDON.

The first Q. M. in the Southwestern District will be held with the church at Sparta, in connection with the general camp meeting, to begin Sept. 9. The quarterly conference will be called to order on Saturday, the 13th, at 2 o'clock p. m. We hope that every minister and every church in the district will report to that meeting, either in person or by letter. P. W. HOUGH.

A general camp-meeting at Sparta, Wis., is to commence Sept. 9. The big tent will be on the ground. All are invited to attend. Come, brethren and sisters, to the feast, and may we enjoy one more meeting before we get into the kingdom. Come to work for the salvation of the perishing. Hay will be provided for teams, and board can be obtained on the ground. Come with your tents at the beginning, and remain to the end.
J. PALMER,
J. MATHERSON,
H. F. BOLLES,
Committee.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7.30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

The annual conference of the Advent Christians of Minnesota will convene at Cheatham's Grove, Utica, Winona county, in connection with the annual camp meeting, on Wednesday, Sept. 10, at 2 o'clock p. m. Preaching brethren from a distance are expected to be present—among them Br. and Sr. Mansfield from Chicago. Now, my brethren and sisters, shall this meeting prove a success? If this be your desire, let an earnest effort be made in every part of this State, in Northeastern Iowa and West Wisconsin, to come to this conference and camp meeting. The conference will be one of importance—to plan for the future and transact business which will interest every Adventist in the State. Every preacher in the conference should be present, or report by letter in time for the conference, to the Secretary at Utica, Winona county, Minn., or they forfeit their rights to a certificate of membership. Every church should send delegates—one for every eight members—or report by letter.
S. C. WELLCOME, Sec'y.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

The fourth annual session of the A. C. Conference will commence on Thurday, the 11th of Sept. in the forenoon, in connection with the camp meeting at Manchester, Delaware county, commencing September 5, and to continue over the 14th. More particulars hereafter. Let all get ready to come. H. H. JANES.

The annual camp meeting of the Iowa A. C. Conference will be held at Manchester, Delaware county, commencing Sept. 5, and continuing over two Sundays. The camp ground is situated one mile north of the depot, on the same ground as last year. We expect a large and good meeting. Come, brethren and sisters, from east, west, north and south, to this annual feast of tabernacles; come with hearts filled with love to God and man, to labor for the salvation of the perishing; come to get good and to do good. Let there be a generally rally of the lovers of truth (without regard to name or denomination) to this meeting. Let all bring a plenty of bedding; and, all that can, bring tents. Sheeting enough for a family tent will cost but a little, and then the cloth will be as good to make up as before. Straw and hay, for horses, will be provided free. Oats and corn will be furnished cheap. A small victualing stand will be on the ground, and bread, etc., can be got at the bakery; but do not depend upon these—bring your provisions if possible. There will be no boarding tent. Efficient help is expected from abroad to preach the Word.
For the Committee,
J. RIDLEY,
D. K. LEWIS.

There will be a meeting in the Iowa Mission Tent, at Waltham, Tama county, to commence Sept. 5, and continue over the second Lord's day. All are invited.

Also, the Iowa Mission Tent will be pitched Sept. 17th near Dysert, Tama county, in Clark township, and continue over the first Lord's day.
PETER S. W. DETO.

The Northwestern Missouri and Southwestern Iowa Conference will be held at Grice's Grove, Noble township, Cass county, 2 miles north of Millford, Montgomery county, commencing Sept. 4 and continuing over one Sabbath. It is earnestly hoped that each church will be represented; and, those having tents, bring them. Feed for horse, and straw for bedding will be furnished. We feel the need of an evangelist, and hope some brother will come and engage with us for the ensuing year. A cordial invitation is hereby given to any minister from abroad, who may be desirous of attending the meeting. A cordial welcome will be extended to all who come in the spirit of the Master to labor for the glory of our soon coming King. J. A. ROMIG.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

The Lord will, there will be a grove and basket meeting in Clark's Grove, two miles east of Brooklyn, on the Victor road. Will begin Friday, Aug. 29, at 11 o'clock, and hold over the following Lord's day. We hope to see all the lovers of truth in that region at the meeting. Come one and all. S. K. GIBSON.

The fourth annual session of the A. C. C. will commence on Thursday, Sept. 11, 9 a. m. To be holden in connection with the camp meeting held at Machester, Ia., commencing Sept. 5 and holding over two Sabbaths. Ministers will remember that the constitution requires them to report themselves either by their presence or by letter, and each church will see that they are properly represented by delegates who shall have "his credentials with him." Each church is entitled to one delegate for every 15 members, or fraction thereof. Business of vital importance will come before this meeting—business that we, as churches and individuals, are interested and concerned in. Let there be a rally then in the name of Israel's God, of both ministers and brethren; yes, and sisters and children. Come yourselves and bring your neighbors; come to work for God and the salvation of sinners; come sanctify a fast to the Lord, and see if he will not pour you out a blessing. Let no small excuse deter you from this feast of tabernacles; come praying in the Holy Ghost that God will bless with the outpouring of his Spirit, that souls may be converted and saints rejoice. Bring tents if possible.
L. H. KENNY, Pres't.
H. H. JANES, Sec'y.

There will be a grove meeting, four miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Saturday at 11 a. m., Sept. 21. J. S. BALDWIN.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m. and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

The Advent Christian Conference, for the State of Indiana, will be held at Colfax, Clinton county, commencing on the 29th day of August, and will continue at least one week. Colfax is at the crossing of the Logansport & Terre Haute, and Lafayette & Indianapolis Railroads. It is forty miles northwest of Indianapolis, and can be reached by railroads from all parts of the State. I earnestly request a large attendance of preachers and delegates from the churches. Every church should be represented by a delegation or by letter. Let us make our State organization a success; and, to do this, no one—whose duty it is to attend—should allow any ordinary difficulty to hinder him from doing so. Then let them make arrangements in time. N. FIELD, Prest.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

Hobart, Ind., Saturday evening, Aug. 2, and Sunday, Aug. 3, as Br. Perkins may arrange; and every Sunday afternoon and evening following.
J. WILLIAMS,
C. W. RUSSELL,
T. G. BAXTER.

No preventing Providence, Dr. N. Field will hold a meeting of days at Volga, Ind., commencing Saturday, Sept. 27. A good attendance is very desirable. MARY A. TIBBETS.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

SOUTH IOWA AND WEST MISSOURI.

By request, I purpose to spend a few weeks in Iowa, and will preach, the Lord permitting, as follows: Sunday, Sept. 21, with the Highland Church, Nevada County, Mo., as Br. C. Tuller shall appoint. Tuesday night, Taylor County, Iowa, as Br. D. Q. Kent shall appoint. Wednesday night, Sept. 24 at the Dunlap S. H., as Br. D. M. Schenck shall appoint. Thursday night, Sept. 25, at Greenfield, Adair County, as the brethren shall appoint. Friday night, Sept. 26, at Arbor Hill, as Br. John Nokes shall appoint, the meeting to be protracted, to be followed by a meeting at Earlham, as Brn. Hubble and Nokes may arrange. WM. W. CATE.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

ARKANSAS.

We are requested to say that the Arkansas State Conference will meet Sept. 12, near Batesville, and continue over the Sabbath.

KANSAS.

The Advent Christian Conference of Kansas, organized May 13, 1873, and duly chartered under the laws of the State as a Missionary Society, has put a large mission tent in the field under the charge of the State Evangelist, Eld. J. C. Smith, of Arvonia, Osage county, who will hold meetings at every accessible point within the State during the tenting season of '73.

The friends of Jesus wishing tent meetings in their locality, will address Eld. Smith as above, or the secretary, at Columbus, Cherokee county.

Contributions of money, books, papers, tracts, and pledges, payable this year, are respectfully solicited. AMOS SANFORD, Sec'y.

NOTICE to the Advent Churches of Northern Kansas.—There will be a meeting at Athens, Jewell county, with the Advent Church of Athens, commencing on Wednesday evening, the 24th of Sept., for the purpose of organizing a district (or quarterly) conference; and, after the business meeting, there will be a series of meetings, to continue as long as the interest will demand. Eld. J. C. Smith, State Evangelist, is expected to be there with the State tent, to help in preaching the Word. An invitation is extended to all the scattered Adventists in Northern Kansas to be present. In behalf of the churches.
E. N. BLISS.

PENNSYLVANIA.

The third annual meeting of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Fremont, Steuben county, N. Y., commencing Thursday evening, Sept. 4, to hold over the following Sabbath. We hope every minister, and a delegation from every church in the Conference, will be present. "Make a sacrifice" and come. Come with hearts filled with the love of God, and let this meeting be a demonstration of our calling. Come, all that love God, "in the conference" and "out of it." Those coming by railroad will leave the cars at Hornellsville, on the Erie road. All trains stop there. Teams will be ready to convey you to the meeting.
J. W. TAYLOR, Pres't.
A. H. BRIGGS, Sec'y.

We commence, the Lord willing, a tent meeting in the city of Williamsport, Lycoming County, Pa., Aug. 30, and continue over two Sundays.

At Miller Station, Crawford County, Pa., commencing on Saturday, Sept. 13, and continue over two Sundays. Miller Station is on the A. & G. W. R. R., thirteen miles west of Union City, Erie County, Pa., and seventeen miles east of Meadville, Pa. Come brethren and sisters to this meeting, in the name of the Lord. If desired, and weather is favorable, we will hold a meeting at Sharp's Corners, if notified in time. Yours &c.
JOHN T. ONGLEY and C. F. SWEET.

WEST VA.

The West Virginia and Southern Ohio annual session of the A. C. Conference will be held, the Lord willing, with the Poca Fork A. C. Church, on Little Sandy, Kanawha county, W. Va., commencing September 6th, and continuing over the two following Sundays. Let the churches within the conference appoint delegates. Let us have a general rally of the friends of truth.
SILAS P. WHITNEY.

SOUTH WEST MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.
W. W. CATE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 337, St. Joseph St.

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.--NO. 4. CHICAGO, SEPTEMBER 2, 1873. WHOLE NO. 487

Advent Christian Times.

Published Every Tuesday by the

Western Advent Christian Publishing Society.

56 West Lake Street, CHICAGO.

Poetry.

The Magical Isle in the River of Time.

BY MARY E. BACHELER.

There's a magical isle in the river of time,
Where softest of echoes are straying,
And the isle is as sweet as a musical chime,
Or the exquisite breath of a tropical clime
When June with the roses is staying.

'Tis there memory dwells, with her golden hue,
And music forever is flowing,
While the low musical tones that come tremblingly through,
Sadly trouble the heart, and yet sweeten it too,
As south winds o'er waters are blowing.

There are shadowy hills in the fairy-like isle,
Where pictures of beauty are gleaming;
Yet the light of their eyes, and their sweet, sunny smile
Only flash round the heart with a 'wildering wile,
And leave us to know 'tis but dreaming.

And the name of this isle is the beautiful past,
And we bury our treasures all there;
There are beings of beauty, too lovely to last;
There are bosoms of snow, with dust o'er them cast;
There are tresses and ringlets of hair;

There are fragments of songs only memory sings,
And the word of a dear mother's prayer;
There's a harp long unswept, and a lute without strings;
There are flowers all withered, and letters, and rings—
Hallowed tokens that love used to wear.

E'en the dead, the bright, beautiful dead there arise,
With their soft-flowing ringlets of gold;
Though their voices are hushed, and o'er their sweet eyes
The unbroken signet of silence now lies,
They are with us again as of old.

In the stillness of night hands are beckoning us there,
And with joy that is almost a pain,
We delight to turn back, and in wandering there,
Through the shadowy halls of this island so fair,
We behold our lost treasure again.

O, this beautiful isle, with its phantom-like show,
Is a vista unfadingly bright;
And the river of time in its turbulent flow,
Is oft soothed by the voices we heard long ago,
When the years were a dream of delight.

—*Ladies' Repository*, 1857.

Selected.

Destruction of the Globe.

When our blessed Lord comes, all creation will be purified and reconstructed. Some think that this earth has become so vile that the sooner it is extinguished the better. They think that it is unworthy of God to retain an orb so poor and so sin-stained, and that it had better be cancelled and a lovelier one placed in its orbit. There is no prediction of such a catastrophe in the Bible. deeper we penetrate the areana of nature, the clearer is the proof that annihilation is not possible, and certainly is not a fact. But apart from this, would it not be a grievous loss were a world of so historic antecedents as ours expunged from its orbit, and dismissed over the depths of oblivion forever? What! shall the atmosphere breathed by the incarnate God cease to exist? Shall the flowers that those eyes looked on, and the sweet sounds of brooks, and waves, and winds, those ears heard, be all extinguished for ever? Shall the Mount of Olives, from which He rose; the Mount Tabor, on which a transient gleam of his glory rested, be thrown down? Shall Calvary and Gethsemane be only names of things that no longer are? I cannot believe it; all the instincts of my nature revolt against the idea, and the instinctive desires in our hearts to perpetuate those historic scenes of the past, are ripples from the great tides of eternity, and in their measure they tell us God will not destroy scenes that superstition may in this imperfect economy prevent, which Christians treat only as they desire when they reverently remember them. To destroy the earth would be to acknowledge and seal the success of Satan. He has no right or claim to the possession of it. Such a result would interrupt or reverse the great process that God has constantly pursued, and end the analogy that runs through all inspiration. The great law in revelation is not to destroy, and create other things instead, but to take old things and purify and restore them, so as to make them what they were or should be. All the Saviour's miracles are indications of this. When He opened the eyes of the blind, He did not take out the old orbs, and put in new ones, but he renewed the old ones. And when He unstopped the ears of the deaf, and laid the fever of the sick, or made the lame leap as the roe, or when He quickened the dead—these, and indeed all His miracles, were restorative and beneficent, as well as miraculous and divine. And therefore we believe the earth will not be destroped. Indeed, Scripture expressly promises "a new heaven and a new earth." St. John does not say, "I saw *another* heaven and *another* earth," as he would have said if it had been something substituted for the old. But does not "new" mean "another"? Certainly not. For instance, we read, "If any man be in Christ, he is a new creature." Does not that mean that his identity disappears, and that he becomes another man? Not at all; he is changed, regenerated, transformed, and becomes new only in the noblest and intensest sense of that word. So this earth will be made a new earth; it will be disinfected and purified; the last fire will refine it as gold and silver; and Jesus, the Great High Priest, will wave His priestly hand over it, and on that earth which has shared in our descent and has become corrupt, literally, I believe not figuratively, its deserts will rejoice, its solitary places will blossom like the rose, the lion shall lie down with the lamb, and a little child shall lead them. These are not stray fancies, but assured facts and prophecies that must be accomplished. God has so written it in His holy word, and He will so arrange it in his providence.—DR. CUMMING, *in The Last Warning Cry.*

The Changed Body.

BY THE REV. T. DE WITT TALMAGE.

"For our citizenship is in heaven; from whence we also look for a Saviour, the Lord Jesus Christ: who will transform the body of our humiliation, that it may be conformed in the body of his glory, according to the working with which he is able also to subject all things to himself."—Phil. 3; 20, 21. *Bible Union Trans*

But how will these bodies look? The bodies of the righteous, in the first place, will be RIGHTEOUS. The most perfectly formed body, indeeq, is a mere skeleton to what it would, have been had not sin come. God's modle of a face, of a hand, of a foot, of a body, we know not. If, after an exquisite statue has been finished, you should take a chisel and clip it, and clip it, and [illegible] ue in an out-of-doors e[illegible] beauty would nearly all be g[illegible] the human body has been crippled, and blasted, and battered a thousand years. Physical defects have been handed down from generation to generation for six thousand years; and we have inherited all the infelicities of the past. But when God takes the righteous out of their graves, he will refashion, and improve, and adorn according to the original model, until the difference between a gymnast and the emaciated wretch in the lazaretto is not so great as that between our present bodily structures and our gloriously resurrected forms. There you will see the perfected eye, out of which, by the waters of death, has been washed the last trace of tears and study. Then you will see the perfected hand—the knots on the knuckles of toil untied. No more stoop of the shoulders from burden-bearing and weight of years. But all of us erect, elastic—the life of God in all the frame. The most striking and impressive thing on earth now is the human face. Yet it is vailed in the black vail, of a thousand griefs. But when God, on the Resurrection morn, shall pull aside the vail, I suppose that the face of the sun in the sky is dull and stupid compared with the outflaming glories of the countenances of the saved. I suppose that when those faces shall turn to look toward the gate or up toward the Throne, it will be like the dawn of a new morning on the bosom of everlasting day.

The body will be IMMORTAL. The physical system is perpetually wasting away. It is only because we keep putting in the fuel that the furnace does not go entirely out. Blood-vessels are only canals to carry breadstuffs to the different parts. If these supplies fail, we die. Sickness and death lurk around to see if they cannot get a pry under the tenement; and at a slight push we tumble off the embankment of the grave. But the righteous, arisen, shall have an immortal body. It will be incapable of disease. You will hear no cough or groan. There will be no miasma or fever in the air. There will be no rough steep down which to fall, no fracturing a limb. People cross the sea for their health; but that voyage over the sea of death will cure the last Christian invalid. There grows an herb on that hill that will cure the last snake-bite of earthly poison. No hospital there, no dispensary, no medicines, no ambulances, no invalid-chair, no crutches, no emaciation, no spectacles for poor sight, no listing of windows to keep out the cold blasts; but health immortal for the resurrected bodies of the righteous.

Again, the body will be POWERFUL. Walking ten or fifteen miles, we are weary. Lifting a few hundred pounds makes us pant. Unarmed, meeting a wild beast, we must climb, run, dodge, or somehow get out of the way. Eight hours' work makes any man tired. But the resurrected body shall be mighty. God always will have great projects to carry on, and will want the righteous to help. We know not what journeys the resurrected may have to take, or what heavenly enterprises they may have to carry on. I suppose the heavenly city is more busy than any earthly city; and that Broadway at noon-day is quiet compared with the business of heaven. Yes, it is noon-day all the time, and all Heaven is coming and [illegible]. They rest not day nor night, in the lazy sense of resting. They have so many victories to celebrate! so many songs to sing! so many high days to keep! They need no night; for their eyes are never weary. They need no sleep; for there is no call for physical renovation. If they sit down under the tree of life, it is not to rest; but with some soul of earth to talk over old times, and rehearse the battles in which they fought shoulder to shoulder. Jacob wrestled with the angel but was not thrown because the angel favored him; but Jacob once resurrected, an angel could not throw him. There would be no such t[illegible] wrestling down the giants of [illegible]. They are strong, supple, unc[illegible]able, immortal athletes.

That kind of a body I want. There is so much work to be done that I now begrudge the hours for sleep and necessary recreation. I sometimes have such views of the glorious work of preaching the Gospel that I wish that from the first day of January to the last day of December, without pausing for sleep, or rest, I could tell men of Christ and Heaven. Thanks be to God for the prospect of a resurrected body that shall never weary, and for a service of love and activity that shall never end.

O glorious day of Resurrection! Gladly will I fling into the grave this poor, sinful frame, if at Thy call I may rise up with a body tireless and pure, and glorious, and immortal! That was a blessed resurrection-hymn sung at my father's burial;

"So Jesus slept—God's dying Son;
Passed through the grave, and blest the bed.
Rest, here, blest saint, till from his throne,
The morning break and pierce the shade."

—*The Methodist.*

The Test of Discipleship.

Many are called, but few are chosen, are words which bear on the question of spiritual fitness for the higher services of God and humanity here, as well as on the final salvation of men in the hereafter. Of the many who came to Jesus in the days of his flesh, but comparatively few met the demands of soul stature required of those, who were mustered into the army of the living Lord. While Christ's drawing power is unfolded in the sacred pages, let us not lose sight of his faculty for dispersing crowds which came around him. When the mob rushed to his side to condemn the fallen woman, one lofty sentiment about spiritual fitness for the judgment of the sinful, sent them all out from his sight. Multitudes pressed near him when they saw his powers of healing, and his miracles to meet carnal wants, but he had a way of setting God, duty, and self-denial before men's eyes, so as to make easy reckoning of his steadfast followers. Even when some higher truth of the unselfish life was proclaimed by his lips, a murmur ran along the line of professed disciples: "It is a hard saying—who can bear it?" When, as Captain of our salvation, he stormed the highest ramparts of hell and sin, he had to do it alone. In the terrible hour of danger and death, "they all forsook him and fled." And of the great throngs thrilled by his eloquence, touched by his kindness, and charmed by his love, we find only a hundred and twenty after his death devoted by Eternal ties to his service, waiting at Jerusalem for the promised Spirit, and ready in the face of persecution to carry his commission to the corners of the earth.

It may be in our love of and anxious haste for numbers, we have lost sight of Christ's law of selection in building up the church. Membership should be measured by quality. Thus we find Jesus ever cautioning his hearers under the spell of enthusiasm his own words created. It was said of him, "He spake as never man spake." This commendation of his preaching belonged to what he said, and the way he uttered it. Themes of eternal life and destiny, which earth's greatest scholars stammered over in ignorance or spoke about in doubt, he handled more easily than we repeat the alphabet. He spoke, too, from a soul on fire. His teachings did not flow from his lips like the water from the cold stone fountain, but as the crater's mouth grows warm with the lava, his whole being glowed as he poured out his thoughts upon the people. His ministry made stirring impressions on the multitudes. It could not be otherwise. Just as living bodies must feel the heat of the sun, so—standing in his presence, uttering earnestly to them what he felt and knew of God and another life—men had to be moved if, in their souls, there was anything left which responded to truth, honor, and the glorious thoughts of immortality. But like all true thinkers, he saw there was danger that these impressions would be but momentary. And so, before commitment to his cause, he advises the "counting of the cost" principle. It was *continuation* in his work and word which made true discipleship manifest.

There probably never was a time, when, more than now, caution in the ministry was sacrificed to the *charm*. We think preaching, on the whole, never was more pleasing or less profitable than now. Themes to allure the multitudes and work them up into admiration of the pulpit, go forth to the world on the pages of the press—but which, alas! leave little, if any permanent results on the character in the way of converted souls and changed lives, to meet the judgment seat of God. There is a great difference between making men passing admirers of the preacher, and permanent adherents to the truth and doctrines of our Lord. Success does not always stand in crowds attracted, nor failure in congregations falling off. Gideon's victory lay in getting rid of the rabble to those who had the root of heroism in them. The lesson of it all is, be not discouraged or dismayed. When the test of true discipleship comes, we shall see the exact number our ministry has influenced to make God's word "the man of their counsel and the guide of their lives." We know some unknown to fame—in obscure corners of the vineyard, with whom many a popular and renowned preacher might gladly exchange places, when the light from the Throne shall gleam on their life work in the last Great Day.—REV. JOHN PEDDIE in *Baptist Weekly.*

A Word at Night.

Everybody's life is like a book. Every day is to each one like the leaf of a book. Every thought, and word, and act, is like the words we read on the page. God reads this book of life which each one of us makes.

God's word is said to be A LAMP and A LIGHT. If we take his Word as the light, we too may read all our life like a book.

Dear little one, when night comes ask him to give you light, that you may see how you have lived through the day, and whether you have put only good things into your book of life.

Communications.

The Church.—No. 2.

C. C. M.

It is thought by many good people that in the organization of a church it is proper and expedient to have some sort of a simple, Scriptural covenant, to which all who belong to the Society are to subscribe their names. Something like the following answers for this purpose:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. (2 Tim. 3: 16, 17.)

We, whose names are here subjoined, do hereby agree, by the help of the Lord, to walk together as a church of Christ, faithfully maintaining its ordinances, taking the Bible as our only rule of faith and practice, church order, and discipline, making Christian character the only test of fellowship and communion.

We further agree, with Christian fidelity and meekness, to exercise mutual watch-care, to counsel, admonish or reprove, as duty may require; and to receive the same from each other as becometh the household of faith.

It will be observed that no *human name* or *human creed* is imposed by this *covenant*. All of its stipulations are in perfect harmony with the Bible. It specifies nothing but *Christian duties*, such as *maintaining the ordinances, exercising mutual watch care over each other*, etc., etc. No one will deny but that these are duties repeatedly enjoined upon the church in the Scriptures. They are also often treated of by the minister in the pulpit, as well as by the church in the social meeting. But the objection to it is that it is "*written out and subscribed to*." In reply to this it may be asked: *Is it any worse to write than to preach?* Do you not subscribe to those duties when you recommend them in your social meetings; and if so, why not put your name down to them, so your subscription may be *seen* as well as *heard?* What more harm can there be in subscribing to a thing in one way than in another? And there is no danger of bearing too many testimonies to Christ, or witnessing for him in *too many ways*.

A HUMAN MARK.

Some suppose that a church organized with the above covenant would be a human compact kept together by a *human mark*. In the same sense, that every Christian grace and ordinance becomes human when human beings enjoy and observe them, *it is true*, but in no other. This covenant is copied by human hands, and in this sense is human. So with a sermon; the preacher is human, and, although the sermon is God's truth, yet so far as the preacher is concerned, it is a human effort. Are we *therefore* to reject it? How much of practical Christianity would we have left if this principle should obtain in ever particular.

EPISCOPACY.

A recent writer has truly denominated it "*the foe of God and man.*" Another regards it as "one of the corruptions of popery." And still another says, "it is a pernicious encroachment on the rights of men, for which there is no authority in the Scriptures." Very true, it is that the Episcopacy has wrought much mischief in the Christian church. But it is a groundless and ignorant notion to suppose that all *church organization* is a species of Episcopacy. This supposition has driven many to repudiate all forms of church government *in toto*. This is very unwise. It is simply the opposite extreme on the subject, and is doubtless as far from the truth as the other. The Christian Church had organization and church order long before Episcopacy had an existence. This is easily shown from history, as well as from the Scriptural accounts of the Apostolical era. Episcopacy was simply an innovation and corruption introduced into the church long years after its establishment.

CHURCH GOVERNMENT.

There are many passages of Scripture that clearly recognize the fact of church government. Such for instance as the following:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if we will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Mat. 18: 15-17.)

"To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Know ye that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Cor. 5: 5, 7, 13.)

"A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sineth, being condemned of himself." (Titus 3: 10.)

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. (2 Thess. 3: 6.)

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.)

The fact of church government of some sort is clearly recognized in these quotations. We would not gather the idea from their reading that the community of which they speak was a loose, disorganized, indefinite company of persons; but on the contrary we should think they were closely compacted and working together under the most rigid discipline. The idea of each local church having those duly appointed as "overseers" of the flock, has in it the appearance of "church order." The rejection of the "heretic" after the "second admonition" also suggests that things were done "decently and in order." From any "disorderly" member the church at Thessalonica was imperatively exhorted to "withdraw." But it would be impossible to pursue such a course as this unless it were well understood *who composed the church*. In the case at Corinth the "wicked person" was to be "put away" from among the church of Christ, which indicates most unmistakably the perfect organization of that church and its power to receive or disfellowship its members, as the case might be, worthy or unworthy. Then again after certain duties are performed with an offender, the offense is to be explained to the church, and the church is to take final action in the case, by which the offending party unless he shows penitence, is to become "as an heathen," or *outsider*. Are we to understand by this that all in the community who in any way profess Christ are to be called together in a promiscous gathering and the matter explained to them? Or does "church" here mean a *community of saints* who by common consent are walking together; and whose duty it is to maintain the discipline of the gospel? I confess the latter looks the more plausible. It appears evident from the testimony already adduced that the Scriptures recognize the fact of church government. As to the *nature* of that government we must consult other passages.

OFFICERS.

All government is nugatory and useless until offices are constituted and the proper officers duly appointed to put the laws and regulations of the government into execution. This fact applies fully to church government inasmuch as such a government is recognized in the Scriptures. If God has given his people a system of government, then we shall expect to find that government provided with well defined offices, the duty of the incumbents of which shall be to see that the laws and regulations of said government are duly maintained.

ELDERS (PRESBYTERS) AND BISHOPS.

That these titles describe the same office is abundantly evident to the Bible student. We claim they are only different designations of the same office from these reasons:

1. The original words *presbuteros* and *episcopas*, from which we have *elder and bishop*, are supposed in the New Testament to represent the same thing.

2. The "elders" are called "bishops" in some instances. This would be inadmissable if they were distinct and separate offices. The "elders" of the "church of God" at Ephesus were "bishops," or "overseers." Overseers in this case is from *episcopos*, the Greek for *bishop*. (Acts 20: 17-28; see also Titus 1: 5, 7.)

3. In 1 Tim. 3, Paul describes *two offices*—"bishops and deacons." In his description of the bishop's office he describes just such an office as in other portions of the Scripture attributed to the *elder*. Hence they must be the same. It is not to be supposed that there would be two offices in the Christian church having the same functions. Consult Acts 20: 28; Jas. 5: 14. Here the elder is represented as caring for and ruling the church—just the work attributed to the bishop in 1 Tim. 3.

Never.

A. ARMOUR.

"Verily, verily, I say unto you, If a man keep my saying, he shall never see death." (John 8: 51.)

This, and kindred scriptures, have been often referred to in THE A. C. TIMES of late. Eld. Goodenow, in the issue of June 10, bases an argument on this passage which has, so far as I have seen, not been refuted. To say that his arguments pass away like the dust and smoke of battle, and leave us more convinced than ever that we are right, and he is wrong, is very like saying, "A man convinced against his will, is of the same opinion still!" Others can use *that argument* as well as we: and, I hope they use it oftener.

I will state Eld. Goodenow's argument briefly, referring the reader to his own article, as above, for his views in full. On John 11:26—"Whosoever liveth and believeth in me shall never die"—he says it signifies *non-occurrence*, not that he "shall die, but not forever," but that Christ meant to say absolutely his disciples should *not die*, ever at all, in the sense he used the word death. And this view he finds even stronger support for in the text at the head of this article, because the Jews—believers in a resurrection, and that literal death was "not forever"—said, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, if a man keep my saying, he shall never taste of death."—(John 8:52.)

I need not quote further on this point, as I fully agree that Christ did not mean "he shall die, but not forever."

Another point made is, this not seeing death is predicated only of the believer, whereas dying and rising again is true of all, whether they keep Christ's saying or not. Thus far I agree with our author; but in the true solution I differ.

The question with me is, not so much "What did Christ mean?" as, "What did Christ say?" I understand him to mean just what he said. If he did not, who can tell what he did mean? He said, in John 8:51,

thanaton ou mee theoreesee eis ton
death not not shall see in the
aiona.

Death, thanatos, kills;—Rev. 2:23, 6:8. *Not not*, a double negative, emphatic—*by no means*. *Shall see*, in the future tense, *see—experience*. *In eis*—this is rendered *for* in the English version. This preposition is used, like others in the Greek, with great latitude of meaning. The primary meaning is to, unto, or towards; but that is not its most *common* meaning. In the New Testament it is *most frequently* rendered *into*, next in number of times *unto*, then *in*; also *on, upon, for, till, at, against, among*, etc. In my Greek Lexicon *in* is given as the *first* rendering of *eis*, and I would here translate it *in*. *The*, the definite article, it points out a particular noun, already mentioned or otherwise understood. *Age, aiona*, a period of time, the lifetime or duration of any thing. "The age" is the New Testament title for the future, or world to come, given to it by way of eminence. There are past ages, a present age, and ages to come. Christ "appeared in the end *sunteleia*—the coming together, joining—of the ages, *aionon*."—(Heb. 9:26.) Then was the end of the Jewish age, or world, *or ever*, and the beginning of this. And in the ancient church "the powers of the world to come, *mellontos aionos*, the future age were seen."—(Heb. 6:5.) *Some* dead were raised, *some* sick healed, *some* vipers shaken off without harm.

The coming age is ushered in by the coming of Christ, and the resurrection of them that are his. The wicked are also raised, and judged, and in the lake of fire they die the second death; for "the wages of sin is death." "It is appointed unto men—men in general, men as men—once to die," but "as in Adam all die, even so in Christ shall all be made alive." When? Not till Jesus comes.—(1 Thess. 4:16.) And the coming of Christ begins "the day of the Lord."—(1 Thess. 5:2; 2 Thess. 2:1, 2.) Some shall die on that day, it is the "day of judgment and perdition of ungodly men;" but, says Jesus, "If a man keep my saying, he shall by no means see death IN THE AGE." He meant the future age; the Jews perversely understood him to mean this age.

It may be objected that *eis ton aiona* is used as a phrase, and should be rendered as a whole. No doubt it is so used, and this is, if anything, in favor of my rendering, for *eis* in compounds almost invariably means *in*.

Br. G. says truly that to denote "not forever" as opposed to "forever" the expression would be, as in Mat. 26:11, *ou pantote* "not always." In like manner, had the meaning been "never," that is, at no time *oudepote* or *meedepote* would have been used, as in Luke 15:39, twice, "neither at any time," "never." The evangelist had just used this very word meaning "at no time" (John 7:46), "*never* man spake like this man." Thus we conclude that Jesus neither said nor meant "If a man keep my saying, he shall not see death, forever,"—that is, *not always;* nor "he shall never see death"—that is, *at no time:* but he said, and meant, "If any one keep my saying, he shall not see death, in the age,"—the future age. The passage will be parallel with Luke 20:36, "Neither can they die any more," and Rev. 20:6, "On such the second death hath no power."

The same phrase I have rendered "not....in the age" occurs John 4:14; 8:51, 52; 10:28; 11:26; 13:8; a similar expression, Mark 3:29—all are rendered "never."

Criticism is invited.

[NOTE.—We insert the above criticism on Br. Collins' review of Br. Goodenow, and leave it with him, to more fully present his view on this point if he wishes to do so, or to explain if not fully comprehended by the writer.—ED.]

"O Lord God, Thou Knowest."

VIRGIL HUNT.

The above language came from the lips of the prophet Ezekiel. And that which caused him to give utterance to these words is as follows: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and sat me down in the midst of the valley which was full of dry bones, and caused me to pass by them round about: And, behold, there were very many in the open valley; and lo, *they were very dry*. And he said unto me, Son of Man, can these bones live? And I answered, "O Lord God, thou knowest." I am led to believe were we to-day to accompany some of our great leading ministers to the many grave yards of earth, and propound the same question, we would receive such answer as, I don't know, it is doubtful, it is not necessary, I don't believe in the resurrection of the body. Another: the souls of these dead bodies are now *enjoying* or *suffering* the fruits of their earthly labors; therefore why raise this body?

But Ezekiel was not of that stamp of theologians. Think of his answer: "*O Lord God, thou knowest.*" God now sees his willingness to learn, and commands him: "Prophesy upon these bones, and say unto them, O ye dry bones hear the word of the Lord: Thus saith the Lord God unto these bones: Behold I will cause *breath* (not immortal souls from heaven or hell) to enter into you, *and ye shall live:* and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live. And ye shall know that I am the Lord. (Nothing about their disembodied souls being brought back yet.)

"So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking. And bone came to his bone. And when I beheld, lo the sinews and the flesh came upon them. And the skin covered them above. But there was no breath in them. Then said he unto me, prophesy unto the wind, (not immaterial spirits,) Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as I was commanded. And the breath came into them, and they lived, and stood up on their feet, an exceeding great army." Let me ask you who believe the souls of these dead bodies were in some distant realm prepared for ghosts, why were they not commanded to return and re-enter the body? If the soul be the life of the body, why was not he commanded to say, return ye disembodied souls, enter in and quicken your material bodies? I now propose to answer this qustion for you: and right from the mouth of God too: "Then he said unto me, Son of Man, these bones are the whole house (not a part) of Israel." No doubt this represents the whole Christian family that shall be under the power of *death*, when Jesus shall come, and the glorious morn of the resurrection dawns. All are in the grave. None of them gone "beyond the bounds of time and space." But all are asleep in Jesus. "Behold they say our bones are dried and our hope is lost." (See 1 Cor. 15-18.)

·Ve are cut off for our parts: there- e prophesy, and say unto them, thus ·h the Lord God, behold, O my peo- , I will open your graves, and cause ·t to come up out of your graves, and ng you into the land of Israel, and shall know that I am the Lord, when ave opened your graves, O my peo- , and brought you up out of your ·aves, and shall put my spirit in you, ·t some human spirit,) and ye shall ·, and shall place you in your own d: And then shall ye know that I · Lord have spoken it, and performed saith the Lord. (Ezk. 37: 1–14.)

·)ear reader, what a beautiful des- ption of the resurrection day, to our w, is here brought. But, alas! ·w it has been marred by the popular ·ology of our age. Did you ever ·ak how the doctrine of man's natural nortality has done away with this ·t of God's plan? If not, look for a ment. From the pulpit to-day may heard this sentence, "The body l never be raised." Some even ieve it impossible; that the soul er dies, hence there will be nothing raise. Over the resting place of the ly is inscribed, "Death eternal." the soul, "Thou canst not die." , what has this theology done? It ·even "robbed God!" It has made ·out a liar! When God says, "O people, behold I will open your ·aves, and bring you up," modern ology say they are not in the grave. ·en God said, "Thou shalt surely ," Satan steps up and says, "*Thou ·lt not surely die.*" And millions g those very words in sentiment. b says, "Man that is born of woman f few days." Modern theology says ·t his days are without end.

·3ut we choose to be of that number o believe God said just what he ant; and meant just what he said. d as he has never revealed ything in his word about "im- rtal souls," "disembodied spirits," ever dying ghosts," we don't pro- e to believe in them. But as he · revealed, that "dust thou art, and o dust shalt thou return;" and fur- r, that the time is coming when the ves of his people shall be opened, l they shall come forth clad in im- rtality and eternal life. Therefore say let God be true if it costs us all · creeds and preconceived opinions. en so. Amen.

The Preaching I Heard.

D. F. CALL.

I had the privilege recently of listen- ; to a sermon preached by a "big n" of the U. B. church. The text s Matt. 6; 20: "But lay up for ·urselves treasures in heaven." He d us that the heaven spoken of was uated exactly in the centre of God's ·iverse, wherever that centre is, and ·n gave us a brilliant description of joys, and said that this was the ·gdom that God had promised to · people. I could not help noticing e difference between the words of e speaker, and the language of in- ·ration. Christ says: "Blessed are o meek, for they shall inherit the ·*rth.*" (Matt. 5: 5.) Solomon says: ·3ehold the righteous shall be re- mpensed in the earth." (Prov. 11: .) And in Rev. 5: 10 John repre- nts the saints as singing a new song, ying: "Thou art worthy to take the ·ok and open the seals thereof, for ou wast slain and hast redeemed us God by thy blood out of every ndred, and tongue, and people, and ·tion, and hast made us unto our God ·ngs and priests, and we shall reign · the earth." Peter says that the ·avens shall pass away, and the earth; ·d the works that are therein shall be ·rned up; "nevertheless we accord- ·g to his promise look for new heavens ·d a new earth wherein dwelleth ·ghteousness." What could be the ·ject of creating a new earth if the ·ints left this earth at death, and were ·ansported to the land of the blessed over the sky, to reign with God forever? Surely they would care nothing for a new earth.

Yet Peter says that we "according to his promise look for a new earth"—according to the promise that God made to Abraham. (See Gen. 17: 8,) that he and his seed should possess the land for an everlasting possession; and in its renewed state it will be given to the saints for an everlasting inheritance. John upon Patmos' isle, in a vision, saw the future home of the saints in the new earth.

The speaker in mentioning the inheritance of the kingdom, said that Abraham, Isaac and Jacob, David, Job, and all of the prophets were there; then paused and remarked: "But perhaps some will say, I thought that Abraham and David was dead"; and then answered his own query: "No, sir, they are not dead; they are alive to-day, and are enjoying all the blessings of heaven."

Let us examine this in the light of inspiration, and see the contrast. In John 8: 53 we read that "Abraham and the prophets are dead"; and Peter tells us that "David is both dead and buried." (Act 2: 29); and David himself said that in "death there is no remembrance" even of the Lord. (Psa. 5: 5), and that "the dead praise not the Lord." (Psa. 11 5: 17.) The wise man says, "The dead know not anything; neither have they anymore a reward." (Eccl. 9: 15.) The word of the Lord that came to Hezekiah was "Thou shalt die, and not live." (Isa. 38: 1.)

Here is quite a different view of the subject from that taken by our orthodox brother who would have the dead alive and in possession of all their mental faculties, singing God's praises in heaven, forgetting that Paul had said, "These all died in faith not having received the promises," for the simple reason that God has "provided some better things for us, that they without us should not be made perfect." (Heb. 11: 13–40.) God proposes to reward his children all at one time. In the harvest the sheaves are all gathered at once. The children of Israel passed through the Jordan all together; and when our Joshua shall come and lead through the Jordan of judgment we shall all go together. We will all receive our wedding garments at the same time; we shall all receive our penny, all be gathered into our Lord's garner, all receive our crown of righteousness at the same time, immaterialists to the contrary notwithstanding. Our orthodox brethren must be hard pushed when they have to rely solely on assertions to sustain their views of immortal-soulism—a theory which they in a measure acknowledge cannot be proved by the Scriptures, except by inference, and that indirect; yet they will point you to the heathen and bring forward their superstitious notions of a spirit land filled with ghostly shades of departed human beings; and they will triumphantly adduce this as conclusive evidence that man is immortal. Oh, shame! How is the glory departed from Israel when the professed followers of Jesus Christ will leave the word of the true and living God, and appeal to the heathen to prove the cardinal point in their doctrine. "To the law, and the testimony; if they speak not according to this word, it is because there is no light in them." (Psa. 8: 20.)

COVETOUS persons are like sponges which readily drink in water, but return very little until they are squeezed.

WHEN Dean Stanley went to visit the grave of John Wesley near the City road chapel, he asked the old sexton whom he met there, if the churchyard was consecrated ground. "Yes," said the devout Wesleyan, "consecrated b— the dust of the venerable servant God."

Truth and Fable.

MISS LIZZIE CLOSMAN.

Truth, like her divine source, has always been spurned and rejected by the human family in the aggregate, although coming to them clothed in a halo of light, scattering gems and pearls, yea gifts of which these are but faint emblems wherever permitted to enter. Still, strange to tell, she is often thrust from the door of those whom she would benefit, and, notwithstanding her heavenly birth, she seems sometimes to be left almost to perish in naked purity with but few to mourn her low estate. But, God protected, she has lived ever pleading and waiting, generally turned from the abodes of the rich and honorable, yea from those also who boast of worldly wisdom, who might plant her standard high and waft her benefits from shore to shore, she has turned sadly away to find friends amongst the lowly. Here she walks hand in hand with her sister, Love, quietly yet surely rising and spreading in all the majesty and strength of her inborn nature, lifting her friends above care and the sting of poverty, and giving in exchange for the gilded toys and bubble of life unfading riches in realms of light till Lo! a great army that no man can number is found on the shores of immortality, having crowns, and harps of gold singing the song of Moses and the Lamb.

But see the reception the world gives to Fable, her most bitter enemy, and mark the contrast. She comes tripping along on the higher walks of life, or rolling in luxury, disdaining the poor, scattering false jewels and diamonds of paste, and although her vaunted offer of gold proves but "pinch-back at best," she is gladly received wherever she goes, in all the assemblies of the rich and gay she finds willing aries, and no place is so honorable at she may not be admitted. Th ress (with a few worthy exceptions) is a most obedient servant, sending broadcast over the land her pernicious effusions, varied so as to reach all classes, producing a world-wide desire for the unreal and imaginary, amounting almost to a mania, destroying all relish for that which is pure and substantial, keeping the mind in a state of unrest, grasping for that which is unattainable, until very often the most serious results follow. The doors of the lecture-room, and even the Senate, are thrown wide open for her entrance; the theatre bids her tarry with them to make her home there: not yet content, she flatters and deceives until she is carried by the proud mammon-worshipper into the house of God. Once here she strives to hide her deformity from the keen, searching eye of the Divine Spirit by concealing herself within the folds of Truth's own bright cloth; thus in the garb of this angel of light she sometimes succeeds in drawing to her standard the unwary among the lovers of Truth. Even the nursery may not be kept sacred from her polluting breath. Should a few by great vigilance be able to keep the home sanctuary pure, the little ones are almost doomed to make her acquaintance at Sabbath school. Here a few of the *wise* have taken upon themselves the task of abstracting the essence from the Word of God and administering it indiscriminately, requiring all to look through the vail that Dame Fable has thrown over their own eyes, thus the plastic mind of childhood, instead of being fed with the pure milk of the Word, is drawn into the clouds and fogs of theology, with only here and there a ray of Truth. Happy they who are able to keep their eye on that as a beacon light that will guide them clear of the rocks of infidelity, upon which so many are being shipwrecked. We rejoice to know that although they may both enter the same church, or even the same family, or walk side by side through the journey of life, opposite in nature as light and darkness, they can never unite; they will remain antagonistic till each her mission has performed; then the sifting time will come when Truth, untrammeled by the sin of earth, shall wing her way until Fable, with her votaries, sink abashed from the presence of Truth's glorious author, to perish in their own corruption; then will Truth return to distill her sweets upon the redeemed in the home of the pure.

Let Brotherly Love Continue.

M. E. ORR.

This very important injunction of the Apostle Paul, was addressed to his Hebrew brethren, and would it not be well to give the subject a passing notice at the present time, and so stir up the pure minds of the brethren of this nineteenth century, provoking them to love and good works? But we will read what the great apostle to the Gentiles says touching this matter: "But as touching brotherly love, ye have no need that I write unto you, for ye yourselves are taught of God to love one another." Love to God, and love to man, is one of the first principles taught in the word of God, and would to God it were more generally carried out in these last days. But how often do we see strife and animosity existing where love and peace should reign? Brethren, this ought not to be. Let me exhort you to heed the apostle's words: "Be ye kindly affectioned one toward another, with brotherly love, in honor preferring one another." If this divine admonition could be engraven on every christian heart, there would be less strivings for the "mastery," less fault-finding, and evil speaking, and instead of trying to crush an erring brother, the hand of love and friendship would be extended to *restore* such an one in the spirit of meekness. Jesus, our great exemplar and teacher, came to this world to seek and to save that which was lost. The poor, the sick, the blind, the erring, were all subjects of his love and mercy. In view of this fact, the apostle speaks to you on this wise: "Put ye on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another." "If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all put on *charity* which is the bond of perfectness."

How explicit is the word of God on this matter of christian love and fellowship. Even the psalmist, David, in contemplating it was led to exclaim: "Behold how good and pleasant it is for brethren to dwell together in unity;" and the Savior, just prior to leaving his disciples, said: "And this is my commandment, that ye love one another, even as I have loved you." "By this shall all men know that ye are my disciples when ye have *love* one for another."

ONE says, "I will give you to-morrow," to excuse himself from giving to-day. Alas! do you know whether you shall be alive to-morrow in this place? Another says, "I am poor, I have need enough myself for all my means." Yes, you are poor, you are destitute, but it is of love, of benignity, of faith, and of mercy. A third says, "Whom do I wrong? I keep only my own." I ask you, From whom did you receive those riches? and whence did you bring them? Did you not come naked from your mother's womb, and shall you not return naked to the dust? Whence did this wealth come? From chance? What is this atheism? If you confess that you received it from God, why did it fall to your lot rather than another's? God is not unrighteous in the unequal division of property among men. Why are you rich and that man poor? It is that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompense of his patience. When, therefore, you appropriate to yourself the wealth which belongs to many, and of which you are only the steward, you act unjustly.—*Basil.*

The Christian Life.

Waiting still for Jesus.

To all who are looking for the coming of the Blessed Saviour these lines are affectionately dedicated.

BY D. O. HINE.

I'm waiting still for Jesus—
For Him, who once was slain—
According to his promise
To re-appear again:
Yes, waiting still for Jesus,
Who, the heavens will retain,
Till the times of restitution,
And then he'll come again.

I'm waiting still for Jesus,
Who now is my High Priest,
And through his intercedings
I'm blest with God's free grace;
Yes, waiting still for Jesus,
God's well beloved Son,
Who shall appear in glory,
To reign on David's throne.

I'm waiting still for Jesus,
Though many years have flown,
Since first I heard that blessed truth
That soon my Lord would come;
Yes, waiting still for Jesus,
Though often it is said
He will not come for many years—
His coming is delayed.

I'm waiting still for Jesus,
Yes, waiting Lord for Thee
To come again in glory
And set creation free—
Forever free from sorrow,
From sin, and death, and pain;
Oh! hasten that bright morning—
Dear Saviour, come again!

I'm waiting still for Jesus,
And while I wait I pray
That I may labor faithfully
For Jesus every day;
That, when at last he cometh,
His glory I may share,
I'm waiting still for Jesus,
And trust I shall be there.

Beautiful Extract.

A Sabbath-School superintendent, wishing to have a great commemoration of the Christmas time, built up tier after tier in the spacious cathedral, and arranged trees between them, hanging cages of canaries among the fragrant branches. Over the cages, he suspended blankets. When the time arrived, and the children filled aisles and transept, and the charmed spectators crowded the galleries, all at once the blankets were lifted, and the sunlight, the warmth, and the fragrant trees, woke up the slumbering birds, who broke forth in tuneful song, filling the whole space with delicious music. To complete the charm, the children raised their harmonious voices, and gallery on gallery swelled the great volume of melody as it ascended in that grand song, "All hail the power of Jesus' name!"

Christ is building tier upon tier in the temple of the heavens, where he is suspending the caged birds of melodious voices among the invisible groves of the tree of life. Soon will the high day arrive the angel's trump sound, and the blankets of the grave be raised, and the warmth and light and beauty of Heaven will waken every tuneful power, and the assembled angels and archangels will sing with the redeemed and astounded saints, "All hail the power of Jesus' name!' filling the whole Heavens with one volume of unequaled song, great as the voice of many waters and of mighty thunder, harmonious as the concert of ten thousand harps.—*Bishop Thomson's "Evidences of Revelation."*

O MY God, who seest me write and recordest in the book of thy remembrance more faithfully my sins and backslidings, bring down my soul to repent in dust and ashes for my waste of time, carnal complacency, and self-sufficiency. I would desire to devote my self anew to thee in Christ; though I fear I hardly know what it means, so great is really my ignorance of myself. —*Henry Martin.*

NEGLECTED DUTY.—One of the saddest thoughts that weigh upon the heart of the sincere Christian is that of opportunities for doing good which have been wasted. Their shadow returns upon the mind like a night-mare. The blanks in life contain more guilt, perhaps, than its blots. The devoted Archbishop Usher, after fifty-five years of earnest labor in the ministry, uttered the following prayer on his deathbed: "O Lord, in special, pardon me my sins of omission!"

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, September 2, 1873.

Board Meeting.

The members of the Board of the W. A. C. Publishing Society are hereby notified that a meeting of the Board will be held on the 16th day of Sept., 1873, at the office, No. 25 West Lake street, Chicago. The object of said meeting is to either cancel its debts in full, or to lease the property to a party or parties (if they can be found in whom the board has confidence), who will publish the A. C. TIMES in harmony with the requirements of the lease, and assume the debts.

D. MATHEWSON. *President.*

ABOUT next week we hope to be able to tell when the "*Disembodied State*" will be ready for circulation. Orders are coming in.

SOME of our correspondents write with a pencil. Please do so no more. Use good ink, and take pains to write every word plainly.

WE are obliged to abridge the notices of many meetings, for want of space. Let brethren study brevity in writing notices. Leave out your appeals.

WE expect to be gratified with a visit to the Southern Wisconsin camp meeting, where we hope to meet a goodly number of fellow-laborers, and waiting saints.

WE hope soon to hear cheering news from our camp meetings just closing, and those soon to begin, in the different States. These feasts of tabernacles, if rightly conducted, give health to the body at large.

BR. and SR. MANSFIELD will leave their work in Chicago to meet with the brethren in camp, September 5, at Sparta, Wis., and in Minnesota on the 10th. Will also visit the church at Minneapolis, being absent about four weeks.

BY looking at our list of donations and pledges, it will be seen that our brethren are waking up to this financial question. But many are yet only looking on to see others lift, and do not as much as cheer them. Will not such take their turn?

ELD. L. C. COLLINS intends to meet the friends at the Sparta camp meeting, Wisconsin, and will gladly accept aid for the society, or remittances for the paper. Br. Hough also will attend to anything in this line. God bless the meeting.

AN exchange makes the following statement:

> "The first steeple on a Methodist Church in the world was placed on the church in Marlboro street, Newport, R. I. Bishop Asbury was greatly disturbed by it, and when he saw it, exclaimed, "Organs and choirs will come next!"

The bishop was not mistaken.

THE evenings are now lengthening, and will soon be long enough to favor protracted meetings. We trust the present autumn will be wisely improved by our ministers in efforts to save the perishing, and to enlighten those who are groping in theological darkness. Lay your plans in season, and waste no time.

BR. L. C. COLLINS has not written much for the paper of late, owing to being busily employed in erecting for himself a dwelling near our printing office, which is now approximating its completion. If any one doubts his interest in the cause, just look at his noble pledge of $500 to free the Society from debt. Who will show a deeper interest?

Destruction.

I have never heard but one Adventist preach; his preaching has caused considerable excitement here in regard to the coming kingdom, and the destruction of the wicked. But the most of us are unlearned, and when we came to the 9th chapter of Mark 43d, and onward, we lack knowledge, being ourselves but babes in Christ. We know you have brethren that can give us some light on this subject. Will you please give us an explanation of the above named Scripture through THE TIMES, and oblige many honest inquirers after truth? Your brother in hope of the coming of Christ, ADAM HART.

Tecumseh, Johnson Co., Nebraska.

An extract from our "*Life and Death Theology*" will furnish the information sought for:

Having learned that the physical man is to enter this hell of fire after the resurrection, we are prepared to inquire whether this is a hell of *preservation*, or a hell of destruction? The Savior gives a definite answer to this question: "Fear him who is able to *destroy* both soul and body in hell [*gehenna*]." (Matt. 10: 28.) Here the fact is stated that "*both soul and body*" go to *gehenna* to be destroyed. "Destroy" cannot mean to preserve. It is the nature of fire to consume; and to talk of casting anything else into the fire would be deemed equivalent to a threat of destruction, even without saying that it was for that purpose. Then when in addition to this fact it is expressly stated that they shall be destroyed, how can we come to an opposite conclusion? Let us hear the Savior again: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into hell [*gehenna*], into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell [*gehenna*], into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into [*gehenna*] hell-fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. * * * * Have salt in yourselves, and have peace one with another." (Mark 9: 43-50.)

Gehenna, here translated "hell," instead of conveying the idea of preservation, is the strongest term in the whole Greek vocabulary to express *total consumption*. Says Greenfield: "*Gehenna*, proper the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; TO CONSUME WHICH, *in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning.*" (*Greek Lexicon.*)

"Our Lord seems to allude to the worms which continually preyed on the dead carcasses which were cast into the valley of Hinnom, *gehenna*, and to the perpetual fire there kept to *consume* them." (Parkhurst's *Greek Lexicon.*) And Parkhurst again remarks: "A *gehenna* of fire does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being *burnt alive* in the valley of Hinnom."

Here is the origin and meaning of the word *gehenna*, employed by the Savior to portray the coming doom of the impenitent. Old *gehenna* is made a type, by divine selection, to prefigure the destiny of the wicked. Then let us look at the *typical gehenna* in contrast with the *antitypical gehenna*, and thus learn the lesson the Savior designed to teach. Nothing was cast into *typical gehenna* to be *preserved*, but to be CONSUMED; neither will the wicked be cast into *antitypical gehenna* to be *preserved*, but to be CONSUMED. As in the typical *gehenna* the fire *devoured* all that was cast inside of the arches, and the worms *devoured* all on the outside; so in the antitypical *gehenna* the agent of destruction, symbolized by the worm and fire, will *devour* the wicked.

We are sometimes told that the worm signifies the sinner's immortal soul, or his guilty conscience. But the fallacy of this assumption is apparent when we pause to notice that the worm was no part of that which was cast into typical *gehenna*, but merely an agent to *consume* that which was cast therein: therefore the worm that dieth not is nothing that is to be cast into antitypical *gehenna*, but merely symbolizes an agent to consume the wicked when they are cast into it. If the agent here symbolized should *die*, sinners might continue to live. If the fire could be quenched, sinners might escape death; but as it is, sinners must be *consumed.*

That the "worm that dieth not" is not the soul, or conscience of the sinner is made still more certain by reading the statement of the prophet Isaiah, from which Jesus quotes: "And they shall go forth and look upon the *carcasses of the men* that have transgressed against me: for THEIR worm shall not die neither shall their fire be quenched." (Is. 66: 24.) A *carcass* is a "*dead body*" or "*corpse.*" Do "carcasses" contain a deathless soul, or a tormenting guilty conscience? "*Their worm*" cannot here mean soul or conscience, but a consuming agent. So also in the Savior's discourse, as he quotes from the prophet. As before shown, at the typical *gehenna*, the worm and the fire *devoured* all that was cast into it. Therefore, in the antitype (hell), the worm is no part of the sinner, but simply an agent to consume him. If this agent of destruction is not hindered, if the worm does not die, there is no escape for the sinner, but he must be consumed. To illustrate: We walk out into the farmer's corn field, and discover that a worm has commenced devouring the corn, and readily conclude that if the worm does not die the corn will be destroyed. So with the sinner; if that worm, or agent of destruction, is undying, it will surely destroy him.

"*The fire is not quenched.*" It is therefore perpetual? A fire that cannot be quenched, instead of being endless in duration, is one that cannot be extinguished, and is therefore sure to *consume* that on which it preys. This is its meaning out of the Bible and in the Bible. We witness a house on fire; the flames are streaming from every part; there is no hope of saving the house, and we say the fire cannot be quenched; and just as truly as this is the case, the house must be *consumed.* So in the case of the sinner: if the fire cannot be quenched, the sinner must be *consumed.* It was said of the fire that consumed the gates and palaces of Jerusalem: "It shall not be quenched" (Jer. 17: 27); and of the fire that consumed the Jewish sacrifices, "It shall never go out." (Lev. 6: 13.) But those fires were not perpetual. Still the language used is just as strong as that applied to the sinner. If a disease cannot be cured it will kill its victim. If a fire cannot be quenched, it will consume that to which it is applied. This is both the common sense view and the Scriptural view of the matter, and there is no escape from the conclusion we have reached.

"Every one [of the wicked] shall be salted with *fire* and every *sacrifice* [every saint—"present your bodies a living *sacrifice*"] shall be salted with salt." As salt is a *preserving* element, so is fire a *destroying* element. If to salt the righteous with salt (a preserving element) signifies their preservation, then to salt the wicked with fire (a destroying element) signifies their *destruction.* What can be clearer than this? While the righteous are to be salted with that which will *preserve*, the wicked are to be salted with that which will *destroy*. The righteous are thus admonished: "Have salt in yourselves," for the good reason, "If the Spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The Body to be Saved.

Truth has been so supplanted by fables that but few men now contemplate ever being saved *themselves;* but but when the theme of salvation is introduced, they picture to themselves the salvation of a bodiless spirit at the hour of death, to range some aerial realm inhabited by disembodied souls. But such a spirit salvation is untaught in the Bible. The only scriptural allusion to the spirit's salvation is at a time *when connected with the body*—"That the spirit may be saved *in the day of the Lord Jesus*"—not at the death; and when the "day of the Lord arrives, the resurrection comes. If the spirit has a disembodied existence previously, it must be in an unsaved state.

Those who have been educated to believe that the remedial economy contemplates merely the salvation of the soul, independent of the body, in some ethereal realm, will be surprised to learn how much the Bible has to say about the future of the *body.* Job exclaimed —"And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom *I* shall see for *myself*, and mine eyes shall behold."-(Job 19:26.) The margin reads—"After I shall *awake*, though this body be destroyed, yet out of my flesh [or out of my fleshly eyes] shall I see God." When? "After I shall awake" from the sleep of death. The Douay version reads—"And I shall be clothed again with my skin, and in my flesh I shall see my God." Job's anxieties were not for a disembodied state of bliss immediately after death, but for felicity after the close of death's supremacy over the saints, in his resurrected body. And Paul gives vent to a similar feeling—"Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our *body.*"-(Rom. 8: 23.) Paul's anxiety was not to exist in a bodiless state, but to experience the "redemption of the *body*"—a work that is never experienced at death, but due only at the resurrection, being then conferred on those who shall be "accounted worthy," of whom the Savior says—"Neither can they die any more."

Nor can there be any mistake as to what body Paul is here speaking about, for in the same discourse, and in the same connection, while speaking of the resurrection of Christ's literal body, he says—"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also [or, likewise] quicken your *mortal* bodies."-(Rom. 8: 11.) Christ's mortal body literally died, and was literally raised, or animated by the quickening "power of an endless life;" so our bodies die; but if we possess the spirit of Christ, we are entitled to the same kind of quickening, indicated by the statement, "shall also quicken [or make alive] your mortal bodies;" that is, just as Christ's body was made alive to die no more;—a kind of quickening that the sinner is not entitled to; a kind of quickening that produces the "better resurrection," of which Christ's is the sample.

When ancient "women received their dead brought to life again" (Heb. 11: 3), those dead ones were quickened, but not with "the power of an endless life," as Christ was, and as the saints are to be; so sinners can and will thus be made to live again without sharing in "the better resurrection," which includes not only the re-organization, but likewise the renovation of the body. God will give "to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown in natural body; it is raised a spiritual *body.*"-(1 Cor. 15:37, 42-44.) Such is the resurrection promised the saints who "sow to the spirit;" they shall "of the spirit reap life everlasting."

Not so with sinners, who sow to the flesh; they shall "of the flesh reap corruption," and "utterly perish in their own corruption," because at the resurrection they will not, like the righteous, "put on incorruption." They will lack the redemption or renovation of the body, which is a component part of the "better resurrection."

Paul looked not for a change at death that should make him a bodiless man, but for a change of the body itself at the coming of Christ that should make the body undying: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall chance our vile *body*, that it may be fashioned like unto his glorious *body.*"-(Phil. 3 : 20, 21.) Christ's body, the same one that was once dead, and afterwards was "raised from the dead," and now "dieth no more," is here presented as the pattern after which our bodies are to be fashioned. "This *mortal* must put on immortality."

AS FAITH is the evidence of things not seen, so things that are seen are the perfecting of faith. I believe a tree will be green, when we see him leafless in winter; I know he is green when I see him flourishing in summer. —*Warwick.*

Purification of Heavenly Things.

A friend asks our mind on the following text—"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book, and all the people. . . . .Moreover he sprinkled with blood both the tabernacle, and all the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the *heavenly things* themselves with better sacrifices than these."-(Heb. 9: 19-23.)

While it is true that this "sprinkling," which prefigured "the blood of sprinkling," which Peter styles the "sprinkling of the blood of Jesus Christ"-(1 Peter 1: 2), was neither to purge the obedient practitioner from sin, or to purify the actual transgressor, it was simply intended to *dedicate* the *inanimate* things to which it was applied in the type, as the tabernacle, the vessels of the tabernacle, the candlestick, the table, the shew bread, and the mercy-seat with its appendages. These inanimate substances had no sins to be purged away by the sprinkling of blood, in the type, but were simply subject to this form of purification as a *dedicatory* act; and in speaking upon this point, Paul says—"Neither the first testament was *dedicated* without *blood.*"-(Heb. 9: 18.) The same dedication is here referred to in the antitype, by the purification of "the heavenly things."

These heavenly things," so far as they relate to the "holy of holies," only need *dedication*, just as the mercy-seat did in the type, and not purification in any other sense; for they have never been polluted. Things that are polluted need to be *purged* before being dedicated, while unpolluted things only need to be *dedicated.*

This holds as true in the antytipe as to the type. This consideration shows in what sense the blood of Christ is said to purify "things in the heavens" —the same sense in which they were purified in the type,—merely *dedicated.* When the same ceremonial was applied to sinners, it was to purge them, as well as to dedicate them. In the type the High Priest offered blood for *himself*, as well as for the people, to purify both himself and the people from sin; but in the antitype, Christ, our High Priest, had no sins to purge away; so the offering of blood for himself can only be for his purification in the sense of *dedication.*

Through faith sinners on earth can be made the recipients of the "sprinkling of the blood of Jesus Christ," to purify their hearts, and dedicate them to the service of God. It can just as consistently be affirmed that Christ and "the heavenly things" were *dedicated*, as that Christ was sanctified; but it could not be truthfully affirmed that they were cleansed from sin.

Spirit and Soul.

BR. W. SHELDON:—Will you please explain the texts in Heb. 4:12, and 1 Thess. 5:23? and you will confer a great favor on those who are seeking for the truth.

Yours in Christ, O. F. GOODWIN.

In these texts Paul speaks about the "dividing asunder of soul and spirit," and about preserving "spirit, and soul, and body." While these scriptures make a distinction between spirit and soul, they do not teach that they are *personalities.* Our opposers find much more trouble in explaining these texts than we do, for they overthrow the prevalent idea that soul and spirit are two names for one thing, and consequently work ruin to the many expositions customarily given to many texts quoted in refutation of our views; as, for instance: "The spirit shall return to God who gave it." But where will the *soul* go, seeing it is not identical with the spirit? We are not told that the soul shall return to God. Will the spirit go to one place and the soul to another?

Again: "Cannot kill the *soul.*" But can the *spirit* be killed, seeing it is distinct from the soul? Or are there really two immortal personalities in each mortal body? Thus, the effort to prove the emigration of the spirit, leaves the soul unprovided for; and the efforts to prove the *soul* immortal, leaves the spirit out of the question, they being two different things.

Besides this trouble, the query arises, Which is the *intellectual* entity—soul or spirit? Or has each one an independent intellect, and, consequently, an independent *responsibility?* If the latter, one may be lost and the other saved. If only one possesses intellect, only one can possess consciousness after they are *divided.* Then either spirit or soul must be unconscious after death. So much for difficulties growing out of the assumption that soul and spirit are *personalities.*

It is well known that the term spirit is often used to indicate *mind*, and soul to indicate *life.* THESE, as well as the body with which they are connected, can "be preserved blameless;" and these, two, can be divided. Paul would have men sanctified "wholly"—body, life, and mind: "Present your *bodies* a living sacrifice:" "Your *life* is hid with Christ in God:" "Be ye transformed by the renewing of your *mind.*"

Spread of the Gospel.

The Bible, containing the undiluted gospel, is being rapidly scattered to speak forth to the nations the rich truth of Heaven. We copy the following note from an exchange:

> The work of printing the word of God for general circulation among all nations of the earth goes rapidly on. In his annual report, the secretary of the British and Foreign Bible Society estimates that during the present century about one hundred and sixteen million copies of the sacred Scriptures, in whole or in part, have been put into circulation by Bible societies alone in various parts of the world. Translations have now been made in two hundred and seventy-seven languages. During the past year the English society has found a marvelous opening in Russia for its work, where it distributed 331,000 copies of the Scriptures in no less than sixty distinct dialects. The entire European field is encouraging. The influence of this wide dissemination of the Bible cannot but prove salutary. We are told by the inspired apostle that the Gospel is God's power to save man, and who can estimate the number who may be saved simply by the reading of the Scriptures in their own tongues.

Questions.

BR. SHELDON:—Please explain, through THE TIMES, Genesis, first chapter, from the third to the twentieth verse. I do not understand how there could be light before the sun was made. Also, how grass herbs were made to grow, and how the trees could bring forth fruit defore the sun was made from whence our planet derives its heat.

I can not harmonize Genesis 32 and 40 with 1 Timothy 6-15. Does not Paul contradict Jacob? John 12-31. What does this verse mean? Also, Matthew 12-28. What kingdom is here spoken of? As there are different opinions about the day that Christ was crucified on, I would be glad to know your views in regard to it.

S. E. LANPHERE.

1. We see no difficulty. God could create light before creating the sun, and subsequently connect it with the sun. This is the view of early expositers.

2. Gen. 32:30 speaks of Jacob's seeing God, while Paul affirms that "no man" hath seen him. Both statements are correct—with *natural* vision "no man" has seen God, while some have seen him with *supernatural* vision, by miraculous interposition.

3. The "judgment of this world," mentioned in John 12:31, doubtless refers to its judgment of condemnation *against Christ*, when, as the "Prince," and Heir, they cast him out.

4. In Mat. 12:28, as in several other texts, a component ingredient of the kingdom, (Christ) is called the kingdom.

5. As Christ rose on "the first day the week," we have only to run back three days and nights to learn when he died, for he was buried "three days and nights."

Our Opinion.

A brother asks our view about the future of THE TIMES—whether we favor the idea of putting the publishing interest into the hands of ten or five men? We are decidedly of the opinion that it will best suit the people on its present basis, if the debts so long standing over us can be paid; and we believe they can be. But if they cannot be paid, something must be done. It might be better to have a paper on the basis proposed than to let it go down. We are in favor of swelling the list of pledges and donations till the possibility of a change shall be exterminated. Some are coming to the rescue, while others are holding back. Let us keep the paper where it is—in the hands of the people—and not be compelled to put it into the hands of a few men, for want of money to meet our obligations. Where are our $500 men? Is there but one, and he a preacher? Where are our $100 men? Are there none of this stamp but poor preachers? Where are the enclosed pledges? Please return them soon, filled out as you feel the Lord would have you donate.

Financial Burdens of Christians.

Are Christians overtaxed to support the gospel? Facts and figures say, *No.* As a general rule there is a great lack of Christian liberality. The following extract from an exchange is to the point:

> Sometimes Christians are disposed to complain a little at the heavy financial burdens which they have to bear in supporting the gospel. It is to be supposed that all Christian men save the amounts which thousands of others spend for beverages of various kinds. If they do this they can answer all the claims made upon their liberality and yet be better off than their neighbors who keep up the saloons. It is well known that the money which is spent for various kinds of liquor would support all the ministers in the country, build all the new churches that are needed, and support a number of additional missionaries. Take New York as an instance. In that city there is a liquor saloon for every hundred of its population. And these saloons receive more money annually than all the religious contributions of New York amount to, and yet New York churches pay their hundreds of thousands each year. If we have the same disposition to support the gospel that these intemperate men have to keep the saloons going, we shall not soon complain of our burdens.

The State of the World.

The *New York Witness* thus speaks concerning the present state and future prospects of the world:

> A number of earnest Christians believe that all things in this world are waxing worse and worse, and will continue to do so till the Lord in person shall consume wickedness with the breath of his mouth and the brightness of his coming. We do not subscribe to this view, as we think much is being gained through the efforts of the Church universal in the preaching of the gospel, Christian Associations, Sabbath School Missions and the use of the press. We think also the reflex influence of Christianity in promoting civilization, education and intelligence is doing much. Nevertheless, when we look abroad on the almost universal corruption of political parties and corporations; the willingness of the people to elect the worst man; the fearful strength of popery; the widely withering influence of scientific rationalism and bold infidelity; the eleven thousand dram shops in this city, defying the law, and the authorities winking at them; leading journal advertising assignations, procuresses and abortionists; the waste of more means upon the filthy and offensive uses of tobacco than would be necessary to double all the religious, benevolent and educational efforts of the time. When we see ingenious swindles like the Credit Mobilier participated in by leading statesmen in this model Republic and Canada; seats in legislative bodies, and even on the Bench, made matters of traffic and gain; when the question with grasping monopolists is only whether it is cheaper to buy the electors or the elected, we are apt to exclaim: The whole head is faint and the whole heart sick! Nor is it reassuring to turn to the evangelical churches and see twice as much laid out on edifices as is necessary, whilst the heathen perish day by day. Nor to learn that as much is paid to four men and women with good voices (but probably no other valuable qualification) for singing on Sunday as to the pastor and preacher of the congregation. Or to be informed that Christian ladies, wearing dresses and ornaments costing it may be several thousand dollars, contribute a few cents to a missionary collection. When we see all these things, and a great deal more, we are almost inclined to ask: Are not the Advent brethren right?

More Excellent.

FRANK BURR.

It is a great thing to possess gifts either in a natural or spiritual way. It is a good thing to be able to speak in words of wisdom and to tell of the glories of the coming kingdom, and the excellent plan of God to remove sin and sorrow from our world. But it is more excellent still to have the voice of God whispering peace to the troubled soul. It is more blessed to hear the voice of the spirit within than the voice of man without. It is more blessed to be an heir of the kingdom, and to feel its power within the soul, than to declare its glories with thrilling words to an attentive crowd.

It is a good thing to know all mysteries, and to have great faith so as to be a mighty power for good to others, but it is more excellent to have the "love of God shed abroad in the heart by the Holy Ghost." Men gaze with admiration and astonishment upon the mighty works of knowledge and faith, but the Almighty passes them all by and looks with loving eyes upon a loving heart. Men honor greatness, but God honors goodness. Men make famous those whose deeds are famous, God writes in his book those whose hearts are so pure that he can dwell therein.

It is a good thing to be able to prove the Bible to be the word of God by argument, but greater to prove it true by a life of loving obedience. Better to know that one is begotten of God, than merely know the theory of the new birth.

It is more excellent to know the power of God's grace reigning in the heart, than to know all the minutia of the arrangements of the future kingdom of God.

It is more excellent to feel salvation's power now, than to know all about the plan of saving men from death hereafter.

It is more excellent to be ready to meet Jesus *now* than to be able to tell the precise time of his second advent.

It is more excellent to know that Jesus sanctifies and saves us wholly, than to seek to unravel theories of sanctification or to explain the ways of God's spirit.

Jesus said to those who rejoiced because they could cast out demons, "rejoice rather that your names are written in Heaven."

Brethren, let us seek the "more excellent way."

Norwalk, Ohio.

Sabbath Schools.

M. D. PEAVY.

One of the main features in a really live church is the interest manifested by its members in the maintainence of its Sabbath schools. There is no interest in the church which needs more care than this. There is no investment which ultimately pays a larger dividend. There is no calling more elevating or ennobling than the guiding of infant feet in the road that ends in glory. There is no ambition more holy than the shaping of youthful minds by the precepts of a Godly life. There is no soul too refined or delicate to invite the ragged urchin of the public way to the Sabbath school, and there instruct his mind in the royal way of the cross. Oh! it would seem that when christians meditated upon this glorious theme, they would be impelled by love to the crucified Savior to rush to the front, and there plant the Sabbath school banner upon the ramparts of a vanquished foe. But as we look around over the flock of God we find comparatively few who are willing to engage earnestly in this wide field where the harvest is already drooping, and the pay is good. On the other hand we find professed christians ignoring the Sabbath altogether, and ever and anon engaged in secular labor upon the Lord's day. Now, this is a deplorable fact. It is a fact of which all christians ought to be heartily ashamed. If it has no other evil tendency, it is setting a seriously bad precept for the rising generation to follow. And another fact is worthy of candid attention. Few churches who have allowed their Sabbath school to die out have survived it but a few months, while no church with a flourishing school is ever found void of vital godliness. This work does not belong to the pastor, but to the members. Brothers and sister, what a field is open before you!

"Ye reapers of life's harvest,
Why stand with rusty blade,"
While the golden grain is drooping,
And day begins to fade?

Immortality.

A. C. GREEN.

"This mortal must put on immortality." (1 Cor. 15:53.)

We find, by investigation, that the word immortality occurs but five times in the New Testament. It is nowhere applied to man in his present state, only by promise—that is, to them who seek for it. (Rom. 2:7.) In Hahn's Greek Testament the word is "Aphtharsiam." It is defined by Liddell & Scott, "Incorruption, Immortality."

ITS APPLICATION.

Paul, in speaking of that great change that is to take place at the sounding of the last trumpet, says: "For this corruptible must put on incorruption, and this mortal must put on immortality." The words mortal and corruptible are their antithesis, and are so used by Paul in 1 Cor. 15:51–54. If man is at present in possession of an immortal soul or spirit, what need of a change when the trumpet sounds? Why do the dead exclaim, after they are brought out of their graves, O, grave, where is thy victory! if the grave has not previously had the victory over them?

IMMORTALITY CONDITIONAL.

Christ "brought life and immortality to light through the gospel." (2 Tim. 1:10.) If the gospel or good news that Christ brought is not received, immortality cannot be possessed; otherwise it was not brought to light through (by means of) the gospel. Paul says that immortality is attained by those that seek for it patiently in well-doing; but those that obey not the gospel that Christ brought, and seek it not, indignation and wrath. (Rom. 2:8–6.)

Who hath immortality?-(1 Tim. 6:15–16.) "The only Potentate, the King of Kings, and Lord of Lords, who only hath immortality dwelling in the light."

Reader, He has promised to give you and me, glory, honor, immortality, eternal life, if we diligently seek him. Amen.

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hed Monthly, at $2.50 Per Year.
EDITED BY WM. LEASK, D.D.
ldress, KELLAWAY & BROWN,
78 Newgate St.,
LONDON, E. C., ENGLAND.

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Miscellaneous.

AT HOME.

—The Chicago and Alton Railroad Company have determined to pay all damages by the recent disaster without litigation. The State laws fix the compensation for a life at $5,000.

—The people at La Cygne, Kan., have taken the law into their own hands. On Wednesday, the 20 inst., they hung a German named Keller, accused of having murdered six persons, two of which had been his wives.

—An accident occurred on the Baltimore and Ohio Railroad four miles from Cameron, by which three or four emigrants were fatally injured and fifteen or twenty wounded. The accident was caused by the spreading of the track.

—The Indians made two attacks on the Yellow Stone Expedition, under General Custer August 19, in which they were severely defeated and routed. Gen. Custer's Orderly was killed and 20 of the soldiers slightly wounded. The Indians' loss is estimated at 40 killed and wounded.

—Many of the members of the new Congress have already drawn pay. The Clerk of the House has prepared a list of those whose seats are uncontested and who are entitled to salary without question. Considerable interest is already felt at Washington concerning the organization of the House.

—A most destructive fire broke out in Belfast, Maine, the weather being dry, and a strong gale blowing from the north. It commenced in Dennett's sail-loft, north of R Sibley & Brothers' wharf, and spread with fearful rapidity along the wharves, as far as Carter's ship yard and marine railway, crossing Union street, and extending to High street, consuming all the buildings in a southerly course as far as the house of E. K. Boyle, on High street, where the fire was stayed. Over 125 buildings were destroyed, mostly of wood. The whole loss, as near as it can be estimated is nearly $500,000. Excepting on the two steamboat wharves, with a single exception, all the prominent wharf buildings are burnt. At least 130 families are rendered homeless. A heap of coal, valued at $10,000, was all that was burning when last heard from.

—The verdict in the Broderick case is not one that will satisfy the public. Above all family considerations there are those of society, and above the latter the command of God, which declares that the murderer should be punished. As the crime of shedding blood is now regarded as a trivial one by the juries and judges, it is quite out of place to appeal to any higher sense of duty. The jury, doubtless, had the Walworth case in mind, and it was as well after all to avoid the costly farce of a trial, retrial, and all the quibs and quibbles of our laws. It has been decided by numberless verdicts that one can do what he likes to near relatives or intimate acquaintances, Broderick is sorry for the murder, because it is his own son he killed, and he will doubtless have some annoyance on the subject when he is restored to the social circle. Otherwise we suppose he would treat the matter with the usual indifference displayed by murderers. However, Broderick could not be hung, the only penalty he deserved. The Clinton murder law and the verdict in the Walworth case opposed any such justice.

ABROAD.

—It is rumored that the Pope is anxious for a reconciliation with Germany, on the condition that Germany will not interfer with Italian complications.

—Dr. Falk, Minister of Public Instructions and Ecclesiastial Affairs of Prussia, has ordered the Roman Catholic Seminary at Posen to be closed.

—At a meeting of the members of the Left in Paris, it was decided to seek the support of the Left Center, to prevent the success of the plans of the Fusionists and Legitimists for the re-establishment of the Bourbon monarchy.

—The threatened look-out by the iron masters of Manchester, Eng, of a portion of their operatives has been postponed for the present, a proposition having been made to submit the difference between employers and workmen to a committee of arbitration.

—Prince Napoleon has been elected President of the Council General of Corsica, by a majority of 30 votes. In accepting the position, he delivered an address to the council, recommending that its proceedings be confined to matters of departmental interest.

—A rumor was current in London that an attempt to release the Bank of England forgers, Austin Bidwell and his confederates, from Newgate, by corrupting one of the prison officials, has been discovered, and that the keeper who had been tampered with is now under arrest. He has accused several other wardens, who were to receive a hundred pounds each.

—The Count de Chambord has instructed his agents to make known to the Assembly that he does not wish to ascend the throne of France as an autocrat, but that he will accept a constitution framed by the Assembly and submitted to him beforehand for his approval, and thus reign over France not only by the will of God but by the good will of the French people.

—The Carlists say they are organizing for a movement on Madrid, and that they will be ready to march some time during October. The Cartagena insurgents are vigorously replying to the fire of the Spanish fleet. Admiral Lebos has under his command only the Saragossa, ironclad, and some wooden frigates. The insurgents are plentifully supplied, and are sanguine of assistance from Communists in other cities so that a stout resistance may be expected from them. Advices from Cartagena state that the civil and military authorities of the Communists administration had quarreled, and their respective partisans had come to actual conflict, in which a number of men were killed and wounded on both sides. The private soldiers in Cartagena are discouraged, and are in favor of surrendering to the Government forces.

Correspondence.

"Unfulfilled Prophecy."

BR. SHELDON:—I saw in THE TIMES recently, an article from Dr. Barbour, in which he suggests that he "may present at some future time" his application of certain "unfulfilled prophecies."

Now, I have no objections to any man giving his views of unfulfilled prophecy. He has a perfect right to do this, for those prophecies which are of the greatest moment to us are, as yet, unfulfilled. But Dr. Barbour has often laid down the proposition, both in public and in private, that "no man can understand unfulfilled prophecy." I do not claim that he has always acted consistently with this proposition, but he has often avowed it, as a common, if not the most prominent argument against my ideas of the future of Spiritualism as advanced in the "Coming Struggle."

He stated it very positively in preaching on the two horned beast at the Belfast, Maine, camp meeting last fall. But when he was pressing this principle he saw that he was condemning himself in that he had on the same occasion strongly urged in preaching, and through a tract which he scattered there, that the Internationals would every where rise at once for power, on the 19th of that month (Sept., 1878): and that they would be joined by the whole body of the Catholic church in just one month afterward.

Seeing this glaring inconsistency he called our attention to it as a seeming violation of his rule, but then protested on those things he knew he was correct.

Time has shown how far he was correct in such a calculation, and has forced him to attempt an explanation of the reason of his failure on the point. He has done this to several of my friends in northern Vermont, to whom he protested that he failed because he attempted to interpret unfulfilled prophecies, at the same time offering the same principle as an objection to my ideas of the future of Spiritism.

Now I do not want to offer an objection to Dr. Barbour's writing his views of unfulfilled prophecy to THE TIMES, or any other paper, but I think for candor and consistency's sake he ought to preface all such attempts with a plain statement of his own rule, that "no man can understand unfulfilled prophecy," and then proceed on that plan. He protests that nearly all interpreters of prophecy among us "talk like men asleep." Let him see to it that he is "awake" to *his* situation as an interpreter of prophecy. I. K. LOMBARD.

From J. H. Melven.

After several years of meditation on the subject, I have resolved on entering the field, as a herald of the cross. I am poor and ignorant, but my strength is in God. I earnestly request your prayers in my behalf, that I may "be a good and faithful servant."

Oh, may we all meet on the gold paved streets of the city, when it shall descend to be with man.

Yours in hope of immortality.

From Eld. E. P. Graves, Wis.

Br. Sheldon. I am still looking for that rest that remaineth to the people of God, and expect to get it when Christ shall come. I have just closed the first quarterly meeting for the eastern district of Wis., and had one of the best of meetings: the brethren and sisters all ready for work. Was kindly assisted by Elds. Barnes and Grant. Eight were baptised, and four were added to the church. To God be all the glory.

From Eld. F. H. Kenny, Cherokee, Iowa.

Dear Br. Sheldon:—I have long thought that the brethren in Iowa would like to know what I am doing out here in the western part of the state. Well, I came here last October, and after I got my house so I could live in it, I commenced holding meetings. Found in some places an ear to hear, but in others no interest. So I have done what I could. On the 18th of July I had the privilege of baptising five happy souls, in the Little Sioux, and on the 23d organized a church of seven members, and more will join soon, this being the first Advent church in the county. Here is a large field for missionary labor. Many calls for help, more than I can probably respond to; and having to work to support my family, can do but little to what I could if I could give all my time to the cause of the Master. But the settlers being new comers are generally poor, and can't do what they would be glad to do. So I will toil on in the Master's cause, trusting in God, who hears the raven's cry, and fills the hungry soul. Amen.

From Geo. W. Diller, Lodi, Wis.

Dear Brethren.—It is now about six weeks since I found that God through Christ had pardoned and cleansed me through his blood and I wish to, and my heart's desire is to stand a living witness of and for him. I am young yet in the Christian road, but I feel called to tell "all men" of a Savior's love, who died that I might live, and be a joint heir in the kingdom. Yes, even me the worst of sinners. To him be all the glory. Brethren, do not grow "weary in well doing." God's arm is not shortened; he works to-day, and in a little while he will come again.

What a glorious thought, that we shall be with him then; "and God shall wipe away all our tears." Oh, what a glorious prospect, to be ever with the Lord. I am at Lodi, Wis. There are not many of us here; we need more laborers in this point of the field, but we who are here will work and wait God's own time.

Brethren and sisters, pray for us, that God will raise up a people in Lodi.

From S. E. Lanphere.

We are fast hastening to the close of 1878, and the scenes of every day life declare the end of all things at hand; and as I meditate on these things I ask myself the question, "What manner of persons ought we to be in all holy conversation and godliness?"

As I awake in the morning I think that the Lord may come before night, and as I retire at night I think perhaps he may come before morning; so I pray, "Thy kingdom come." And as I pass along through this world of sorrow and disappointment there is a voice ringing in my ears, saying, Go and tell to the world that Jesus is coming soon, and warn them to prepare for the great and notable day. And almost simultaneously there is another voice which seems to say, You must be a fool to think you can preach; you don't know enough, you would break down if you should undertake it. Every body would laugh at you, and a reproach would be brought upon the cause of Christ. So I stand in a strait betwixt two. Pray for me, brethren and sisters, that I may be strengthened, and that I may have an understanding of God's Word, that I may do my duty, and hear it said, "Well done."

I have lent all the tracts and books that I have received from the office, hoping that they may do good.

From Eld. J. W. Elliot, Missouri.

Beloved Br. Sheldon. As I received the glorious gospel of the kingdom (as it was preached by Jesus and his apostles), more from your preaching than any other source, and your having baptised most of my children, I thought you and the Israel of God would be comforted to know that the light then received has not been hid, and that I am trying to so let it shine that others may be led to glorify God. Last year I held a meeting of eight days to give the reason of our hope, and to save some that are lost, and I trust in meekness showed them the time had come that God's people should "come out of her," i. e. Babylon, where were received the doctrines of devils, and traditions of men. Great opposition was manifested, but gave way before the meeting closed, and one came out and was baptised, and many went to searching the Scriptures to see if these things are so. I have preached most of the time since I came here, and have good attendance, and truth is gaining ground over tradition. Glory be to God; for he has said we shall reap in due time if we faint not. Last Saturday we closed an eight day meeting, and victory perched on the banner of truth. Sr. Prescott, of St. Louis, (as Paul said of certain women) helped me in the gospel, and the Lord poured out his spirit upon her, and the whole place was shaken; five were baptised and sixteen partook of the Lord's supper. Give God all the glory! One Baptist minister received the truth, and helped us preach it. Pray for us.

From S. E. Pearl, Angelica, Wis.

Dear Br. Sheldon:—It is with increasing interest that I am watching those signs in the heavens and earth, the commotions in the governments of the world, the perplexity of nations, and especially the rise of that power indicated in the prophecy under the title of Gog and Magog. I believe this interest is felt by all those who love the appearing of our Savior, to awaken the sleeping saints, and to bring his people into their promised inheritance.

What emotions it awakens in our minds. How we should lift up our heads and rejoice for our salvation draweth nigh. What an interest we should feel in the cause of the Redeemer, not only of our mortal bodies, but also of that inheritance, which is now under the curse, and ruled by sin and sinful man, and how our love should swell and our gratitude rise, when we remember that we are so near the time when sin will be banished, when wickedness and wicked men will be cut off, and [illegible] *devoured* all on the outside; so in the antitypical *gehenna* the agent of destruction, symbolized by the worm and fire, will *devour* the wicked.

We are sometimes told that the worm signifies the sinner's immortal soul, or his guilty conscience. But the fallacy of this assumption is apparent when we pause to notice that the worm was no part of that which was cast into typical *gehenna*, but merely an agent to *consume* that which was cast therein: therefore the worm that dieth not is nothing that is to be cast into antitypical *gehenna*, but merely symbolizes an agent to consume the wicked when they are cast into it. If the agent here symbolized should *die*, sinners might continue to live. If the who are perishing, to the "ark of safety"? Shall we love Jesus, and neglect to do a single deed of kindness to his chosen ones? [illegible] we fear some who profess faith in his com[illegible] doing. Do we really love our Savior if [illegible] manifest no disposition to serve him?

From Sr. H. M. Dubey, Castle Rock, M[illegible]

Beloved brethren and sisters of Minn[illegible] have obtained like precious faith: I wa[illegible] to talk with you about our camp meetin[illegible] begin to pray earnestly that it may [illegible] great blessing to us as a peo[illegible]. Pray [illegible] all the ministers of our conferenc[illegible] filled with the spirit and that heaven[illegible] may be given them in all th[illegible] plans and arrangements for [illegible] in this part of the vineyard. And [illegible] God's blessing may rest upon other ministers who may be there, that they may be [illegible] with power from on high.

Secondly, ask yourself the question, how much shall I be benefitted by staying away? Don't look at it from a pecuniary standpoint alone. I know it is a busy season, but don't let your cares and work keep you away from the meeting. You have been at work for a long time and God has blessed you in basket and store. Now honor the Lord with the first-fruits of your increase, by giving a few days wholly to his service. Do not throw all the responsibility upon the minister and a few others, but take some of it upon yourselves, feeling *you* must be there to make the meeting a success, and be there to work. Work just as hard to gather some precious fruit unto life everlasting, as you have to gather in your golden grain. Beloved, you profess to believe that very soon you will exchange your earthly for a heavenly mansion, very soon your corruptible for an incorruptible inheritance, very soon to witness the final separation between those who serve God and those who do not, and you have loved ones unsaved, lost! Are your worldly affairs of more concern to you than their everlasting welfare? O, take them to the meeting, bear them in the arms of faith to Jesus. Prove the Lord and see if he will not pour us out a blessing.

From Mary A. Tibbets.

"Many hands make light work."

The above sentence is well understood and appreciated in all the temporal labors of every day life. And I have felt for months past as from week to week I have read of the continued labors, toils and struggles, of our brethren at the publishing office, to free our valuable paper from debt, that they ought not thus to toil on alone and unaided by those who ought to feel equally interested in the progress of the Advent truth. I have also been gratified in reading some suggestions of dear friends who seem interested in this noble work and as to the means of getting at it. Well, the best way would be to take right hold at once of this heavy load and lift it out of its present embarrassment, as "many hands make light work," as has already been remarked. But if that cannot speedily be done, let us all do the next best; and first, I would say, let every lover of Advent truth do something, just as they are able to afford. And if our brethren wish it done immediately, let us respond and send up the help at once. If it is thought best to wait till the first of January, (as some have suggested,) and then make a general contribution, I am willing for that, or any plan so that the debt is paid.

For myself, I would prefer that something be done at once, as I have found the old saying true, "a bird in hand is worth two in the bush." As a starting point however, I will say there are five members of our family in the Advent church at Volga, and will agree to send five dollars, now or the first of January, just as the brethren at the office shall say they require. This will be giving all the members in every family a chance to do something, some giving more and some less, for I would have every child early trained to benevolence and interest in God's cause, that the habit might strengthen with their years and form a necessary part of an after useful life. I trust that as Adventists, we will make one grand rally and come up to the help of our brethren who are foremost in this great and responsible work.

A Baptist minister thus writes from Arkansas.

I sit down in sorrow to write you a few lines in regard to my whereabouts, condition, and relation to the Baptist church in this association. For the past year all the churches have refused to call me; that is quietly laying me aside as *heretical*. Two years ago we had a terrific upheaving of orthodoxy, in consequence of the position I took in the debate of a question (query) in the district meeting. I have run my gauntlet. Then and there all (the ministry) pounced upon me. I was exceedingly popular before this time, the acknowledged exponent of landmarks and construction of Baptist doctrine. When lo! all at once I am silenced by the sneer of "soul sleeper," "horrid doctrine," "soul destroying," etc., etc., epithets they used to stop my mouth and all they did or could use to the effect of cutting me off as a minister in the Baptist church. But I still hold my letter in good standing given me by resolution with the balance of the church members when said church was dissolved two months ago, for the want of strength to carry it on, so many had moved off.

I have been in very bad health for six months, but God be praised, I have friends who, like myself, refuse to swallow the pill of "immortal-soulism," and the God slandering doctrine of "endless misery." Many, very many believe with me, but are afraid as yet to take on the name of Adventist. A good, well versed Adventist minister or two would turn the tide mightily. If I attempt to preach they will publish me as an heretic in all the Baptist papers, while I still would be unrecognized as an Adventist minister, therefore without authority or prestige in going forth to "declare the will of the Lord." I don't know what is best for me to do. Advise me; pray for me! I have no society with which I can affiliate as a church.

[Our advice is, do not put your light under a bushel, but let it shine; but use wisdom, and exercise the spirit of love. In due time the Lord will open the door before you, and lead you aright. Can soon send you some publications. ED. TIMES.]

From Eld. Geo. Thompson, Arena, Wis.

Dear Br. Sheldon:—I wish to inform you and the readers of THE TIMES, as well as I can, how I am getting along. I think I am about the same as when I last wrote, although I have at times been much better. Some time ago I came to the conclusion after having tried so many remedies, that no human means would be effectual in my case; so I resolved to commit myself wholly to the Lord—to have him as my only physician. With this resolve I solicited the special prayers of a number of God's dear faithful children, that if it was his will I might be healed. In answer to those prayers he gave me at least a token for good. I improved so much in about one week that I was able to preach two sermons. It was in our own house to be sure, and sitting in a chair; but I could not wait till I got well, or even upon my feet again, to

"Tell the old, old story,
Of Jesus and his love."

But I have had a relapse. It may be for the purpose of trying my faith. God knows what is best; but I propose not to relinquish my hold on him, or have any other physician. I have strong faith in the efficacy of prayer. I therefore ask all my dear brethren and sisters to continue to make my case *a special subject of their prayers*. My case is a stubborn one, but nothing is too hard for the Lord to do. Praise his dear name.

During the year and more past now, in which I have been confined to my bed, I have had many precious seasons waiting on the Lord, and meditating upon his goodness. In the midst of my physical sufferings, which are indeed great, he has led me into green pastures, and by still waters. I have taken great comfort in reading our papers, the *Crisis, Banner*, and THE TIMES; when I have been able so to do. I am glad that THE TIMES is looking up—that there is evidence of prosperity. I regret that I am not able to render any assistance. Let those that are able rally to help build up the cause. A great consolation to me has been the reception of letters of sympathy from the dear brethren and sisters. Oh, how good it is, when cut off from all social privilege to receive words of good cheer from those of like precious faith. Those who have thus written will please accept my thanks, while they, with others, I trust, will remember me still in this respect. I need not add hardly how good a personal visit is, from such as can make it convenient to do so. May God bless you all.

[We are glad to learn that there are encouraging symptoms in Eld. Thomson's case. Let him be remembered in the prayers and material sympathies of our brethren. It would do our heart good to see our brother again in the gospel field, laboring as in former days. ED TIMES.]

From Eld. Geo. Howard, Wisconsin.

Br. Sheldon:—Thinking you would like to hear something in regard to the cause in new places, I write this: About six weeks ago I received a letter from Br. A. M. Glading, Monroe, Green Co., Wis., asking me to come into his region and hold a tent meeting. In accordance with previous arrangements I left home and took the cars for Monroe, Friday, Aug. 16, at 9 o'clock, a. m., Br. John Emmons going with me.

On our arrival at Monroe we found Br. Glading with his horse and wagon to take us out about twelve miles to the place of meeting. We rode out three miles to where Br. Glading lives, and stopped for dinner. He is settled on a small farm of forty acres, surrounded by timber, with a wife and two children, also his aged father and mother. We found him (although poor in this world's goods,) "rich in faith," and feeling that he is an "heir to the kingdom."

After dinner we all started for the place of meeting, and arrived in time, but found no tent ready, they not expecting us on account of the rain which had been falling during the afternoon. As soon as the friends heard of our arrival, a few of them came together and we soon had everything ready for meeting. So few being assembled, it was thought best to dispense with preaching, so we had a prayer and conference meeting.

The next day (Saturday), the congregation was small, but kept increasing until the close Sunday evening. Br. A. N. Hitchcock came on the grounds on Saturday noon, and it rejoiced our hearts to see his face, as we felt we needed just such help as he could give. Br. Glading preached to us in the afternoon. He is just starting in the ministry, and is well liked by the people with whom he is laboring. He is preaching every Sunday in two or three different places, and the prospect is that good will be done through him, in the name of the Lord. He feels he needs the prayers of all God's children, that he may be sustained in his labors. Br. Hitchcock preached Saturday evening and Sunday afternoon, the rest of the time was occupied by myself; and when the meeting closed we felt that some good had been done in the cause of truth as it is in Jesus.

The tent was furnished and lighted by Br. Howe, of the Disciple church, without cost to us, and we found the people ready to listen and we believe willing to accept the truth. As Br. Glading expressed it, every man's house, corn crib, hay-stack and granary was at our service; and when we came away many expressed a desire for us to come again, and preach to them as soon as other engagements will permit.

If any of our preaching brethren can make it convenient to go that way they will find hearts and hands open to receive them, and my prayer is that many may be gathered from that people to live forever in the kingdom of God.

From H. T. Hughs.

And at midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him.—Matt. 25:6

This evidently refers to the second advent of our Lord Jesus Christ, and admonishes us of the certainty of that event. These words being spoken by Christ himself. Yet we are daily taught by theologians of the present day that this is of minor importance, as the souls of the righteous go immediately to heaven while the wicked are consigned to the dismal abode of Pluto, judgment being at death, and our destiny then being sealed forever.

If the philosophy of Socrates and Plato is true, it would be a matter of indifference to us, but since the Bible teaches that while the bridegroom tarries, the dead sleep, that glorious event should be desirable, and deeply interesting to the world. We are also taught that he will come at a time when least expected, when the world will be slumbering in apparent security. Even the church will have ceased to look for him, a majority of them will have their lamps without oil, though they had been taught to look for him at any moment, and warned to watch and always to be ready, yet at that particular time they will not be prepared. "But as the days of Noe were so also shall the coming of the Son of man be." How unexpected at the dark hour of midnight, when the busy whirl of life will be hushed in the dreams of wealth and worldly honor. The merchant will have counted his profits for the last time, the miser will no longer fear for his golden treasure, the tired husbandman will no longer think of the toils of life, the drunken reveler will have taken the last poisonous draught, and the last prayer will have been uttered. "Thy kingdom come, thy will be done on earth as it is done in heaven." All alike reposing in unconscious slumber, when suddenly the world will be aroused from slumber, to behold the Son of man coming in the clouds of heaven. The day of preparation will have passed, and the solemn realities of the judgment will appear to the wicked. While the righteous will be caught up in the air to meet their Savior. The lamentations of the wicked will be heard and in the last agony of distress calling for the rocks and mountains to fall and hide them from the presence of the Lord, and the fearful retribution of the judgment. What a solemn thought, the judgment: and yet it is certain. We cannot flee from it; all must witness it, whether prepared or not.

Nearly nineteen hundred years have passed since Christ promised his disciples that in a little while he would return again; when that time will be none of us know. It may be very soon, a few years at most, will terminate our earthly career, whether Christ comes or not. Our day of probation for weal or for woe, will then be forever sealed. May the world be aroused from their lethargy and have their lamps trimmed and prepared for that notable event when the wicked will be destroyed, and the righteous will reign with Christ for ever and ever.

A QUAKER, once hearing a person tell how much he felt for another who was in distress, and needed assistance, dryly asked him: "Friend, hast thou felt in thy pocket for him?"

Selected.

Trusting God.

CHRISTIANS might avoid much trouble d inconvenience if they would only lieve what they profess, that God is le to make them happy without anyng else. They imagine that if such dear friend were to die, or such and ch blessings were removed, they uld be miserable; whereas God can ake them a thousand times happier thout them.

To mention my own case. God has en depriving me of one mercy after other; but as one is removed, he come in and filled up its place. w, when I am a cripple, and not e to move, I am happier than ever I s in my life before, or ever expected be; and if I had believed this twenty rs ago, I might have been spared ch anxiety. If God had told me ie time ago that he was about to ke me as happy as I could be in this rld, and then had told me that he uld begin by crippling me in all my bs, and removing me from my usual rces of enjoyment, I should have ught it a very artange mode of omplishing this purpose. And yet v is his wisdom manifest even in !—*Dr. Payson.*

Materialism.

he following article appears in the *ent Herald*, of July 16th, by J. h:—

"AN OFFER TO MATERIALISTS.

ro. Orrock:—The wonder is often ressed by Materialists that I do see and embrace the doctrine of utter *unconscious state of the dead!* relieve their minds, permit me to through the *Herald*, that it is be- se neither Christ nor his apostles o were the true teachers of Christ- doctrine*) ever taught it. Why should I believe it?

y offer is this: When Materalists produce one text from the New tament which teaches the doctrine, dge myself to accept it. J. Litch."

. S.—Will the materialistic papers this offer an insertion, and thus g it before their readers? J. L.

But though we, or an angel from heaven, preach her gospel unto you than that which we have ed unto you, let him be accursed." we said before, so say I now again. If any man h any other gospel unto you than that ye have ed, let him be accursed."—Gal. 1: 8, 9.

me might suppose, by the way J. L. the word "materialists," that such ons are believing in a pernicious damnable doctrine. That he looks in this light is evident, for he ld have his readers believe that were to be accursed. Bro. L. ves in all the materialism those do m he condemns. The difference be- n them is, that in addition to his faith aterialism in common with them, elieves in immaterialism, or Spirit- m. On the nature of man, he is a itualist. He believes that man has l which survives the death of the and lives in a conscious state, ving more, and more alive, than n in the body; and that the souls icked men at least, do communi- with those who are alive in the .

ro. L. plainly gives his readers to rstand that those whom he calls terialists," or who are not Spiritu- s in the sense in which he is, are e accursed, because they preach her gospel from that preached by . I thought I had learned from the that to preach the gospel was to ch the glad tidings of the kingdom od. I am not aware that there is difference between Bro. L. and he calls "Materialists" in their s of the kingdom of God. We perfectly agreed in everything per- ng to the kingdom, which comes r the head of glad tidings. Wheth- he dead are conscious or uncon- s, it has nothing to do with the tidings of the kingdom. But L. seems to think, if we do not ve with him that the dead who are asleep, as affirmed in both the Old and New Testaments, are wide awake, and are more alive than when they died, or went to sleer preaching another gospel, and o be accursed. If he m pas- sage from Paul to se who has differ from him, they ma in turn apply it to him, because he d rs from them. It is said that wh e Pope cursed Luther, Luther in turn cursed the Pope. Why not? Which had the better right?

Bro. L. calls upon "Materialists" to produce one passage from the New Testament which plainly teaches that the dead are unconscious. Why did he not include the whole Bible? Why except three-fourths of all the Scriptures, and ask us to find a certain passage in the other fourth? Is it because he thinks that there are some passages in the Old Testament which plainly teach this doctrine? If not, why does he except this part of the Bible? I think that he as firmly believes the Old as he does the New Testament? I have heard him quote Isaiah 9: 20 to correct or explain Paul in Heb. 11: 26. Bro. L. has not given up the Old Testament as a rule of faith. Why, then, does he make this exception in his proposition? Does he think there is a contradition between the Old and New Testaments on this subject which he is not prepared to explain? As he has not told us why he has drawn a line between one part of the word of God and the other part, we of necessity are left to conjecture.

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P. S. Will the *im*materialistic papers give this article an insertion, and thus bring it before their readers?—J. S. W. *in Crisis.*

Our Young Folks.

The New Slate.

See my slate! I dot it new,
Coz I broke the other;
Put my 'ittle foot right troo,
Runnin' after mother.

I tan make you lots o' sings,
Fass as you can tell 'em;
T's and S's and O rings,
Only I tan't spell 'em.

I tan make a funny pig,
Wid a turly tail,
'Ittle eyes and snout so big,
Pokin' in a pail.

I tan make a elephant,
Wi' his trunk a hangin';
An' a boy—who says I tan't?—
Wid his drum a bangin'.

I tan make a pretty house
Wid a tree behind it;
An' a 'ittle mousy mouse
Runnin' round to find it.

And the smoke a tummin' out
(Wid my 'umb I do it,
Rubbin all the white about),
Sparks a flyin froo it.

I tan put my hand out flat
On 'e slate an' draw it;
Tickilin' is the worst of that,
Did you ever saw it?

I tan draw me runnin' 'bout,
Mamma's 'ittle posset—
Slate so dusty rubbin' out,
Dess oo'd better wass it.

Now, then, s'all I make a tree
Wid a birdy in it?
All my pictures you s'all see
If you'll wait a minute.

No, I dess I'll make a man
Juss like Uncle Rolly.
See it tummin' fass it can!
Oh, my slate is jolly.

The Little Outcast.

My dear young readers, I once heard of a little outcast girl, whose father and mother had died, and left her all alone in the world. She had no home, no one to love her, and no one to care for her. She had to go about the streets and beg, and was often tired wandering about, and sometimes very hungry. One day she came to a large farm house and pleaded for a piece of bread, being so h gry, and to be allowed to sit awhile a warm kitchen fire, for it was bitterly , and she was thinly clad—the torn, ered garments were scarcely sufficien cover the shivering child. The little pleader's eyes filled with tears as she spoke to the lady of the house. "Tell me," said the lady, "where is your mother?" "Oh!" said the little, cold, weary, hungry girl, "I have no mother—no mother; I have no kind father or mother—no one cares for me—no one to love me at all. Oh! if some one would only love me, I would be so happy." And again the tears ran down the thin, wan cheek of the child. Softly and gently the lady drew the little outcast to her, kissed her, wiped her tears away, and whispered in her ear—"Dear child, I will be a mother to you."

Sweet image this of a love that has sought, found and saved little outcasts just like you. Ah! my dear young readers, the love of Jesus far surpasses a father or mother's love; for to seek, save and bless you, He came from the bosom of His father. He died on the cross, because he loved you. Now, won't you love him? Your sins he died to put away; but, unlike the poor outcast little girl, who sought a home and some one to love her, Jesus is seeking your love—your heart. He came just to save. I hope to tell you often of this Jesus, of His life—His gracious word—His loving deeds—His kind miracles—His death—His resurrection, and of His going to glory.

THE SUMMER PLAY. Nothing can be more cruel and nothing more foolish than to place children where they must be dressed every day in fresh and fashionable clothes, and their freedom to play curtailed for the sake of appearances. What childhood needs is perfect freedom among things of nature—freedom to romp, to make mud-pies, to leap fences, to row, to fish, to climb trees, to chase butterflies, to gather wild flowers, to live out of doors from morning until night, and to do all those things that innocent and healthy childhood delights in, in cheap, strong clothes provided for the purpose. Exactly that which childhood needs, manhood and womanhood need—perfect liberty and perfect carelessness.—*Scribner.*

Book Notices, Etc.

HISTORY OF THE SECOND ADVENT MESSAGE.—The rise, progress and [illegible] results of the proclamation now called 'Second Adventism,' or, properly, the message of the immediate coming of our Lord Jesus Christ, and the doctrines and messages associated with it; the misguided zeal of some of its friends, errors imbibed and taught, the efforts, bad logic, and arguments of honest opponents to overthrow it; the persecution, strategy, slander, and falsehoods of its enemies, and the wonderful success that has given it in overturning errors, and re-establishing the old fundamental truths of the Bible and primitive Christianity in the hearts of tens of thousands of Christians, sceptics, and infidels, is worthy of being published in a condensed historical form, though time should continue but a little longer.

All ministers, and others who will secure subscribers, shall receive a suitable prize when the book is delivered. Address, I. C. WELLCOME,
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Names of subscribers received at this office.

SCRIBNER's for September has a fair proportion of light and summery, and solid and substantial fare. Bret Harte's "Episode of Fiddletown," is continued, with his usual strength; there is a story about Baum, the Cornet player; an illustrated Cruise among the Azores; a profusely pictured and very suggestive article on the New York Central Park; a delightful illustrated paper on The Birds of the Poets, by John Burroughs; a curious Study of Japanese Fans, by Noah Brooks; Whitelaw Reid's Commencement Address on The Scholar in Politics; the second of Blauvelt's important papers on Modern Skepticism; a reply to the recent article on The Liberty of Protestantism; a portrait and biography of Edward Eggleston, author of The Hosier School master; and the usual quantity of poetry.

Dr. Holland, the editor, gives us another installment of Arthur Bonnicastle, and the following Topics of the Time—The outlook, the New York Board of Education, Ownership in Women, and the Liberty of Protestantism. The Old Cabinet talks about the people who get under other people's Umbrellas, etc. Home and Society, Culture and Progress, Nature and Science, and Etchings are as usual diversified and interesting.

Scribner's Monthly has increased ten thousand in circulation during the past year.

The first number of Scribner's Child's Magazine, of which the name has not yet been announced, will appear in the fall.

The PHRENOLOGICAL JOURNAL for September must be pronounced by every reader a capital number. It contains over twenty set articles, besides shorter papers; among them being Hiram Powers, with portrait; Extraordinary Scientific Discovery; Living unto Life; Dr. Horatius Bonar, with portrait; Laughter, illustrated; Sketches from Real Life, No. 4, illustrated. Good Behavior—which everybody should read; Prof. J. M. Kieffer, with portrait; Mary Lee's Dream, a story for teachers; Over-training; Curiosities of Abstinence; Local Option, or the Temperance Experiment at Vineland; Dr. Witter's Wit and Wisdom; From Cheboygan to Mackinaw on Ice; The Chinese Wheelbarrow, illustrated; John T. Gordon, a murderer, with portrait, etc. S. R. Wells, Publisher, 389 Broadway, New York.

"Present Truth, or Meat in Due Season," and an Appeal. The first part of this work by Br. Jonas Wendell, has been reprinted entire. It contains the argument on the shorter periods of Daniel and John for the coming of the Lord in 1873. Bound with it is an essay of 6 pages by the writer, "Concerning the End of the World or Age," briefly calling attention to the things and the order of things that are coming to pass in a very little while, and is against the doctrine of "probation" after the Lord comes. It contains 24 pages, —is free to all.

Some, because of past disappointments may be set against definite time and the study of prophecy withall. Suffer me to say to such, Try once more; for this is the last time that the world will be vexed or the church comforted, by a time message in all probability. And will not every one who loves the Lord Jesus and consequently loves his appearing, see that his community is warned? Shall we rest till this is done? To my mind it is the safer position—the argument is good, and cannot be overthrown now. Time alone must do it if ever done.

Orders for free distribution may be sent to Eld. Jonas Wendell, Edinboro, Pa., or to me at Keyport, N. J.
E. WOLCOTT.

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BY HENRY CONSTABLE, A. M.

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Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED. (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth. (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, 1606 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 5c.

*AN ADDRESS TO M. E. CON*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the question: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873, 150 Pages. For sale at this Office. Price 25 cents.

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Selected.

Trusting God.

Christians might avoid much trouble
d inconvenience if they would only
lieve what they profess, that God is
le to make them happy without any-
ing else. They imagine that if such
dear friend were to die, or such and
ch blessings were removed, they
uld be miserable; whereas God can
ke them a thousand times happier
thout them.

To mention my own case. God has
en depriving me of one mercy after
other; but as one is removed, he
come in and filled up its place.
w, when I am a cripple, and not
e to move, I am happier than ever I
s in my life before, or ever expected
be; and if I had believed this twenty
ars ago, I might have been spared
ch anxiety. If God had told me
e time ago that he was about to
ke me as happy as I could be in this
rld, and then had told me that he
uld begin by crippling me in all my
bs, and removing me from my usual
rces of enjoyment, I should have
ught it a very strange mode of
omplishing this purpose. And yet
w is his wisdom manifest even in
!—*Dr. Payson.*

Materialism.

he following article appears in the
ent Herald, of July 16th, by J.
h:—

"AN OFFER TO MATERIALISTS.

ro. Orrock:—The wonder is often
ressed by Materialists that I do
see and embrace the doctrine of
utter *unconscious state of the dead!*
relieve their minds, permit me to
through the *Herald*, that it is be-
se neither Christ nor his apostles
o were the true teachers of Christ-
doctrine*) ever taught it. Why
should I believe it?

y offer is this: When Materalists
produce one text from the New
tament which teaches the doctrine,
dge myself to accept it. J. Litch."

. S.—Will the materialistic papers
this offer an insertion, and thus
g it before their readers? J. L.

But though we, or an angel from heaven, preach
her gospel unto you than that which we have
hed unto you, let him be accursed."
we said before, so say I now again. If any man
h any other gospel unto you than that ye have
ed, let him be accursed."—Gal. 1; 8, 9.

me might suppose, by the way J. L.
the word "materialists," that such
ons are believing in a pernicious
damnable doctrine. That he looks
in this light is evident, for he
ld have his readers believe that
were to be accursed. Bro. L.
ves in all the materialism those do
m he condemns. The difference be-
n them is, that in addition to his faith
aterialism in common with them,
elieves in immaterialism, or Spirit-
m. On the nature of man, he is a
tualist. He believes that man has
l which survives the death of the
and lives in a conscious state,
ving more, and more alive, than
n in the body; and that the souls
icked men at least, do communi-
with those who are alive in the
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Cos I broke the other;
Put my 'ittle foot right troo,
Runnin' after mother.

I tan make you lost o' sings,
Fass as you can tell 'em;
T's and S's and O rings,
Only I tan't spell 'em.

I tan make a funny pig,
Wid a turly tally,
'Ittle eyes and snout so big,
Pokin' in a pally.

I tan make a elephant,
Wi' his trunk a hangin';
An' a boy—who says I tan't?—
Wid his drum a bangin'.

I tan make a pretty house
Wid a tree behind it;
An' a 'ittle mousy-mouse
Runnin' round to find it.

And the smoke a tummin' out
(Wid my 'umb I do it,
Rubbin all the white about),
Sparks a flyin froo it.

I tan put my hand out flat
On 'e slate an' draw it;
Ticklin' is the worst of that,
Did you ever saw it?

I tan draw me runnin' 'bout,
Mamma's 'ittle posset—
Slate so dusty rubbin' out,
Dess oo'd better wass it.

Now, then, s'all I make a tree
Wid a birdy in it?
All my pictures you s'all see
If you'll wait a minute.

No, I dess I'll make a man
Juss like Uncle Rolly.
See it tummin' fass it can!
Oh, my slate is jolly.

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My dear young readers, I once heard of a little outcast girl, whose father and mother had died, and left her all alone in the world. She had no home, no one to love her, and no one to care for her. She had to go about the streets and beg, and was often tired wandering about, and sometimes very hungry. One day she came to a large farm house and pleaded for a piece of bread, being so h [illegible] ry, and to be allowed to sit awhile [illegible] warm kitchen fire, for it was bitter [illegible], and she was thinly clad—the torn, [illegible] ered garments were scarcely sufficien [illegible] cover the shivering child. The little pleader's eyes filled with tears as she spoke to the lady of the house. "Tell me," said the lady, "where is your mother?" "Oh!" said the little, cold, weary, hungry girl, "I have no mother—no mother; I have no kind father or mother—no one cares for me—no one to love me at all. Oh! if some one would only love me, I would be so happy." And again the tears ran down the thin, wan cheek of the child. Softly and gently the lady drew the little outcast to her, kissed her, wiped her tears away, and whispered in her ear—"Dear child, I will be a mother to you."

Sweet image this of a love that has sought, found and saved little outcasts just like you. Ah! my dear young readers, the love of Jesus far surpasses a father or mother's love; for to seek, save and bless you, He came from the bosom of His father. He died on the cross, because he loved you. Now, won't you love him? Your sins he died to put away; but, unlike the poor outcast little girl, who sought a home and some one to love her, Jesus is seeking your love—your heart. He came just to save. I hope to tell you often of this Jesus, of His life—His gracious word—His loving deeds—His kind miracles—His death—His resurrection, and of His going to glory.

The Summer Play. Nothing can be more cruel and nothing more foolish than to place children where they must be dressed every day in fresh and fashionable clothes, and their freedom to play curtailed for the sake of appearances. What childhood needs is perfect freedom among things of nature—freedom to romp, to make mud-pies, to leap fences, to row, to fish, to climb trees, to chase butterflies, to gather wild flowers, to live out of doors from morning until night, and to do all those things that innocent and healthy childhood delights in, in cheap, strong clothes provided for the purpose. Exactly that which childhood needs, manhood and womanhood need—perfect liberty and perfect carelessness.—*Scribner.*

Book Notices, Etc.

History of the Second Advent Message.—The rise, progress and known results of the proclamation now called 'Second Adventism,' or, properly, the message of the immediate coming of our Lord Jesus Christ, and the doctrines and messages associated with it; the misguided zeal of some of its friends, errors imbibed and taught, the efforts, bad logic, and arguments of honest opponents to overthrow it; the persecution, strategy, slander, and falsehoods of its enemies, and the wonderful success God has given it in overturning errors, and re-establishing the old fundamental truths of the Bible and primitive Christianity in the hearts of tens of thousands of Christians, sceptics, and infidels, is worthy of being published in a condensed historical form, though time should continue but a little longer.

All ministers, and others who will secure subscribers, shall receive a suitable prize when the book is delivered. Address, I. C. WELLCOME,
Yarmouth, Maine.

Names of subscribers received at this office.

Scribner's for September has a fair proportion of light and summery, and solid and substantial fare. Bret Harte's "Episode of Fiddletown," is continued, with his usual strength; there is a story about Baum, the Cornet player; an illustrated Cruise among the Azores; a profusely pictured and very suggestive article on the New York Central Park; a delightful illustrated paper on The Birds of the Poets, by John Burroughs; a curious Study of Japanese Fans, by Noah Brooks; Whitelaw Reid's Commencement Address on The Scholar in Politics; the second of Blauvelt's important papers on Modern Skepticism; a reply to the recent article on The Liberty of Protestantism; a portrait and biography of Edward Eggleston, author of The Hosier School master; and the usual quantity of poetry.

Dr. Holland, the editor, gives us another installment of Arthur Bonnicastle, and the following Topics of the Time—The outlook, the New York Board of Education, Ownership in Women, and the Liberty of Protestantism. The Old Cabinet talks about the people who get under other people's Umbrellas, etc. Home and Society, Culture and Progress, Nature and Science, and Etchings are as usual diversified and interesting.

Scribner's Monthly has increased ten thousand in circulation during the past year.

The first number of Scribner's Child's Magazine, of which the name has not yet been announced, will appear in the fall.

The Phrenological Journal for September must be pronounced by every reader a capital number. It contains over twenty set articles, besides shorter papers; among them being Hiram Powers, with portrait; Extraordinary Scientific Discovery; Living unto Life; Dr. Horatius Bonar, with portrait; Laughter, illustrated; Sketches from Real Life, No. 4, illustrated. Good Behavior—which everybody should read; Prof. J. M. Kieffer, with portrait; Mary Lee's Dream, a story for teachers; Over-training; Curiosities of Abstinence; Local Option, or the Temperance Experiment at Vineland; Dr. Willier's Wit and Wisdom; From Cheboygan to Mackinaw on Ice; The Chinese Wheelbarrow, illustrated; John T. Gordon, a murderer, with portrait, etc. S. R. Wells, Publisher, 389 Broadway, New York.

"Present Truth, or Meat in Due Season," and an Appeal. The first part of this work by Br. Jonas Wendell, has been reprinted entire. It contains the argument on the shorter periods of Daniel and John for the coming of the Lord in 1873. Bound with it is an essay of 8 pages by the writer, "Concerning the End of the World or Age," briefly calling attention to the things and the order of things that are coming to pass in a very little while, and is against the doctrine of "probation" after the Lord comes. It contains 24 pages, —is free to all.

Some, because of past disappointments may be set against definite time and the study of prophecy withall. Suffer me to say to such, Try once more; for this is the last time that the world will be vexed or the church comforted, by a time message in all probability. And will not every one who loves the Lord Jesus and consequently loves his appearing, see that his community is warned? Shall we rest till this is done? To my mind it is the safer position—the argument is good, and cannot be overthrown now. Time alone must do it if ever done.

Orders for free distribution may be sent to Eld. Jonas Wendell, Edinboro, Pa., or to me at Keyport, N. J.

E. Wolcott.

Advertisements.

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Author of The Duration and Nature of Future Punishment. This work consists of twenty-four chapters, 16? pages, at $1.00 per copy, and can be had by addressing A. W. Tucker, Business Agent, 25 W. Lake St., Chicago, Ill.

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth. (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, 1006 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

*AN ADDRESS TO M. E. CON-*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873, 119 Pages. For sale at this Office. Price 25 cents.

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 15 cents.

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MODERN SPIRITISM, its origin, character and tendencies, by C. C. Marston 56 pp. in paper $6,00 per hundred; $1.00 per dozen; 12 cts per dozen

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Advent Christian Times.

CHICAGO, TUESDAY, September 2, 1873.

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[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
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☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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To Correspondents.

D O AMOS—Don't know where you can get a prophetic chart. T W RICHARDS—Money received, but you give the address of Mr. Joseph Palmer as Walla Walla Co. What is the post office.

Marriages.

BRANCH—BOOTH.—By Eld. J. M. Snook, at his home in Jackson, Mich., Aug. 1, Eld. Wm. Branch, of Woodbridge, Hillsdale Co., Mich., to Miss Emily Alvira Booth, of Perry, Shawnee Co., Mich.

Obituary.

MORSE.—Died Aug. 20, 1873, near Yorktown, Bureau Co., Ill., of billious fever, Mrs. Lucinda Morse. Aged 43 years.

She leaves a husband and three children to mourn in deep sadness her sudden death. She had lived a faithful christian life for the past six years, and was highly esteemed by all who knew her. Their home was a resting place for God's children. Her death was calm and peaceful, like her life.

Words of comfort by the writer from Luke 20: 36, and at the grave was sung:

"Sister, thou wast mild and lovely."

May the dear children and their father so live that they may meet where death can never come.

S. B. MABEY.

Oriole please copy.

BLACKBURN.—Killed suddenly, Br. Benj. Blackburn, Aug. 22, by the caving in of a clay bank, under which the brother was digging clay for a brick yard. Aged about 36 years.

Words of comfort by the writer from Rom. 8: 34, 35. We do not mourn as those who have no hope.

HIRAM WILLETT.

MORRISON.—Fell asleep in Jesus, in Chicago, Aug 17, Eliza, wife of Br. Peter Morrison. Aged 60 years.

Sr. M. was confined to her bed fourteen months with an inward cancer. She was a constant sufferer, but bore her pains without a murmer. No one could spend an hour by her bedside and not be benefitted. She was often heard to say, "God will supply all my needs." She was a member of the Baptist church. Her pastor, Dr. Everetts, spoke comforting words upon the occasion. We accompanied the mourners to her last resting place, and by request, sang the hymn:

"Mournfully, tenderly, bear on the dead,
Where Jesus has lain let the christian be lain."

D. R. & M. S. MANSFIELD.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.

J. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.

Broughton, third Sabbath in each month, Hope S. H., 10: 30 a. m. Center, 3 p. m.

New Rutland, fourth Sabbath in each month, 10: 30 a. m., and afternoon or evening, as brethren may arrange.

Such are my arrangements until further notice.

ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

I expect to be at the Iowa camp meeting, Sept. 10-14. C. C. MARSTON.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtlif avenue, at 10:30 a. m.

North Side, Lincoln Park, at 3 p. m.

Mission Hall, 619 West Lake street, at 7:30 p.m.

Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.

D. R. and M. S. MANSFIELD.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2: 30 p m and evening. Prayer meeting every Wednesday evening.

J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.

A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.

GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10: 30 a. m.

Bell S. H., 2: 30 p. m., Sunday, July 20, and every two weeks thereafter.

Brodock S. H., Tuesday eve., July 22, and once in two weeks.

WM. BRANCH.

The first Q. M. of the Northern District of the Advent Christian Conference of Michigan will be held in Hinton, commencing Thursday, Sept. 25, and holding over Sunday. We hope to see a full representation of all the churches at this meeting. All are invited to come, and come in the spirit and fullness of Christ. The Lord is coming soon; let us have one grand rally on old earth, a special effort to save the perishing. Those coming from the north or south, by railroad, will stop at Morley Station; and those coming from Muskegon will change cars at Big Rapids, and take the 10 o'clock train for Morley. There will be teams on Thursday to carry all that come. Those intending to come by railroad will write me, so I may know how many teams will be needed; those coming later will take the stage for Sylvester, which leaves Morley Saturday morning. My P. O. is Sylvester, Mecoster county, Mich.

JOHN BOWER, Chair.

There will be a special conference for the benefit of brethren in the Grand Traverse region, to be held at the Cornell school-house in Wexford, Mich., one mile south of North County Line, and one mile west of State Road, commencing Thursday evening, Oct. 2, and hold over Sunday. The place of meeting is about 11 miles from Kingsley Station. Teams will be in readiness at Kingsley Station to convey all the friends from abroad to the place of meeting. A number of our ministering brethren will attend. We hope to meet many of our Northern brethren there. We invite all to come. Inquire for A. Brigham or Lewis Cornell. JOHN BOWER.

The first Q. M. of the Eastern District of Michigan is appointed to be held with the A. C. Church at Dearborn, on the Michigan Central R. R., ten miles west of Detroit, commencing on Thursday, Oct. 2, at 2 p. m., and lasting over Sunday. All are invited. The brethren there have made a laudable exertion, and have a comfortable house of worship nearly finished.

JOHN H. PATON, Sec'y.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.

In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.

In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 3 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.

E. H. DURAND.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Ceeleyburg, Aug. 2, evening, and once in four weeks.

Norris S. H., Aug. 3, 10 a. m., and once in four weeks.

Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.

Weaster Creek, Aug. 17, at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

There will be a camp-meeting at Sparta, Wis. to commence Sept. 9, and hold over the following Sabbath. The usual provisions will be made. All are invited to attend. The big tent will be on the ground.

J. PALMER,
H. F. BOLLES,
Committee.

The Southern Wisconsin camp-meeting will be held at Belleville, beginning Sept. 6. The usual preparations will be made for camp accommodations. Come early with your tents. A quarterly meeting of the Southern District will be held in connection with this meeting. GEO. HOWARD,
WM. SHELDON.

The first Q. M. in the Southwestern District will be held with the church at Sparta, in connection with the general camp-meeting, to begin Sept. 9. The quarterly conference will be called to order on Saturday, the 13th, at 2 o'clock p. m. We hope that every minister and every church in the district will report to that meeting, either in person or by letter. P. W. HOUGH.

A general camp-meeting at Sparta, Wis., is to commence Sept. 9. The big tent will be on the ground. All are invited to attend. Come, brethren and sisters, to the feast, and may we enjoy one more meeting before we get into the kingdom. Come to work for the salvation of the perishing. Hay will be provided for teams, and board can be obtained on the ground. Come with your tents at the beginning, and remain to the end.

J. PALMER,
J. MATHERSON,
H. F. BOLLES,
Committee.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 13, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.

Montpelier, Sunday, July 13, at 10: 30 a. m., and 7. 30 p. m., and every four weeks following.

Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.

WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.

J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.

P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

The annual conference of the Advent Christians of Minnesota will convene at Cheatham's Grove, Utica, Winona county, in connection with the annual camp meeting, on Wednesday, Sept. 10, at 2 o'clock p. m. Preaching brethren from a distance are expected to be present—among them Br. and Sr. Mansfield from Chicago. Now, my brethren and sisters, shall this meeting prove a success? If this be your desire, let an earnest effort be made in every part of this State, in Northeastern Iowa and West Wisconsin, to come to this conference and camp meeting. The conference will be one of importance—to plan for the future and transact business which will interest every Adventist in the State. Every preacher in the conference should be present, or report by letter in time for the conference, to the Secretary at Utica, Winona county, Minn., or they forfeit their rights to a certificate of membership. Every church should send delegates—one for every eight members—or report by letter.

S. C. WELLCOME, Sec'y.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10: 30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 312 Broadway, nearly opposite Town Hall.

WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.

WM. A. and M. L. DURAND, Pastors.

The Lord willing, the first quarterly meeting of the Eastern District of the N. Y. State A. C. Conference will be held in a beautiful grove on the shore of Sodus Bay, Wayne County, N. Y., commencing Oct. 2, to hold over the following Sunday. A general invitation is extended all to come in the name of the Lord, to build up, not to tear down. Come prepared to take care of yourselves as far as possible. Provisions will be made for the aged, infirm and poor. Come as to camp-meeting. The Wayne County and N. Y. State tents will be there to provide lodging room for all who need. Those coming from the East or West, on the N. Y. Central R. R., change cars at Newark. Those coming on the Lake Ontario Shore R. R. will change cars at Wallington Junction. Trains on the Sodus Bay R. R. will stop within a few rods of the ground. Come one, come all, praying for a good meeting.

B. P. STEVENS, President,
CHAS. OAKS, Secretary.

IOWA.

Warsaw, third Saturday in each month, in the evening.

Chester S. H., Sunday following, 11 a. m.

Corydon, 3 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.

HATTIE A. PLANK.

The fourth annual session of the A. C. Conference will commence on Thurday, the 11th of Sept. in the forenoon, in connection with the camp meeting at Manchester, Delaware county, commencing September 5, and to continue over the 14th. More particulars hereafter. Let all get ready to come. H. H. JAMES.

There will be a meeting in the Iowa Mission Tent, at Waltham, Tama county, to commence Sept. 5, and continue over the second Lord's day. All are invited.

Also, the Iowa Mission Tent will be pitched Sept. 17th near Dysert, Tama county, in Clark township, and continue over the first Lord's day.

PETER S. W. DEYO.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.

A. A. DAVIS.

There will be a grove meeting, four miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Saturday at 11 a. m., Sept. 21. J. S. BALDWIN.

There will be a grove meeting 4½ miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Sunday at 11 a. m., Sept. 21.

S. BALDWIN.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10: 30 a. m., and 7: 30 p. m.

Sunday School at 9 a. m. Preaching by

N. FIELD.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

No preventing Providence, Dr. N. Field will hold a meeting of days at Volga, Ind., commencing Saturday, Sept. 27. A good attendance is very desirable. MARY A. TIBBETS.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.

HATTIE A. PLANK.

SOUTH IOWA AND WEST MISSOURI.

By request, I purpose to spend a few weeks in Iowa, and will preach, the Lord permitting, as follows: Sunday, Sept. 21, with the Highland Church, Nevada County, Mo., as Br. C. Tuller shall appoint. Tuesday night, Taylor County, Iowa, as Br. D. Q. Kent shall appoint. Wednesday night, Sept. 24 at the Dunlap S. H., as Br. D. M. Schenck shall appoint. Thursday night, Sept. 25, at Greenfield, Adair County, as the brethren shall appoint. Friday night, Sept. 26, at Arbor Hill, as Br. John Nokes shall appoint, the meeting to be protracted, to be followed by a meeting at Earlham, as Brn. Hubble and Nokes may arrange. WM. W. CATE.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

ARKANSAS.

We are requested to say that the Arkansas State Conference will meet Sept. 12, near Batesville, and continue over the Sabbath.

KANSAS.

NOTICE to the Advent Churches of Northern Kansas.—There will be a meeting at Athens, Jewell county, with the Advent Church of Athens, commencing on Wednesday evening, the 24th of Sept., for the purpose of organizing a district (or quarterly) conference; and, after the business meeting, there will be a series of meetings, to continue as long as the interest will demand. Eld. J. C. Smith, State Evangelist, is expected to be there with the State tent, to help in preaching the Word. An invitation is extended to all the scattered Adventists in Northern Kansas to be present. In behalf of the churches.

E. N. BLISS.

From Amos Sanford, Columbus, Kan.—After consultation with the brethren, it has been determined not to hold a general camp-meeting this year, in Kansas. The mission tent is moving forward, and will be at Athens on the 24th of Sept., instead of Arvonia on the 18th, as stated in my last letter. Let the brethren in Northern Kansas attend the meeting at Athens, and assist Eld. Bliss in forming the first quarterly conference in the State.

PENNSYLVANIA.

At Miller Station, Crawford County, Pa., commencing on Saturday, Sept. 13, and continue over two Sundays. Miller Station is on the A. & G. W. R. R., thirteen miles west of Union City Erie County, Pa., and seventeen miles east of Meadville, Pa. Come brethren and sisters to this meeting, in the name of the Lord. If desired, and weather is favorable, we will hold a meeting at Sharp's Corners if notified in time. Yours &c.

JOHN T. ONGLEY and C. F. SWEET.

WEST VA.

The West Virginia and Southern Ohio annual session of the A. C. Conference will be held, the Lord willing, with the Poca Fork A. C. Church, on Little Sandy, Kanawha county, W. Va., commencing September 6th, and continuing over the two following Sundays. Let the churches within the conference appoint delegates. Let us have a general rally of the friends of truth.

SILAS P. WHITNEY.

SOUTH WEST MISSOURI.

There will be a meeting near Hudson, Bates county, Mo., commencing Friday evening, Sept. 5, to discuss the propriety of organizing a Conference of Advent believers. Brethren L. H. Little, Rose Hill; C. M. Holland, Taborville, with many others, are expected. Come, brethren and sisters, come and work for the Lord; come praying that this may be the beginning of better days. Preaching brethren from a distance are cordially invited to attend. Place of meeting is five miles northeast of Appleton City, which is on the M. K. & T. R. R. For the brethren.

W. W. CATE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 5. CHICAGO, SEPTEMBER 9, 1873. WHOLE NO. 488

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
95 West Lake Street, CHICAGO.

Poetry.

"That Blessed Hope."

E. A. MARSH.

[Tune in "Bright Jewels," p. 16.]

That blessed hope is dear to me,
It cheers me on my journey,
To that bright world where I shall see
The ransomed and the holy;
That blessed hope brings to my view
A golden city nearing,
Where all the saints in earth made new
Are endless praises singing.

That blessed hope my faith inspires,
While passing through temptation;
For now I know my heart's desires
Will have their full fruition.
When Jesus comes on earth to reign,
In all his glory shining,
I then my heavenly home shall gain,
And hear the saints there singing.

That blessed hope brings Jesus near,
And drives away my sadness;
For soon I know he will appear,
And fill my heart with gladness,
When I shall reach that final goal.
The saints his name are praising,
And while the ages ceaseless roll
Redemption's song are singing.

That blessed hope brings endless life—
A full and free salvation
From sin and death and worldly strife,
And through our King redemption.
Oh glorious hope, may we be there
When saints who have been sleeping
Shall rise and palms of victory bear,
There may we join in singing.

The Mortal and the Immortal.

BY REV. HORATIUS BONAR, D. D., of SCOTLAND.

"Neither can they die any more." (Luke 20, 36.)

Ours is a dying world; and immortality has no place upon this earth. That which is deathless is beyond these hills. Mortality is here; immortality is yonder! Mortality is below; immortality is above. "Neither can they die any more," is the prediction of something future, not the announcement of anything either present or past. At every moment one of the sons of Adam passes from this life; and each swing of the pendulum is the death-warrant of some child of time. "Death," "death," is the sound of its dismal vibration. "Death," "death," it says, unceasingly, as it oscillates to and fro. The gate of death stands ever open, as if it had neither locks nor bars. The river of death flows sullenly past our dwellings; and continually we hear the splash and cry of one, and another, and another, as they are flung into the rushing torrent, and carried down to the sea of eternity.

Earth is full of death-beds. The groan of pain is heard everywhere,—in cottage or castle, in prince's palace or peasant's hut. The tear of parting is seen falling everywhere; rich and poor, good and evil, are called to weep over the departure of beloved kindred, husband or wife, or child or friend. Who can bind the strong man that he shall not lay his hand upon us or our beloved ones? Who can say to sickness, Thou shalt not touch my frame; or to pain, Thou shalt not come nigh; or to death, Thou shalt not enter here? Who can light up the dimmed eye, or recolor the faded cheek, or reinvigorate the icy hand, or bid the sealed lip open, or the stiffened tongue speak once more the words of warm affection? Who can enter the death-chamber, and speak the "Talitha Cumi" of resurrection? Who can look into the coffin, and say, Young man, arise? Who can go into the tomb, and say, Lazarus, come forth?

The voice of death is heard everywhere. Not from the bier alone, nor the funeral procession, nor the dark vault, nor the heaving churchyard. Death springs up all around. Each season speaks of death. The drooping spring-blossom; the scorched leaf of summer; the ripe sheaf of autumn; the bare black winter mould,—all tell of death. The wind storm, with its thick clouds and hurrying shadows; the sharp lightning, bent on smiting; the dark torrents, ravaging field and vale; the cold sea-wave; the ebbing tide; the rumbling rock; the up-torn tree,—all speak of dissolution and corruption. Earth numbers its grave-yards by hundreds of thousands; and the sea covers the dust of uncounted millions, who coffined and uncoffined, have gone down into its unknown darkness.

Death reigns over earth and sea; city and village are his. Into every house this last enemy has entered, in spite of man's desperate efforts to keep him out. There is no family without some empty seat or crib; no fireside without a blank; no circle out of which some brightness has not departed. There is no garden without some faded rose; no forest without some sere leaf; no tree without some shattered bough; no harp without some broken string.

In Adam all die. He is the head of death, and we its mortal members. There is no exemption from this necessity; there is no discharge in this war. The old man dies; but the young also; the gray and the golden head are laid in the same cold clay. The sinner dies; so also does the saint: the common earth from which they sprang receives them both. The fool dies; so also does the wise. The poor man dies: so also does the rich. "All flesh is grass."

The first Adam died; so also died the second Adam, who is the Lord from heaven. But there is a difference. The first Adam died, and, therefore, we die. The second Adam died and therefore we live; for the last Adam was made a quickening spirit; and this is the pledge of final victory over death and the tomb. Thus, the grave is the cradle of life; night is the womb of the day; and sunset has become sunrise to our shaded and sorrowful earth. Yet, this is not yet realized. We are still under the reign of death, and this is the hour and the power of darkness. The day of the destruction of death, and the unlocking of sepulchres is not yet. It will come in due time. Meanwhile we have to look on death; for our dwelling is in a world of death,—a land of graves.

If, then, we would get beyond death's circle and shadow, we must look above. Death is here, but life is yonder. Corruption is here, incorruption is yonder. The fading is here, the blooming is yonder. We must take the wings of the morning and fly away to the region of the unsorrowing and the undying; where "that which is sown in weakness shall be raised in power, and death be swallowed up in victory."

It is not that God loves death, or desires to see the extension of its gloomy reign. It was not because he loved it that he let it loose upon the world at first; nor, after so many ages, has he begun to love it now, or become familiar with it, or to look with indifference upon the ills which attend it,—the sorrow, the weeping, the pain, the desolation, the breaking in pieces of the great temple of humanity, and the undoing of all that divine handiwork which at first he pronounced so very good. No. But sin has entered; and law, unchangeable, remorseless, righteous law, demands the execution of the lawful sentence, "In the day thou eatest thereof, thou shalt surlly die;" "dust thou art and to dust shalt thou return." Man has only himself to blame for a mortal body and a ruined earth. God hates death, and all that death has done, as truly as he hates sin. He abhors the grave and all its corruption. He did not make man to be the prey of worms, nor create earth to be either a sepulchre or a hell. The eye weeps, yet God did not make it to weep, but to sparkle with gladness; and the lips utter sorrow yet God did not make them to speak aught but praise and joy. So man dies; but God made him not to die, but to live. Earth is a vast grave-yard; yet God made it a paradise of life. His soul loathes the corruption of mortality, with which our world is over-spread. He abhors death, and will, ere long, arise and avenge himself upon it for the ravages of six thousand years. No stronger language of abhorrence could be used, no more solemn purpose of divine vengeance could be indicated than the following:—"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hos. 13. 14).

We look forward to the day of incorruption; but not so earnestly as God himself. It is on resurrection that his heart is set; and not an hour longer than is absolutely needful shall that glorious consummation be delayed, The Church desires it; this body groans for it; all creation longs for it; but God still more than all. His object is not to perpetuate, but to terminate the reign of death: through death to destroy him that has the power of death. His purpose is to abolish death, to bind Satan, and to give his saints glorified bodies, and introduce the new heavens and new earth, wherein dwelleth righteousness. All heaven above is interested in resurrection. It is a thing such as angels have never seen, save in the case of the risen Son of God, the gate of whose rocky sepulchre they descended to open. They long for the resurrection-glory, as truly as they join in the joy over one sinner that repenteth.

Blessed words are these: "Neither can they die any more." It is not simply, Neither *shall* they die any more, but neither *can* they die any more. Death, which is now a law, an inevitable necessity, shall then be an *impossibility*. Blessed impossibility! Neither *can* they die any more! Oh, the security which these words give! Oh, the comfort, the unutterable gladness which they diffuse through the soul! Neither *can* they die any more! They who are partakers of the first resurrection of the world to come, are made forever immortal. They *live* forever. They *cannot* die. They have put on incorruption. They are clothed with the immortality of the Son of God; for as the Head is immortal, so shall the members be. Ah this is victory over death! This is the triumph of life! It is more than resurrection; for it is resurrection, with the security that death can never again approach them throughout eternity.

All things connected with that new resurrection-state shall be immortal, too. Their inheritance is unfading. Their city, the new Jerusalem, shall never crumble down. Their paradise is as much beyond the power of decay as it is beyond the reach of a second serpent-tempter. Their crowns are all imperishable; and the white raiment in which they shine shall never need cleaning or renewal No failing of eyesight; no wrinkles on their brow; no hollowness in their cheeks; no gray hairs upon their heads; no weariness of limbs; nor languor of spirits; nor drying up of their rivers of pleasure. The evil days shall never come nor the years draw nigh when they shall say, We have no pleasure in them. The keepers of the house shall never tremble nor the strong men bow themselves, nor the grinders cease, nor they who look out of the windows be darkened. No fear shall be in the way, nor shall the almond-tree flourish, nor the the grasshoper become a burden, nor shall desire fail, nor shall the mourners go about the streets. The silver cord shall not be loosed, nor the golden bowl be broken nor the pitcher be broken at the fountain, nor the wheel at the cistern. One generation shall not pass away nor another come. There shall be a time to be born, but not a time to die; a time to plant but no time to pluck up that which is planted; a time to heal, but no time to kill; a time to build, but no time to break down; a time to laugh but no time to weep; a time to dance, but no time to mourn; a time to get, but no time to lose; a time to love, but no time to hate; a time of peace, but no time of war. Never again shall it be said, The days of darkness are coming; for the sun shall no more go down, neither for brightness shall the moon withdraw itself, for the Lord shall be their everlasting light, and the days of their mourning shall be ended. Then shall the wise man's maxim be out of date for ever, "The day of death is better than the day of birth;" and never more shall his lament over a fading world be heard, "Vanity of vanities, all is vanity." Here they sing.

"Ah! I shall soon be dying,
Time swiftly glides away."

But then their song is only of life, for they know that they *cannot* die any more. Here they say, as one, feeling his mortality, has plaintively sung,

"Go and dig my grave to-day,
Homeward doth my journey tend;
And I lay my staff away
Here, where all things earthly end;
And I lay my weary head
In the only painless bed."

But there they shall sing, not their deathdirge but their resurrection song, with resurrection-voice, in the glorious resurrection-land, "where they shall hunger no more, neither thirst any more; but where the Lamb shall lead them to the living fountains of waters, and God shall wipe away all tears from their eyes."—(*Family Sermons, pp.* 416—423)

HAVE you thought how many weak things there are in the world. Look at the natural kingdom. How few are the oaks and many are the rushes! There is a rose with a stem so fragile as almost to break under the burden of its own fragrant bloom; yet God is the God of the reed and the rose.

The Philospher and the Bible.

Jean D. Muller, a learned Swiss writer, was deeply engaged in historical studies at Cassel, in the year 1872. Indefatigable in research, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without one exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works, it occurred to him to glance at the New Testament, and we give in his own words the impression it produced on him:

"How shall I express what I found here? I had not read it for many years, and when I began it I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious or more surprising to him than what I suddenly discovered was to me the accomplishment of every hope, the perfection of all philosophy, the explanation of all revolutions the key of all the apparent contradictions of the material and mortal world, of life and immortality. I see the most astonishing things effected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises, as one like to intrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favorable to its establishment, and in a way least likely to promote its reception; the world appearing to be arranged solely with reference to the religion of the Savior. I can understand nothing if such a religion be not from God. I have not read any books about it, but in studying all that happened before this epoch, I have always found something wanting, and since I have known our Lord all is clear to my sight: with him there is no problem I cannot solve. Forgive me for thus praising the sun, as a blind man who had suddenly received the gift of sight."

The Great Wonders.

An anecdote is told of a poor North American Indian, who returned to the backwoods of his distant tribe to recount the wonders he had witnessed at Washington. They were witnessed to with doubt and incredulity, until he declared he had seen the white people attach a great ball to a canoe, and so rasie into the clouds and travel through the heavens. This was instantly pronounced to be an impossibility, and a young warrior, in a paroxysm of anger, leveled a rifle at his head, and shot him dead on the spot, as too great a liar to be permitted too live. If, then, what takes place in another climate, or in a different state of society, appears absurd because contrary to experience, shall we greatly wonder that the things of the Spirit of God—those heavenly and eternal things which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man"—should be foolishness to all who have not the Spirit, and are consequently alienated from the life of God?—*Haldane.*

DISCRIMINATE: take the good and reject the bad, either in a question or in a person.

The Russian Empire.

W. J. MILLIKEN.

Never since the great Napoleon have the politics of Europe assumed a more threatening aspect than at present; and never have the nations of that mighty continent been more convulsed with real and apprehended danger.

France, humbled to the very dust before victorious Prussia, Prussia vaulting from the position of a third-rate power into the highest seat of military glory, Spain assuming the principles of freedom amid the throes of revolution, and Russia shaking off the restrictions which jealous treaties have heretofore imposed and absorbing new provinces in the valley of the Oxus preparatory to a march sooner or later to Constantinople; all proclaim the presence of prodigious events, and foreshadow the coming of still greater catastrophies. The dissolution of the Treaty of Paris effected by Russia a few months ago, and the more recent absorption of Khiva in the valley of the Oxus, are initial steps in the execution of a plan which aims at the absorption of a continent.

The ambition of Russia is boundless. Not content with an empire stretching from the Black Sea to the Baltic, and from the Baltic on through northern Asia to the Pacific, she is still ambitious of extending her dominions, and and the shadow of this ambition falls ominously across Europe, and darkens all Asia. She dreams of a mighty empire which shall claim oceans for its harbors and continents for its provinces. The plan which has long filled the outline of her imperial policy is to seize Constantinople, cross the Bosphorus, conquer Persia, and passing the borders of the Afghanistan dispute with England for the possession of India. Her southern limits thus extended from the Bosphorus to the Ganges, the dominion of the continent becomes inevitable and thus Asia is annexed as a footblock to the throne of her empire.

The memories of the Crimea, then are not obliterated.

England will yet feel in the robbery of her most flourishing provinces, the vengeance of that ambition which neither the diplomacy of statesmen nor the arms of consolidated soldiers can foil or conquer.

Nor does this plan involve simply territorial acquisition; it grasps at the greatest commercial advantages. Hitherto the commerce of England, France, Spain, and nearly all Europe with India and China has been subjected to slow and distant voyages around the Cape of Good Hope and the Indian ocean. But since the opening of the Suez canal, a far more rapid and easy passage is found through the waters of the Mediterranean and the Red sea. But give Russia Constantinople and Russian keels will soon guard the Straits of Gibraltar and the ports of Rosetta.

Constantinople controls the Dardanells and this passage to the Mediterranean once secured Russian fleets or policy would soon spread Russian mastery over all the Mediterranean. Thus fetter this important sea and the commerce and bread markets of all southern Europe lie at the mercy of Russia. Thus Spain, France, Italy, Turkey and Greece would be compelled to pay tribute to an empire as much dreaded as its ambition is aspiring. Truly "Constantinople is the key to the world," as Napoleon said at St. Helena. It was the fear of this plan that disturbed that illustrious warrior, and the fear of it to-day makes Europe tremble. Had Russia less power the specter would seem less huge and formidable; but powerful as she is in numbers and resources, the apprehensions of Europe are well grounded. The only obstacle which has hitherto prevented the consummation of the scheme has been the Turkish empire, backed by the consolidated powers of Europe, and the maintenance of her territory unimpaired is the only impediment which can prevent it now.

For the preservation of Turkey the recources of Europe must be pledged. Turkey herself can offer no successful resistence to Russia. For a long time her power has been waning, and nothing has kept her in existence but the jealousies of other nations, fearful of ambitious Russia. As soon as these nations cease to come to the rescue, the doom of Turkey and of the dominion of the Mediterranean is sealed. Let the fleet of Russia once start for Constantinople unimpeded by rival nations, and the Turkish empire will be trampled into powder. It is true the valor of the Turks is historic, but valor alone cannot accomplish all things. It may be heroic and desperate, but without material recources it is powerless. But while the valor of Rome is at a discount her recourses are well nigh illimitable. The largest and best accoutered army, a rapidly increasing navy, and the most unmeasured means when developed of any nation in Europe await her imperial nod to convert plan into execution and ambition into conquest.

But it may be urged if the plans of Russia are so formidable, why did she submit the Black sea question to a congress of powers? Why did she not improve her opportunity when France and Prussia were grappling, and each was straining every nerve for mastery? Then if ever, it may be thought, her ambition could have been realized, for two of the most formidable nations of Europe were so disposed that, if they could not be her friends at least they could not well become her enemies. And when the number and power of her adversaries were thus reduced and weakened why did she not strike if she has intended to strike at all? Dear as this scheme is to Russia it may well be supposed that she is too discrete if not too humane to unnecessarily forfeit the sympathies of all Christendom by setting Europe at defiance and plunging headlong into aggressive war. "Peaceably if we can, forcibly if we must," is doubtless the policy of the Russian Czar. The submission of the Black sea question to a congress of powers was a master stroke of policy. No one can look at the position of Russia on the map with a knowledge of her population, commerce and resources, without instantly perceiving the vital necessity of unrestrained outlet to the Mediterranean. Nearly three fourths of the commerce of that great nation must be shipped by sea, and the Baltic, the only sea over which she has free control is open to navigation but little more than one half the year. Hence the necessity of an outlet through the Dardinells which admits of constant commercial advantages. Russia has a large coast too on the Black sea. But by the treaty of Paris her right to coast defence was grievously restricted. She was denied the right of maintaining in the Euxine a fleet of sufficient strength to protect her coast in case of "invasion." With this restriction, literally binding her in the south to the Dardanells in a military as well as a commercial point of view, became to her precisely what the lower Mississippi in the hands of a foreign power would become to the United States. Had Louisiana never been purchased from France, or had the Southern States succeeded in establishing a separate confederacy the parallel between the Northern States and the Mississippi, and Russia and the Dardanells, both in respect to self defense and commerce would be perfect. As long as Russia was denied the right of maintaining in the Euxine a navy sufficient to insure her safety, any European nation that might league with Turkey could at any moment sail up the Dardanells with hostile navies, sink the Russian fleet almost at a broadside and ravage her defenseless coast. Thus her most easily assailed parts were exposed to the assaults of foreign enemies.

What nation would thus suffer its commerce to be subjected to the caprices of a foreign power, or would mildly permit its most easily assailed points to be in the hands of a hostile nation? The demands of Russia in this respect were not only wise but just, and it was to call the attention of the nations to these facts and to press home upon them the justness of these demands that this submission was resorted to. No policy could have been wiser, or more effective in riveting the sympathies of enlightened nations to her cause. Russia was well aware that if her demands were refused and war was invoked, that intrinsic justice would go far to shield her from the censure of the world. If they were acceded to she was one step nearer the consummation of her plans. In either case therefore the policy pursued would be beneficial to Russia and injurious only to her foes. But aside from these considerations, Russia is not yet ready for such a war. However strong her military armaments may be upon land, however rapidly her navy and other elements of strength may be rising into power she is not yet ready for the threatened blow. The contest when begun will not be confined to land and the strife of armies. The sea will reel beneath the shock of navies, and her white foam redden at the broadsides of their squadrons. To-day the combined fleets of England, France, Austria and Turkey, could sweep the Russian banner from the seas. To oppose the navies of her adversaries with her present naval strength would be to court irretrievable disaster. She would only repeat the history of the French at Trafalgar, or the Turks at Navarino. But as soon as the fleet of the Baltic shall be strong enough to protect the coasts of Russia that lie along the sea, (a consummation not impossible nor distant), and the fleet of the Euxine has grown to equal power, we may then believe that decisive time has come. And it may be notwithstanding these seeming impediments sooner than this, England will hear the tread of her embattled legions in India.

Slowly but surely the work of Russian absorption goes on east and south-east of the Caspian. The clutch of Russia is already upon Khiva. Nearer and nearer the Russian eagles approach the the lines of Afghanistan and Beloachistan, which will soon be the only barrier on the west between Russia and India. With equal slowness but with equal certainty the borders of the Russian empire in Asia enlarge toward China and Hindoostan from the north. Thus gradually the circle of Russian authority widens in Asia as tribes and clans of semi-barbarous people with their little states are absorbed by the great empire. These absorptions justly excite the fears of European nations, for they well know they bring the hour of Russian supremacy nearer and nearer to their doors. It may be to that the annexation of Khiva and the provinces around the Caspian which so lately started England to her feet ready to unsheathe the sword has for its real object the crumbling of Turkish authority in Asia by surrounding it on every side by Russian territory and Russian influence. If Russia could lop off Turkey in Asia from the Turkish empire and leave only Turkey in Europe subject to the Sultan, Turkish authority would then confined to the western shores of the Bosphorus while Russia would control the eastern shores and virtually the Dardanells, thus strengthened, the foothold of Russia in Europe as well as in Asia would be well nigh immovable.

But it may well be supposed that Russia will never be allowed to absorb provinces along the Bosphorus through the artful policy of surrounding Turkish power in Asia without a desperate struggle, but that such a struggle is approaching is undoubtable. To calculate the relations of the probable combattants or the chances of defeat or victory would be a matter of uncertain speculation. The sympathies of Prussia however would doubtless be with Russia, while the rest of Europe would consolidate against her. But whatever relations the crisis may necessitate, the world awaits with eager interest the solution of the question of Russian supremacy in the Mediterranean and Asia.—*Penn. School Journal.*

Christian Strength.

FRANK BURR.

"Be strong in the Lord." This is the inspired command. And it means just what reads—"be strong." Strength does not mean weakness. The weak ones are exhorted to become strong, and the strong ones to remain strong. It is a *positive* condition in which all are to be strong, while some may be stronger than others, and one is the strongest of all, even Jesus. It is not strength in muscles, or bone, or will, but in the Lord. The *Lord's* strength may be in us, but our strength must be in the Lord. Thus Sampson was strong in God, and God was strong in him to kill the Philistines. David was strong in God, and God was strong in him to slay Goliath. We seek the *Lord's* strength and the Lord uses *us.* We go before the Lord, and he anoints us with his strength, and clothes us with his armor.

"Be strong," for a warfare is commenced and you are to fight. The foe has been cast out of you, and he will seek an entrance again. The struggle is *outside* now. It was an inward struggle before you were cleansed. Then you were weak indeed and were easily overcome, but with God's spirit within there is strength.

Satan is not to be kept in a partially subdued state within, but to be wholly cast out. Thus only can you be *strong.* The tempter will seek to return and abide in you again. But if you are strong in the Lord he will find no entrance. No matter how weak you may be in yourself, strength in Jesus assures you the victory.

"Be strong." How strong? Strong enough to overcome. That is all that is necessary. If the temptation is a *weak* one, then just strength enough to overcome is *all* you need. If it is a *strong* one, then strength to overcome is *what* you need. And the promise is, "as thy day is so shall thy strength be." Men do not drive shingle nails with sledges. Neither do they bind wagon-tires with tack-hammers. Even so the christian needs the power of God in just force enough so that when he strikes he can win in a right way. Be just as strong as the Lord would have you, and no stronger. Dont try to be as strong as Br. A or Sr. B, but be content with strength enough to do your own work, and be not content short of this.

"Be strong." Exercise gives strength. Those who neither labor or discipline themselves are not strong. They cannot endure hardship. So those who do not work for Jesus soon become weak. They cannot endure but give way to the tempter. And then they bemoan their sins, and excuse themselves because of their weakness. They are so easily overcome. No wonder. Rejecting the very means put into their hands to overcome sin, and neglecting to exercise themselves in godliness, they are not strong and cannot expect to be overcomers. Such need to fill up with the element of the Holy Spirit, and then their languor and indifference will pass away, and they will exercise themselves in holy work, and the tempter will no more overcome them than he did Jesus in the wilderness.

Why not be strong? Does any one love to be weak? Is the experience of sin pleasant? Then the heart is not right and the whole work must be commenced anew. But if the weakness is deplored, then there is no reason why we should retain it. We can be strong if we only will. Did Jesus ever fail? And if we will come to him will he not impart to us strength? Surely he will "supply all our need." Then let us no longer cry out because we are so weak, but let us seek strength and use it.

"Triumphant zion lift thy head
From dust and darkness and the dead."

"Be strong in the Lord and in the power of his might." Stand firm. Beat back the foe. Rout the enemy. Storm the fortress and *overcome,* for stronger is he that is in you than he that is in the world. And to Jesus be all the glory of the mighty victory, and be it ours to join with him in all the fruits of peace in the everlasting kingdom.

Norwalk, Ohio.

Lambs and Sheep.

H. WILLETT.

"So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these. He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, feed my sheep."–(John 21: 15-17.)

The "good shepherd" used words and illustrations with which the common people were familiar, hence they heard him gladly. Men, however, generally say sheep and lambs, instead of lambs and sheep, in speaking of a flock, I suppose from an idea of the greater importance or worth of the full grown sheep than the lamb, but not so spoke the great shepherd. The lambs seem to be the first objects of his concern; "feed my lambs." We may suppose because they are more feeble than the sheep; and also, perhaps, that in order to become sheep they must first be lambs, which precludes the idea that a sheep ever can grow up from anything else than a lamb: "Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven."–(Mat. 18: 3.)

A kid will grow up a goat, a pup a dog, a cub a bear, and a whelp a lion. This is the law of nature which we all acknowledge. The Savior, however, warns us that there will be efforts made to set aside this law, as follows: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," (Matt. 7), and then illustrates the impossibility of a wolf being a sheep at the same time, indeed and in truth, while he is a wolf, although having on the outside garb of sheep, by the impossibility to gather grapes from thorns, or figs from thistles; but the law of nature is such that a good tree brings forth good fruit, and a corrupt tree evil fruit: "Wherefore by their fruits he shall know them."

In the 10th of John it is recorded that Jesus spoke a parable, in which is a description of a good shepherd, and also several other things mentioned, as sheep-fold, the door of the same, the porter; also, thieves and robbers, a strange shepherd or hireling, the nature of sheep, the desire of the wolf, and the result of employing an hireling that careth not for the sheep; he then explains the import of the parable to be that he was the door; all others that represented themselves to be doors were thieves and robbers, as he only is the "life and the way;" and the result of entering in by him was salvation, to the sheep: that is to go in and

&c.

We find also that Paul speaks of th flock, wolves, &c., in giving his char to the elders of the church of Ephes (Acts 20), as follows: "Take hee therefore unto yourselves and to th flock, over which the Holy Ghost hat made you overseers, to feed the churc of God, which he hath purchased wit his own blood. For I know this, tha after my departure shall grievou wolves enter in among you, not spa ing the flock. Also of your own selve shall men arise, speaking pervers things, to draw away disciples afte them."

But to return to the charge of ou Savior to Peter: "Feed my lamb feed my sheep." Yes the good shep hard had been smitten, and the shee scattered, as the prophet foretold, y they were not lost: Oh no, the goo shepherd had given his life for th sheep. He layed it down that h might take it again.

But now for a while to overseer servants, laborers in the vineyar disciples, undershepherds, teacher preachers, deacons, elders, bishop watchmen and others, as brethern an sisters of the Lord, is committed th charge, "feed the flock." And now w understand the Savior in addressin Peter, who seemed so prominent character, the one who professed t love him so much as to say, "Thoug all men shall be offended because thee, yet will I never be offended, and "I will lay down my life for th sake." Now, Peter, establish you good profession by good works. An does not the requirement reach to al Peters, to all who should profess fideli ty and love in so strong terms and s repeatedly, to remember the dea Savior's request, "feed the lambs; fee the sheep," as a good way to manifes this love?

Yes, Peter, you can show your lov now more fully than you did hereto fore perhaps by words, because, sad t tell you, you also denied him thrice b word; but now he is going away for while, in order to secure a better plac for you and all the flock, where ther will be no more sorrow, death, pain, o separation.

You profess again thrice to love me now manifest that love by administer ing to the lambs and the sheep. They are mine, Peter, as well as you are. have bought them with a price, eve with my own life's blood: and I hav told you about the dangers in thi world, the wolves, thieves, robber and mere hirelings that care not fo the sheep; now prove yourself a faith ful watchman. Peter was bold for hi master thenceforth. He fed the flock. He has left on record precious word of comfort to all the followers o Jesus.

But again, the Savior's request t Peter. Does not the charge come t all who profess to love Jesus, to som extent at least, or in some relation o life? Peter was a representative man as well as were the other apostles, o christians coming after them, in th christian dispensation; and the princi ple is good to the end that faith is mad perfect by works. Surely we can man ifest love best by works. No lambs t feed? no sheep to feed? Look aroun you brother, sister. No children t nurture and admonish in the Lord? I there not a neighbor to save, or dea one to admonish, or even a stranger t take in? Perhaps they are the Lord' chosen ones. Who knoweth but al these may be the true sheep at last washed in the blood of the lamb, mad white and purified, through your lead ing, watching, prayer, and admonition Let us be faithful a little while longer so that, as Peter says, (1 Peter 5:4) "When the chief shepherd shall ap pear, ye shall receive a crown of glory

possessed a value beyond the wealth of kingdoms; the world was now a passing vanishing shadow, and man's days on earth had been cut down from three score and ten to the twinkling of an eye. O how they preached! No polished periods, no learned arguments, no labored paragraphs chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular appeals, no overscrupulous dread of strong expressions, no fear of excitement or enthusiasm, prevented them from pouring out the whole fervor of their hearts, that yearned with tenderness unutterable over dying souls. "Old time," says Vincent, "seemed to stand at the head of the pulpit, with his great scythe, saying with a hoarse voice, 'Work while it is called to-day, at night I will mow thee down.'" Grim death seemed to stand at the side of the pulpit with his sharp arrows, saying, Do thou shoot God's arrows, and I will shoot mine. The grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying,

Louden the cry
To God,
To men
And now fulfill thy trust;
Here thou must lie,
Mouth stopped,
Breath gone,
And silent in the dust.

Ministers had now awakening calls to seriousness and fervor in their ministerial work, to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come

and in the world to come eternal life." Evidently, it is in the age to come that we become possessors of eternal life. In 1 John 2, 25; "And this is the promise that he hath promised us, even eternal life." A promise denotes something future. John 12. 25: "And he that looseth his life in this world shall keep it *unto* life eternal." If Timothy had eternal life literally, whilst living, why did Paul exhort him to lay hold of it? (Jude, ver. 21:) "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ *unto* eternal life." Matt. 25. 46: "But the righteous into life eternal." If we are not yet possessors of that future life, in a literal sense, thanks be to God through Jesus Christ our Lord, we have the earnest of it, and are persuaded that he is able to keep that which we have committed unto him against that day.—I remain, yours very truly,
S. Tattersall, *in Rainbow.*

Giving Heartily to God.

It is related of Andrew Fuller that, on a begging tour, for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit, his lordship observed that he thought he should make him no donation. Dr. Fuller was preparing to return, when the nobleman remarked that there was one man to whom, if he could see him, he would give something for the mission, and that man was Andrew Fuller. Mr. Fuller immediately replied, "My name, sir, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guinea. Observing the indifference of the donor, Mr. Fuller looked him in the face with much gravity, and said, "Does this donation sir, come from the heart? If it does not, I wish not to receive it." The nobleman was melted and overcome with his honest frankness, and, taking from his purse ten guineas more, said "There, sir, these come from my heart." Men should give to the cause of missions cheerfully. They should do good with a good motive. "The Lord loves a cheerful giver."

Why Should We Care?.

When the Lord called in the care, and anxiety, and desire of his people from the kingdom of the present world, as wholly unworthy of their pursuit, he did not leave them without another kingdom, on which these affections might be worthily employed, which he nameth the kingdom of heaven—that is, the kingdom to come, whereof we are heirs, and to the inheritance of which we shall be raised up to enter along with our risen Lord. This kingdom we cannot presently possess, save in faith and hope, because it is yet future. And for this inheritance it is is that we continue strangers and pilgrims in the present evil world, patiently looking for a city whose builder and whose maker is God. And why should I, who am promised the inheritance of of the earth, strive for one of its fields, or care for one of its clayey mansions? And why should I, who shall see God, and see him as he is—no despised man in weeds of sorrow, but a King in his beauty—care for the fear and favor of the great ones and beautiful ones of the earth? And shall I, who am the son of the King of kings, and heir-apparent to a crown of glory, to "an inheritance incorruptible and undefiled, and that fadeth not away," care for worldly distinctions or courtly preferments, or aught appertaining to the rebel and corrupt vice-sovereignties of the earth? Thus it is the believer, embodying to to himself that future reign of glory which awaiteth him, seeketh earnestly to be possessed of it in the good time and pleasure of the Lord, and in the faith thereof is content to pass all unnoticed, all despised and trodden on, through the valley of humanity and sorrow, which his Lord walked in before him. One present possession only he desireth—the righteousness of that kingdom, which is its earnest, and the seal of admission to its glory.—*Edward Irving.*

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, September 9, 1873.

Board Meeting.

The members of the Board of the W. A. C. Publishing Society are hereby notified that a meeting of the Board will be held on the 16th day of Sept., 1873, at the office, No. 25 West Lake street, Chicago. The object of said meeting is to either cancel its debts in full, or to lease the property to a party or parties (if they can be found in whom the board has confidence), who will publish the A. C. TIMES in harmony with the requirements of the lease, and assume the debts.

D. MATHEWSON, *President.*

H. L. HASTINGS and C. C. Marston will attend the Iowa camp meeting.

WE hear good news from the Springfield camp meeting, but too late for insertion this week.

WILL our numerous readers to whom we recently sent blank pledges to be filled out, please look at the list this week, and make haste to imitate the example set?

WE learn that Bro. Grant and Couch were elected as joint editors of the *Crisis* at their late Society meeting. They are both true men, and will work together in harmony.

THE Wyanet meeting is among the things that were. We have not time to speak of it in this issue further than to say there were some good features about the meeting, and much good preaching by Brn. Hastings, Seymour, and others.

ELD. D. S. CLARK will begin a meeting at West Point, Ill., this week. After finishing this he will begin another at Springfield, and thus continue to "do the work of an evangelist," where doors may open in Ill. or Wis. He will do good wherever he goes.

WE trust that our kind friends will bear with us if business matters are delayed somewhat. It is camp meeting time and our Business Agent is absent from the office, at work for the cause elsewhere. Also the Mailing Clerk is sick, in consequence of which the list will have to go uncorrected this week. All will be made right soon.

OVER eight hundred dollars in pledges came in this week. The people are waking up nobly to their interests. It is truly encouraging, but yet there is room: the debt is not quite covered. Next week the Board will meet. The time to work is short, and may the few days that intervene tell the story that the Advent people are determined to save their cause. We believe they will do it.

SPECIMEN PAGES of the *Little Christian* will be found on another page of this paper. It is published monthly by Br. H. L. Hastings, 30 Hanover street, Boston, for the benefit of children, and is deserving of patronage. Though once stopped in its mission by the mandate of fire, it has re-entered the field in an enlarged form. As the *Little Christian* has passed through its fiery trial, and survives to bless the little folks, we trust many will signify their willingness to receive its benediction, by subscribing for it.

ON OUR way to the Wyanet camp meeting we spent a day with Dr. A. Spaulding, Electropathic Physician, Aurora, Ill., and enjoyed a meeting with the few brethren who meet once a week at the Dr.'s residence for worship. The Dr. still treats all disabled Adventist preachers free of charge. The Dr. treats all nervous, chronic, liver and female diseases, goitres, ovarian cancers, uterine cancers, by means of galvanism and electricity in their various forms, with all the latest discoveries and the most improved appa[illegible]

AN "occasional reader" of THE TIMES writes:

> The man that you sent the blank pledge to is too poor to give you anything; but I send you my pledge for five dollars. Although I am no church-man, and think most denominations are mere humbugs, especially the orthodox, yet the cause of Christ, and your cause too, I love. Your interpretation of the word of God I believe is the correct one.
>
> PETER WEDEMAN.
>
> *Mills Centre, Wis.*

Many other sympathisers might be induced to help, even if they do not take the paper, if the matter were brought to their attention.

THE Chicago *Journal* says: Several complaints have lately reached us about publishing "so many horrible murders." All we can say is that the *Journal* is a newspaper, and that, as such, it must publish the actual news of the day. The Lord knows that if we could stop all murders and other great crimes, there would be no more of them; but when such events occur, as they do now-a-days with alarming frequency, we must, as a faithful chronicler of the times, publish them. It *does* seem as if we had fallen upon the very era of bloody horrors, and we are not less puzzled than are the rest of the world to explain why it is.

The Coming One.

For successive centuries the return of Christ has been earnestly looked for and desired; and even in this time of moral declension, some are found who long for the advent of the coming one, and who also believe it comparatively near, though not in sympathy with the hitherto unsuccessful efforts to make an application of prophetic measurements. Among this class we find Mrs. Palmer, who thus speaks upon this point in her paper called *Guide to Holiness:*

> We are not now, neither were ever, in sympathy with those who would set the day and hour of our Lord's appearing. But for about thirty years we have unwaveringly believed that, in the most emphatic sense, "the end of all things is at hand"
>
> This belief has not been founded on the opinions of men, but by much prayerful searching of the Scriptures, comparing scripture with scripture. Believing that *all* Scripture is given by inpiration, and is profitable for doctrine, reproof, correction, and instruction in righteousness, and that the same Spirit that indited the Holy Scripture is given to open its sacred meaning to the humble believer.
>
> To expect to know the day and hour, or even the *year*, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by a careful reliance on the teachings of the word, and observance of the signs of the times, *know* when the coming of the Lord *draweth nigh*, and is even at the very doors, is a truth too palpable to require comment.—(See Matt. 24: 29-33.)
>
> Dear reader, are you in search after truth in regard to the second advent of our Lord? That he will come again you know, because there is not a more explicit, incontrovertible declaration within the lids of the Bible than this.
>
> Why should not Christians of the present day be like the Christians of nearly two thousand years since? So greatly did the Christians of Thessalonica long for the speedy coming of their Lord that, instead of putting it off "thousands on thousands of years hence" (as did a teacher in Israel with whom we were conversing), their almost impatient desires inclined them to think that it must be immediate. Paul corrects their mistake, telling them that day shall not come until certain things (of which we shall hereafter speak) occur. James also exhorts his suffering brethren to *patience*, not by telling them that the coming of their Lord was to be protracted "thousands on thousands of ages," but by the most welcome truth, "for the coming of the Lord draweth nigh."
>
> If the joyous anticipations of the return of the son of man should so fill the minds' vision of the early church about two thousand years ago, how should the vision of believers of the present day be occupied with the subject. Christians of the present day have the Old and New Testament Scriptures. The volume of Revelation is closed. The Book of books is in the hand of every believer. Not only does it testify of Christ as a redeemer from sin, but of Christ as a coming one. Oh! yes; with what certainty do the Scriptures tell us of Jesus' coming again, *not an offering for sin!*
>
> That has been done. How emphatically does Paul speak of him who was "once offered to bear the sins of many;" and then adds: Unto them that look for him shall he appear the *second* time without sin unto salvation."
>
> And Titus, also, pointing the eye of his brethren upward, says: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Can Men See God.

ED. TIMES:—What are we to understand from the following scriptures?

"And I will take away my hand, and thou shalt see my back parts."-Ex. (33:23.)

"And the Lord spake to Moses face to face, as a man speaketh to his friend."-(Ex. 33:11.)

"For I have seen God face to face, and my life is preserved."-(Gen. 32:30.)

"No man has seen God at any time."-(John 1:18.)

"Ye have neither heard his voice at any time, nor seen his shape."-John 5:37.)

"And he said thou canst not see my face for there shall no man see me and live."-(Ex. 23:20.)

"Whom no man hath seen, nor can see.-(1 Tim. 6:17.)

I do not believe that the above scriptures are a contradiction, but cannot harmonize them. Will you give us an explanation of the foregoing texts through the columns of THE TIMES.

J. A. NICHOLSON.

Stewartsville, Missouri.

No man has seen God with natural vision unaided by miraculous interposition; and no man could thus behold him and live. This fact is not in conflict with the truth that some men have miraculously been endowed with supernatural vision on certain occasions, and thus been enabled to see God as the result of a miracle—not, however, in his glory, as mortality could not endure the sight. A double miracle enabled Moses and others to see God.

1. A miracle on the part of Deity to conceal his own glory, which mortality cannot gaze upon and live.

2. A miracle to give supernatural sight to men, without which they could not see "the invisible God," even after he had disrobed himself of his glory.

No man, without such a miraculous interposition, has ever seen God. All the science that men can bring to their aid will not enable them to see God; but in due time, by a divine miracle, "the pure in heart" of all ages "shall see God," when made equal to the angels, as really as angels now see him; and Jesus said, they "do always behold the face of my father which is in heaven."

Eternal Life of the Soul.

The following statement is used as proof of the endless life of the soul: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."-(John 17:3.)

1. If the soul is naturally immortal, it has eternal life without knowing God or his son.

2. If the knowledge of God brings *present* immortality, what becomes of it when men backslide? Are they then immortal sinners, while unconverted men are simply mortal sinners?

3. This knowledge of the Lord is eternal life in the sense of *securing it:* "This is the *promise* which he hath *promised* us, even eternal life." Many of them that sleep in the dust of the earth shall *awake*, some to everlasting life." The physical man will have this life.

Sickly Christians.

They are increasing all over the land. They have a name to live, but lack the vigorous life that springs from the divine spirit. An exchange thus portrays them:

> "They believe feebly, love faintly, act irresolutely, feel the calls of duty lightly, pray coldly, pay stingily, are discouraged easily, indulge self greedily, sacrifice reluctantly, and love the praise of man more than the smiles of God. They read stories more than the Bible, spend more on base appetites than on religious culture, decline to take a religious paper, and pay as little as possible for preaching. They certainly have not religion enough to change their characters in this life, or fit them for the life to come. They need a more thorough conversion, that will renew their hearts, correct their lives, open their pockets, create a thirst for knowledge, and a disposition to do and bear for Jesus' sake."

[redacted]

[redacted]

Lo! The Poor Indian.

An exchange says:

The report of the Commissioners of Indian Affairs for 1872 makes the following estimates of the numbers of Indians in these several States and Territories, viz:

California	22,000
Oregon	12,000
Washington Territory	13,000
Idaho	5,800
Montana	33,412
Utah	11,300
Total	97,512

These figures, compared with those of a half century in the past, are very suggestive. The red men, for some reason, fade away before the "pale faces," and would soon be extinct if time were to last.

To Prevent a Wrong Impression.

The readers of THE TIMES may remember that during the months of May and June last, when I was acting editor of the paper, that S. B. Goodenow, a Congregationalist minister, wrote several articles to prove the continued existence of the soul after death, to which some notes were appended in reply. His last article I returned to him unpublished from the fact that it was leading to a protracted controversy which I felt satisfied would be distasteful to our general readers. I make this statement in justice to Br. Goodenow, that the readers of THE TIMES may not "be left to the impression that he had reached his rope's end, and had nothing more to say," for such would be very far from the truth. The controversy was closed wholly on my part; not on his.

L. C. COLLINS.

Safeguards.

A. N. SEYMOUR.

The combined forces of satanic agencies are cut loose in these days, and are making rapid strides, and meeting with much encouragement and success everywhere; and demoralizing influences are confronting us at every step we take: and while such is the fact, duty to God, to the church, and to ourselves positively demand that every lover of virtue and of our holy religion should throw around them every proper safeguard within their reach. And I know of no better or more reliable safeguards than those that are to be found in the precious Bible. There is a claim put forth by modern spiritists that the Bible does not contain the highest standard of morals in the world; that there is something higher, more noble, and dignified; but I fail to find in all spiritists' philosophy any thing that can begin to compare with the moral instruction found in the holy oracles of God. If spiritists have a moral influence among them calculated to reform society, it very forcibly manifests itself in their daily deportment, especially among their leaders. Paul says that "in the last days wicked men and seducers will wax worse and worse deceiving and being deceived." The errors, deceptions, delusions, and influences that beset the church of Christ are truly multitudinous; and they need much watchfulness and prayer lest their feet be caught in some trap destructive to their faith and hope. The most potent safeguard to be recognised in the scriptures is the Royal Law. Its demands are perfectly legitimate, honorable and dignified; and the fruit that it bears is truly blessed, and glorious beyond description. "Hear what the spirit saith to the churches:" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like it, namely this: Thou shalt love thy neighbor as thyself." "There is none other commandments greater than these." Where the first part of this "Royal Law" is duly and divinely considered, and strictly observed, the heart is ever overflowing with love and good will to God, and under no circumstances are such hearts found in open rebellion to God's government or casting an unsavory influence against the spotless character of its author. So while the heart, soul, mind, and strength, are thus sanctified and consecrated to God—his word, his ways, his righteous deportment, and influence, this No. 1 safeguard is a most powerful preservative from foreign destructive elements. Paul says, "There are Lord's many and God's many; but to us there is but one God," &c. No gods of human ingenuity can attract, lead, influence or mould the people whose God is the Lord, the living God; for so long as their will is all submerged in his will, God's omniscient eye is upon them his omnipotent arm around them his infinite love and goodness ever stands ready to protect them in every case of emergency and danger. So all such confiding children are safe. Oh may all hearts bcome thus wedded, and the stream run clear. Could this be so, what a *change* there would be for the better. Instead of war, religious and political, there would be abundant peace in all these borders. Instead of worshipping heathen deities and many other objects, there would be only the worship of the true and living God. Instead of seeking for the honors and emoluments of a world cursed by sin, all would be seeking true wisdom, and honor that cometh from God only. Instead of laboring for the meat that perisheth, they would be laboring for the meat that endureth unto eternal life. Instead of a volley of oaths and blasphemies flowing out of the mouths of the rebellious, there would be perpetual praise and hallalujahs to God and the Lamb. Instead of sin, unrighteousness, and a world filled with misjudgment and misrule, there would be righteousness, happiness, and just judgment and rule throughout earth's vast dominions. Is not then this first safeguard a "*royal*" *one?* If so, and I can't see how any one can doubt it, let us come, one and all, to the point of perfect loyalty, as touching it.

The second part of this "Royal Law," when complied with according to the letter and spirit, would produce universal love and harmony (for all are neighbors). The good fruit dropping from the observance of this commandment cannot be measured in one measure, or even four score; neither can it be told in one book, or even five hundred. "Love thy neighbor as thy self." Oh think of it seriously, weigh it impartially, walk by it faithfully, for by it you demonstrate your loyalty to its author, and love and good will to the great brotherhood of humanity. This "Royal Law" is God's wisdom and counsel to an intelligent race of probationers. It highly commends itself to the best judgment of all men. Its righteousness no man can deny. Its value all men must acknowledge. Its glory, beauty, and practical utility stands out before all men, and demands their loyal support. Will you do it? and, will not these two primary safeguards be invaluable to you while waiting, watching, and expecting the consummation of "that blessed hope?" And more than this, dear reader: Is it not a matter of unspeakable joy and satisfaction in this life to know by blessed experience that the "Royal Law" is the umpire or law of our being, and that we willingly and joyfully accept its jurisdiction over us in all of its original signification, simplicity, and power? Would all men bow to the supremacy of this law, what a vast ocean of wrong, wickedness, corruption, and unhappiness would be at once dismissed from this sinful world; and what an ocean of blessed satisfaction and peace would at once flow to the race. To this law all must willingly yield, and cheerfully comply with its precepts, would they enjoy the peace and joy that dwells in the bosom of the Father, and would they receive at the personal coming of our Lord Jesus Christ the everlasting rest that remaineth for the people of God, very soon to be realized.

Let all bear in mind the above "Royal" safeguards, and perhaps at another time we will present more.

Miscellaneous.

AT HOME.

—Secretary Robeson has resumed his duties at the Navy Department.

—The steamer Belle Vernon, sunk near Shawneeton, Ill., was insured for $40,000 in local and foreign offices.

—The Bourbon County Fair, which was to have commenced to morrow at Paris, has been postponed on account of the cholera.

—The conductor whose train collided with one on the Marietta and Cincinnati Railroad, has been committed to jail.

—The health of Vice President Wilson has improved, and he will be able to attend to his duties when the session commences.

—Recent reports from Arizon indicate that there has been great mismanagement in the Indian affairs there.

—Alderman J. Nichols, of Philadelphia, who was convicted of extortion in office, has been sentenced to nine months' imprisonment.

—The French residents of New York propose to present M. Thiers with a bust of himself, to be paid for by a twenty-five cent subscription.

—The National Commercial Convention which was to meet at Pittsburg on the 2d of September, has been postponed to the 25th of November.

—Eleven Indians attacked the mail station at Varilla, Texas, on the 1st September, but were driven away by the guard and stage keepers. Two Indians were shot.

—The Gulf steamer Miramichi, with 150 passengers, from Pictou for Quebec, ran ashore on Green Island on Friday night in a fog. Passengers were safely landed at Ca[illegible]

—At Manchester, near Cincinnati, a steamboat mate named James Dougherty stabbed Mr. Edgington, a highly respectable citizen, inflicting a terrible wound in the groin, and almost instantly killing him.

—The Republican State Convention met at Jackson, Miss. Gen. A. Ames was nominated for Governor, receiving 187 votes. The other officers will be colored, no whites offering for the positions.

—A letter from a prominent physician in Millersburg, Ky., says: "The cholera is fearful here. There were fifteen deaths in one day, and several other persons will be dead presently. Most of the victims are negroes.

—Henrietta Robinson, the veiled murderess, has been taken from the Sing Sing prison to the Auburn Lunatic Asylum. She is hopelessly insane. She has served eighteen and a half years of a life sentence in the prison. Her insanity is of a mild type.

—The Treasury Department contemplates stationing a Customhouse officer in the New York Post Office, to co-operate with the postmaster in the retention of dutiable articles sent through the mails from foreign countries.

—The masons and builders in charge of the building which lately fell in West Eleventh street, New York, appeared before the coroner's jury and attributed the disaster to the weak state of the walls. No verdict was reached.

—The Republican State Convention met to-day at Madison, Wis., and nominated C. C. Washington, the present incumbent, Governor, by acclamation, R. H. Baker for Lieutenant Governor, E. W. Young for Secretary of State, and C. C. Johnson for State Treasurer.

—An immense meeting of Grangers and veterans of the Mexican war was held at Sweet Springs, Mo. Nearly 15,000 persons were present, many of whom journeyed from a great distance. Prominent members of the Legislature and of the press were in attendance.

—Under the new judicial system of Ohio the Supreme Court Judges are to hold office for ten years instead of five, as at present. Circuit Judges for eight years; Common Pleas for six years, and Probate Judges for four years. In Ohio, as elsewhere, the disposition is to remove the Judiciary from the prejudice and clamor of frequent elections.

—One night last week, a cabin on the plantation of Mr. Murphy, in Fayette County, Tennessee, was burned, and three negro children were burned to death. The parents had gone to church, leaving them alone, and did not return until the next day, when they found the cabin a heap of ashes and the charred remains of their children. The origin of the fire is unknown.

—The Rev. John Levington, a well-known M. E. minister of a decided anti-Mason turn of mind, has been notified by his Presiding Elder, the Rev. Dr. E. H. Pilcher, that complaints have been made, and charges will be preferred against him, at the next session of the Detroit Conference, for falsehood and defamation, based on communications of his published in a paper called the *Methodist Free Press.—Detroit Tribune.*

—Thus far the partial examination of the accounts in the Brooklyn steal has shown defalcations as follows: Fire Department Fund, eight thousand dollars; Board of Education Fund, fifty thousand dollars; Sinking Fund, sixty thousand dollars; City Treasurer's Deposits, ninety eight thousand nine hundred and twenty dollars and eleven cents. Total, two hundred and seventeen thousand nine hundred and twenty dollars and eleven cents. These are shown in figures which do not lie.

—The prosecution of Vincenzo Motto, for violation of the Civil Rights bill in the case of the Italian boys has not amounted to much; but the public attention has been called to the case of these unfortunate children, which will be beneficial to their condition. It is a disgrace to Italy that these children are brought here in a state so nearly approaching to slavery. Mr. Moreno has performed the part of a good citizen, both for his native and adopted country in bringing these matters to light, and putting an end to them.

—The question of forming a new party was decided in the affirmative by the farmers of Dodge County, Wisconsin, who called a general convention to meet in Milwaukee on the 21st inst. The meeting was attended by 250 delegates who only informally discussed the new party question, but advised the farmers to purchase direct from manufacturers, and to adopt the co operative system in selling their produce. They decided that the railroads are highways under the control of the State, and that petitions be sent to Congress for better and cheaper transportation. Also that no one should ever be supported for office who had taken back pay, or an advance of salary by the act of March 3, 1873.

ABROAD.

—The cable between Duxbury and St. Pierre has been repaired.

—The high price of bread is causing great agitation in Paris, and serious troubles are apprehended.

—The weather throughout England is wet and unfavorable for the growing crops. The harvests on the Continent are generally deficient, and the yield of wheat and rye are poor.

—The cholera at Vienna, Austria, rather increases than abates. Fifty four deaths have occurred in the cholera hospital alone since July 24. The deaths in the town and the suburbs this month have been about 300, nearly a half of the total number of cases having resulted fatally.

—In Mayfair, London, one of the most fashionable quarters of that great Metropolis, typhoid fever has visited forty-seven houses. Inquiry was instituted as to the cause, when it was discovered that the "nursery milk" was the source of the evil. The faculty recommended that for the future all milk be boiled before use. Perhaps the same recommendation would hold good in the United States.

BRITISH NAVAL CORRESPONDENCE WITH THE SPANISH INSURGENTS.

Upon notice from the Admiral of his intention to take the vessels, the insurgents answered that the forts would open fire upon the British squadron if the attempt was made.

The ram Numancia was brought to anchor at the entrance to Escombrera Bay, within range of the Lord Warden, the British flagship, and the two vessels lay with their broadsides towards each other.

On the 29th August Vice Admiral Yelverton replied that he would allow forty hours for reconsideration, at the expiration of which time he would take the vessels.

On the 30th August, Senor Aquilas communicated to Vice Admiral Yelverton the hope of the Junta that the affair might be amicably arranged.

There is little doubt that the insurgents will attack the British fleet if they attempt to remove the Spanish vessels without coming to some agreement on the subject.

THE GALE IN NOVA SCOTIA.

The brig T. W. A. Rogers, which left Liverpool, N. S., on Feb. 12, for Barbadoes, has not been heard of since.

Five bodies were taken from the hold of the schooner Good Intent, towed into Port Hood. The vessel was laden with codfish.

The schooner Sassacus, of Provincetown, Mass., was lost at Cape Negro, N. S., during a storm. The captain and crew left in three dories, and were out all night. On the 25th one of the dories containing Joseph Silver, Manuel Silver and Anthony Thomas, of New Bedford; John Thomas, of Boston; Amos Corkum and John S. Nuxes, of Halifax, landed at Bacir's light station, since which time nothing has been heard of the other dories, which are believed to be lost.

The brig Faith, of Swansisa, iron laden, foundered at outside Chesapeak Bar, P. E. I., during the storm, and all hands were lost.

The schooner Carrie Rich, Captain Thompson, was wrecked on North Cape Reef, and all hands, seven in number, perished, among them being three Prince Edward Islanders, Captain McLeod and John Gillespie, of New London, and John McKinnen of Goose River. Several vessels were wrecked near the North Cape of Prince Edward's Island. Eight bodies have been picked up on the east side of that place.

Captain Sperrinan, of the schooner G. W. Fall, reports that when off Sambro Light passed the brigantine Dundee, Capt. Bradshaw, totally dismasted, and a schooner, bottom up, whose name he could not make out. Tugs have gone to their assistance.

Correspondence.

Tent Meeting No 3.

This meeting, at Menomonee, commenced July 16, and closed August 4, and then we were urged very strongly to stay one week longer; but we had adjourned other meetings in order to remain as long as we did, yet we are persuaded that if the meeting could have been continued some longer it would have eventuated in more good. As it was, there is cause for thankfulness and courage.

I may say the hearing was good from the beginning. Many were convinced of the truths we love so well; two were baptized, and some others owned it to be their duty, but chose to defer it until some more convenient time (a very dangerous conclusion.) We should not like to take such a risk after knowing our duty.

We first pitched the tent a little out from the business centre, but finally moved it out to the public square. Here I had a large attendance of the intelligent, working and business citizens of the place Some of the most wealthy came in a few times, but the ministers of the different orders stood upon their dignity, or learning, or piety, or at least made no report of themselves under the the canvas. My audience outside was, some evenings, considerable. I heard that two ministers were there.

I obtained four subscribers for THE TIMES, distributed a large number of tracts, sold two "Plan of Redemption," preached the word of the kingdom to a good many, think some seed fell in good ground, that will be seen as the full corn in the ear in the day when the Master shall come.

On Saturday evening, the 2d of August, I asked for those who believed in the doctrine and intended to live in readiness for the coming One to rise. There was a good response. I could not count them, but think there were over thirty; yet I am satisfied there were more than three times that number that were convinced we had the truth, notwithstanding how few there are compared to the number convinced, who are brought to surrender unconditionally to be saved by Christ. They seek some other arrangement, some self-made plans, not entirely willing to become fools that they may be wise. My surprise is increased when I see how plainly the doctrine of Christ is revealed. He is the door the way, the truth, and the resurrection, and the life. In short, "he is made of God to us wisdom and righteousness, sanctification and redemption." What more do we want? It is as a good colored brother said at the Sparta camp meeting: Give me Jesus and you may have all else. Ah for the sin subduing power of faith that makes Christ our own.

The tent was seated throughout with good seats with backs, obtained from a hall. The floor was Nature's green carpet; the desk was decorated with evergreens and ornamented with Nature's smiling flowers, with a rich current of air expanding the lungs of the listening audience. Altogether it was a comfortable place of worship. Never did I look down on my audience with more satisfaction that the friends had done all they could for the physical and intellectual comfort of those who came to hear God's last message of mercy to man.

Eld. G. W. Turner was with me four days. It seemed hard to part with him; I love to labor with him. Thank God there are no contingencies that will call Jesus away, if we will teach our hearers to observe all things whatsoever he has commanded us to do.

The order throughout was good very good. On Sunday evening, when we attended to the ordinance of the Lord's Supper and parting with the usual salutation, it was as silent as possible. The same order prevailed at the baptismal occasions. There were very few believers there when the meeting commenced—I would include all—and but three of them were of my view of the Scriptures; four were of the seventh day order, yet they showed the true Christian spirit by doing all they could to promote the interest of the meeting and add to my comfort. One seventh day brother paid over $30 in cash to sustain the glorious cause of our soon-coming King. Another brother that was of the so-called age-to-come, who lived seven miles out, often walked that distance to meet with us, and also helped after a godly manner; others done what they could. I mention this to show the contrast between pure religion and sectarianism. I love the liberal, whole-hearted Christian, who, though he may see the Sabbath binding on him, or thinks he sees probation in the 1,000 years future, can—notwithstanding these side issues—feel inspiration enough in the coming of the Lord to rise above all other interest, and put side and shoulder to the wheel to warn the world of its approaching doom.

I wish all could see how shallow and ill-bred sectarianism is. I wish it was dead. I would go 1,000 miles, at my own expense, to preach its funeral discourse, and would write the epitaph and place it where Job wanted his words placed, (in the rock), and it would be this: Death is an eternal sleep.

The Norwegian tract that Br. Wellcome wrote, and Br. H Holmboe translated into Norwegian, although there were serious blunders in it on account of not sending the proof sheet to Br. Holmboe for correction; yet I distributed what I had with me, reminding them of the errors they contained. They were readily received and read, and, like the noble Bereans, led to search the Scriptures to see if these things were so. A Norwegian, who has been interested since hearing Br. Turner last winter, has fully come out in the faith: he told me that he had to daily answer questions and explain Scripture to his people, and said that field was fully ready for the seed. I could have done much good with that tract if it had been corrected. Also among the Germans there was a good interest to hear and read. One said to me: We can build a house to preach this doctrine in; and if you will stay with us a week longer we will see what we can do towards it. More might be told, but least I should be thought egotistical, I forbear. What I have said has been said to point out our lack of energy in providing means for their enlightenment. I believe they are the idle ones in the market place, because no one has hired them. They will have but an hour to work, yet some of them will yet receive their penny.

Brethren and sisters, it is not enough that we are enlightened, but we must make a sacrifice to save others; let hoarding up treasures, or holding on to treasures we never will need, be banished from among us forever. Let us put all the means we can spare into this glorious saving bank; let it be like Samson's last effort; we are certain it will be more glorious.

P. W. HOUGH.

Indiana Conference Report.

The Indiana Advent Christian Conference convened at Colfax, Clinton County, August 30, 1873. President Field called the conference to order, and G. W. Green was appointed Secretary *pro tem.*

The following officers were elected for the forthcoming year: President, Dr. N. Field; Secretary, G. W. Green.

Ministers present.—Nathaniel Field, Jeffersonville; G. W. Green, Memphis, Clark county; E. C. Andrus, Colfax, Clinton county; B. H. Osborn, Goodland, Newton county; G. W. Lawson, Delphi P. O.; J. B. Cox, La Fayette; N. Pease, Jamestown, Boone county; James Nafe, Rochester, Fulton county; T. V. Porter, Volga, Jefferson county; Dr. G. W. Nafe, Big Indian, Cass county.

Ministers not present.—Dr. C. H. Cass, Holton, Ripley county; Dr. A. G. Case, Nebraska, Jennings county; David Wright, Medora, Jackson county; Wm. S. Payton, Muddy Fork, Clark county; R. H. Scott, Scottsville, Floyd county; I. E. Andrews, Rochester P. O.

Ministers received.—J. B. Cox, G. W. Nafe, James T. Davis, Jeffersonville; Isaac Abrams, Rushville, Rush county; Albert G. Chambers, Jeffersonville.

Churches reported.—Jeffersonville: Membership 121, N. Field, pastor. Bridgeport: Membership 22, G. W. Green, pastor. Colfax: Membership 25, E. C. Andrus, pastor.

Membership of the following churches not given.—Mud Creek, James Nafe, pastor; Sand Hill, S. A. Chaplin, pastor; Sumtion Prairie, James Ferris, pastor; Union Mills, James Ferris, pastor; New Ross, no pastor; Holton, C. H. Cass, pastor; Medora, David Wright, pastor; Scottsville, R. H. Scott, pastor.

The church at Volga cheered us with a kindly letter, for which I have not space.

The State was divided into two districts, Northern and Southern, for evangelical purposes, and G. W. Green was appointed evangelist for the Southern, and E. C. Andrews for the Northern District; and they were instructed to solicit contributions towards their support in their respective fields of labor.

The President of the conference was instructed to prepare and publish in THE TIMES an address to the Adventists of Indiana, soliciting liberal donations for the support of our evangelists.

The following was unanimously adopted:

Resolved, That the Board of the W. A. C. P. Society have no right, legal or moral, to lease or sell out to a few individuals, property belonging to the Adventist people; and that we, the members of the Indiana A. C. Conference, assembled at Colfax, do hereby enter our most solemn protest against any such action, believing that, if the property must change hands, it should again pass into the hands of the old Association.

G. W. Green, E. C. Andrus and Jas. Nafe were appointed delegates to the next meeting of the W. A. C. P. Society.

Conference adjourned to meet again at Colfax on Thursday, before the last Sunday in August, 1874.

N. FIELD, President.

G. W. GREEN, Secretary.

[Note by the Secretary.—The meeting began the 23d of August, and it still continues (Sept. 2.) Audiences large and attentive. Able preaching by E. C. Andrus, T. V. Porter, James Nafe, G. W. Green and Dr. N. Field. Our prayer and conference meetings have been precious seasons of refreshing, and feel greatly strengthened. To the Lord be the praise.—G. W. G.]

Being Yoked with Unbelievers.

DEAR BR. SHELDON.—In looking over T TIMES of August 12, we notice an artic headed "Unequally Yoked." It seems to m that the writer of this article is laboring und a serious mistake. "Be ye not unequal yoked together with unbelievers," etc., surely a prominent and important comman and is applicable to *all* unholy alliances, ma riage not excepted. The Book of God, whic we claim to be our guide, is as plain and e plicit upon this subject as upon any othe "Come out from the world, and be ye sep rate," is another of the same class of command Certainly, this does not mean that we fo lowers of Christ are to throw ourselves int the immediate embrace of the world, (all those who do not believe and obey the gospel of our Lord and Saviour are counted as his enemies.) "They are not of the world, even as I am not of the world." "Now if any man have not the spirit of Christ he is none of his." Can any one, possessing the spirit or disposition of the Master, choose a life companion from the ranks of his enemies? There were no such immunities granted under the Mosiac dispensation, and certain it is that there are no such privileges allowed in the Christian code. It is true, the apostle teaches that where husband and wife are both out of Christ, and one should be converted, the converted one must not leave the unconverted; but if they should be lawfully separated by death or otherwise, a brother or sister may marry, but "only in the Lord."

We feel sad to say that there are other unhallowed affinities entered into by those who assume to be lovers of God and his cause, which seek to undermine the whole fabric, for which Jesus shed his blood. We allude to the secret, oath-bound societies flourishing around us made up of Mahommedans, Mormons, adulterers, professed Christians, and every other grade of being save the meek and lowly follower of Jesus. Surely, the apostle put his prophetic eye directly on the works of these great deceivers in these latter days when he penned the second chapter of his second letter to the Thessalonians.

JOHN AYLSWORTH.

Barrington, Cook County, Ill.

From O. A. Sower, Eagle Lake, Minn.

Dear Brothers and Sisters in Christ:—It is with pleasure that I read your letters from different parts of the Union, and it does cheer my heart to know that a small band is preparing to meet the Lord in peace. A very small number it is, compared with the vast multitude that is traveling the broad road to destruction. May the Lord revive his work and may many more sinners be brought to Christ, for the time is short. The Judge stands waiting. Oh! now is the time; tomorrow is not yours. We know not at what moment our Lord may appear to reward every one according to their works. Dear readers, may we all work for him while the day lasts, for the night cometh when no man can work. Let us watch and pray, so that we will be ready for the marriage supper of the Lamb, there to praise his holy name forever. I feel to praise the Lord for his goodness to me, for he sought me a stranger and brought me back into his fold. I do love him, and am trying in my weak way to do his blessed will. It is good to serve the Lord, and when I think of his great love for us, all I can say is, Oh Lord! what wilt thou have me do? I have consecrated my all to the Lord, and I mean, by his grace assisting me, to see the end of a christian's life, for he hath said, "My grace is sufficient." And now, brothers and sisters, I would say in conclusion, let us have on the wedding garment, and be ready, for he will soon come to receive his church.

From F. A. Childs.

We notice with pleasure that many of the great Advent family are giving in their testimony for the Lord through the medium of THE TIMES. We thought it about time that Egypt be heard and her confession given; not that she had any new or strange thing to offer, but rather that she might free her mind and speak a word for her Master. We still live, and thank God that the good cause is advancing. Although our progress is slow, we feel that it is truthful; a deeper interest is manifest among the brethren, and we see a disposition to draw nearer to our God. The congregations wherever we preach, are growing larger at every appointment, and it does our soul good to feed the starving people with the words of truth.

We had the pleasure of baptizing two candidates at our last appointment in Johnson County, and one in Jackson County. In both instances the occasion was of marked interest to the church and people. Truly, the good Lord is on the side of truth. One of our brethren in Johnson county is now exercising his gift in the cause of truth; may the good Lord still carry on the good work.

[redacted]

residence), then over the lake to Michigan, down through Indiana, and last, but not least, the good work in the South. Surely the cause is national; God bless it everywhere. It is especially cheering for us to hear from Sparta, Wis. It was there, many years ago, that we united with the Baptist Church in that place; not that it was the church of our choice, but as there were none of our faith; we accepted it as nearest the truth and worked in it for more than fifteen years, but when a door was opened here through the preaching of Br. Burr and others, we did not hesitate for a moment to take the stand for truth. When we hear from such brethren as Barker and Palmer, with these co-workers we are led to exclaim, "What a good work the Lord hath wrought." Often have we met those brethren in the prayer meeting, and now the signs indicate that we shall soon meet to part no more. Our work is great, but the time short, for it to be done, let us then renew our labors and do what we can before the night closes in forever. We feel a deep interest in the welfare of THE TIMES office, and hope it may continue to shed forth the light of truth.

From Eld. J. A. Cargile, Ala.

On the fourth Sabbath in last month I left Ooltewah, East Tennessee, where the church is still enjoying bright hopes for the future. I arrived home on Monday, and Tuesday I joined Br. J. J. Smith on the Sand Mountain, in a meeting which he had begun on Saturday before. As I found everything in good shape, at the request of Br. Smith, the first thing I did was to form an Advent church with nine members, who had asked us by a written petition to do so. The meeting continued over the following Sunday, and resulted in nineteen conversions, and at the close twenty-five or thirty requested prayers. I buried three in baptism and left the church with thirteen members. The Friday following I started when almost too weak to ride on my horse, for I was suffering much from cholera morbus; but I prayed the Lord to give me strength to go, and he heard me, thanks be to his name. I stopped in the community where the glorious meeting had closed; found the house and yard full; tried to speak to them on the Bible hope, for the benefit of those who had lately enlisted in the cause; then stopped at the nearest house, went to bed, took some medicines kindly provided for me by a sister, remained there till just time to reach my next appointment on Saturday, in DeKalb County, Ala., where I had formed a little church in June last, and to my pleasant surprise found a large house reared up and ready for use, since my last visit. It is the only good house ever built in that vicinity for the worship of God. I felt rejoiced, and gave glory to my heavenly father for the energy manifested by the dear little band of eight members. Other denominations kindly gave a helping hand, and the merchants of Trenton, Ga., where I preached in June, very cleverly gave the nails. On Sunday I buried two dear ones in baptism—one of them a sister who had been afflicted for six years, and for three months she has prayed to improve just enough to get to the water, and I was thankful to bury her, and thus give her the chance to show her faith in the resurrection. I then returned home, attended a meeting of the Cumberland Presbyterians, who invited me to labor in the altar, but the minister told me he could not invite me to preach, for if he did he would be involved in difficulties with his denomination. I told him I admired his frankness. I then started for Roarch's Cove, in Middle Tennessee, to preach two funerals for the Methodist brethren, and it being the time of the Baptist Association I came twenty miles out of my way to be there on Friday, and heard the letter read from the church who excluded me. They stated they had excluded me, demanding my credentials, etc., and requested the Association to approve their action, and have it so inserted in their minutes. I then requested the Moderator to have them *prove* that I had done anything worthy of exclusion. Saturday morning I left them and started across the great Cumberland Mountain, which is the roughest traveling I ever experienced on horseback. Saturday night I lodged on top of the mountain at "The University of the South," a flourishing college under the control of Episcopalians from Cambridge, England. The beautiful village around the college, the pleasant residences nearly all in the form of the cross, and the busy bustle of the inhabitants, together with the railroad trains, filled us with astonishment, as we did not expect to see such wonderful improvements so far out on the mountains. There is also an extensive vineyard, and fruits of all kinds raised in our climate are cultivated. At night I tried to preach on the kingdom, from Acts 1:6. The house was full, and gave good attention; and many invited me to leave another appointment, which I did for to-morrow night.

EXTRACTS FROM LETTERS.

Br. H. Zader, after pledging $10 on the debt, says:

I would be glad to do more, but I do not see that I can, at least at present. May God open the hearts of his children to help the Society get clear from this burden. And may God bless all your efforts to do good to the salvation of many.

Sr. Phebe D. Austin, writes:

I live in an isolated place, with no preaching but THE TIMES, no Christian society at all; how could I give up THE TIMES? Although I have not paid for it, yet it comes every week. I am poor in this world's goods, but rich in faith. I have nothing but my pension to help myself with. I have felt sometimes as though I ought not to take the paper, but could not bear to part with it; have lived in hopes that something would turn up that I could make money enough to pay for it. I pledge myself to pay five dollars to free the Society from debt; the Lord willing I will do it. O that I was able to pay the whole of it.

Mary R. Sayre, writes:

I was at a tent meeting at Berrien Springs, Michigan, some four years ago. That was the first time I ever knew there was such people as the Adventists. I attended the meeting all through. The more I heard them preach the better I liked them. I learned more, and understood things that I never could make out before. Mr. Ferris preached in Berrien one year. I attended all the meetings while I was there, and I became a firm believer in that faith. I had to leave soon after, and I have never met a person since, that seems to know that there ever was such a people. The papers are my church. It will be three years next December since I commenced taking the *Bible Banner.* I like it very much.

James C. Mann, writes:

I love Jesus and I know that he loves me. Then why do I feel down-hearted when people smile at me for believing that he is coming by-and by to destroy the devil and all his works, and to give the new earth to his people forever. But I will try to remember that Jesus says: "Rejoice and be glad when men speak evil" of us, on account of our attachment to him, for great is our reward when he comes; for "his reward is with him, to give every one according to their works." I sometimes think if it were possible to be ashamed when we sit down to the marriage supper of the Lamb of God, most of us would be ashamed, but no such feelings will enter there. Glory to God, who gives us the life that shall never die, in Jesus Christ his well beloved son.

David Young, writes:

Dear brothers and sisters in Christ, I feel that I am in God's vineyard to labor. I am not ashamed to bear my cross, for which I count all things but dross; whatever I am bid to do or say, when Christ commands, I hope I shall obey. We are to follow Jesus. "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." We are not to follow Christ for popularity, or in a cold and formal worship; but to stand in the liberty of the gospel. In Christ's gospel I have liberty proclaimed to me. This is a working day. Jesus expects no idlers. His fire is in Zion, and his furnace is in Jerusalem. We cannot work at his furnace without being heated; and, as I write, I

[redacted]

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Vol. III. No. 8.

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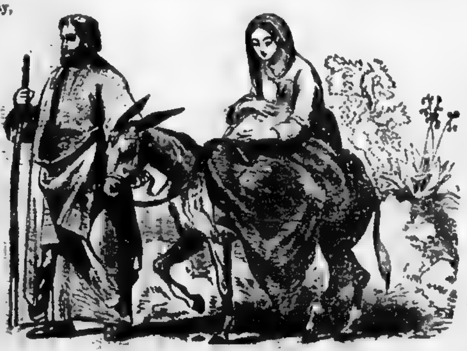

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And all was hushed in calm repose;
While gently fell the cooling dew,
Then Joseph from his couch arose.

Warned by the Lord of danger near,
Obedient to the heavenly call;
He, moved with faith and godly fear,
Went forth by night, forsaking all.

With the young mother and her child,
From Nazareth's peaceful scenes he sped,
And on through plains and deserts wild,
From Herod's rage, to Egypt fled.

Thus exiled in his infant years,
A wanderer in a world of woe,
Our Savior passed this vale of tears,
And marked the path his people go.

Our pilgrim Master trod the way,
Of pilgrims in this desert wide;
His was a clouded, stormy day,
From life's first dawning till he died.

Lonely and weary, far from home,
A life of grief the Savior led;
From Bethlehem's cot to Joseph's tomb,
He had not where to lay his head.

But we for whom His life was given,
Oft strew our way with sad complaints;
Forgetful of the grace which heaven
Bestows on God's afflicted saints.

Lord, shall we murmur at our lot,
Or in the pilgrim's path repine?
Oh, be our trials all forgot;
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LIBRARY COPY
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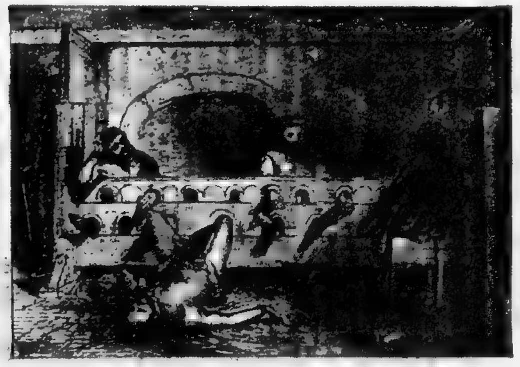

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NEVER TELL A LIE.

All liars shall have their part in the lake of fire. Never lie, because Satan is the father of lies and of liars. A false witness will utter lies. A deceitful witness speaketh lies. (Prov. xiv: 5, 25.) He that speaketh lies shall perish. Prov. xix: 9. To deceive any one is to lie. You can act a lie, and the wrong is just as great as to speak one. Do you put your trust in Jesus? Then remember, to lie, to laugh at a lie, or in any way to deceive or be pleased with deception, is to dishonor him who shed his precious blood for the salvation of your soul; and yet God's Word says, "I write unto you, little children, that you sin not, but if any man sin, we have an advocate with the Father, even Jesus Christ the righteous, and if we confess our sins, he is faithful and just to forgive us our sins."

If you are not one of God's dear children, and sometimes tell an untruth, do not trust in your promises to do better; just so sure as you expect to, in your own strength, overcome this terrible habit, just so sure will you fail. Go to CHRIST, dear boy or girl, GO TO CHRIST. He can, and he only will help you, and fill you with the spirit of truth, that you may speak the truth from the heart.

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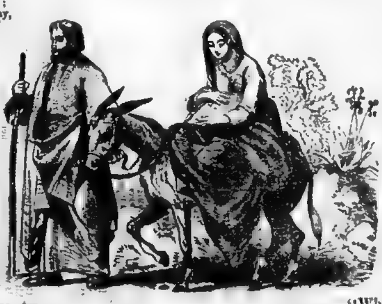

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Went forth by night, forsaking all.

With the young mother and her child,
From Nazareth's peaceful scenes he sped,
And on through plains and deserts wild,
From Herod's rage, to Egypt fled.

Thus exiled in his infant years,
A wanderer in a world of woe,
Our Savior passed this vale of tears,
And marked the path his people go.

Our pilgrim Master trod the way,
Of pilgrims in this desert wide;
His was a clouded, stormy day,
From life's first dawning till he died.

Lonely and weary, far from home,
A life of grief the Savior led;
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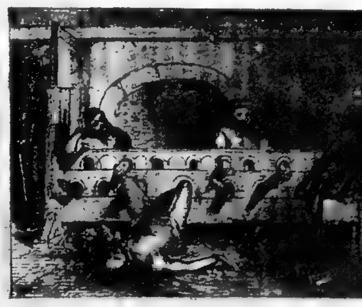

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Vol. III. No. 3.

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TERMS PER YEAR:—Single copies, 25 cents. Four copies to one address, 60 cents. Eight copies, $1.00. Fifty copies, $5.50. One hundred copies, $10.00. Single numbers, $1.00 per hundred.

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Ten Commandments.

This is the first and great command:
"Love thou thy God above;"
And this the second: "As thyself,
Thy neighbor thou shalt love."

Who is thy neighbor? He who wants
The help which thou canst give;
And both the law and prophets say,
"This do, and thou shalt live."

* * *

BONNIE CHRISTIE.

Two boys were in a schoolroom alone together, when some fire-works, contrary to the master's express prohibition, exploded. The one boy denied it; the other, Bonnie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again,—

"Why didn't you deny it?" asked the real delinquent.

"Because there were only we two, and one of us must have lied," said Bonnie.

"Then why not say I did it?"

"Because you said you didn't, and I would spare the liar."

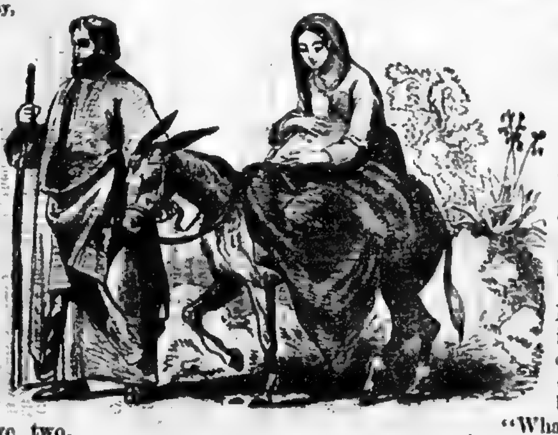
The boy's heart melted—Bonnie's moral gallantry subdued him.

When school resumed, the young rogue marched up to the master's desk and said, "Please sir, I can't bear to be a liar. I let off the squibs," and burst into tears.

The master's eye glistened on the self-accuser, and the unmerited punishment he had inflicted on his schoolmate smote his conscience. Before the whole school, hand-in-hand with the culprit, as if they paired in the confession, the master walked down to where Christie sat, and said aloud with emotion:—

"Bonnie, Bonnie, lad—he and I beg your pardon, we are both to blame."

The school was hushed and still, as older schools are apt to be when anything true and noble is being done—so still, they might have heard Bonnie's big boy-tear drop proudly on his copy-book, as he sat enjoying the moral triumph which subdued himself as well as the rest; and when, for the want of something else to say, he gently cried, "Master forever!" the glorious shout of the scholars filled the man's eyes with something behind his spectacles, which made him wipe them before he resumed the chair.



The Nightly Journey.

When night its shades o'er Nazareth threw,
And all was hushed in calm repose;
While gently fell the cooling dew,
Then Joseph from his couch arose.

Warned by the Lord of danger near,
Obedient to the heavenly call;
He, moved with faith and godly fear,
Went forth by night, forsaking all.

With the young mother and her child,
From Nazareth's peaceful scenes he sped,
And on through plains and deserts wild,
From Herod's rage, to Egypt fled.

Thus exiled in his infant years,
A wanderer in a world of woe,
Our Savior passed this vale of tears,
And marked the path his people go.

Our pilgrim Master trod the way,
Of pilgrims in this desert wide;
His was a clouded, stormy day,
From life's first dawning till he died.

Lonely and weary, far from home,
A life of grief the Savior led;
From Bethlehem's cot to Joseph's tomb,
He had not where to lay his head.

But we for whom His life was given,
Oft strew our way with sad complaints;
Forgetful of the grace which heaven
Bestows on God's afflicted saints.

Lord, shall we murmur at our lot,
Or in the pilgrim's path repine?
Oh, be our trials all forgot;
Our lot is blest compared with thine. H. L. H.

THE BOOK OF THANKS.

"I feel so vexed and out of temper with Ben," cried Mark, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia.

"No; look over my book of thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round text hand.

"Here it is," said Mark. Then read aloud,—

"'March 8. Ben lent me his hat.'

"Here again: 'Jan. 4. When I lost my shilling, Ben made it up to me kindly.' Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that are ever shown me; you would wonder how many they are. I find a great deal of good from marking them down. I do not forget them, as I might do, if I only trusted to my memory; so I hope that I am not often ungrateful; and when I am cross and out of temper, I almost always feel good-humored again if I only look over my book." Selected.

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* * *

MOTHER-BOYS.

Of all the love-affairs in the world, none can surpass the true love of a big boy for his mother. It is a love noble and honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of the son to her. And I never yet knew a boy to "turn out" bad who began by falling in love with his mother.

Selected.

THE ATHEIST'S ORCHARD.

In a certain village of the far west was an atheist. He was a great admirer of infidel writers, but he could see no beauty in the Sun of Righteousness. This man, of course, never entered any place of worship. Indeed, in fruit season, he was specially busy on Sunday in defending his orchard from his great enemies, the woodpeckers, and the idle, profligate persons of the village, who on that day usually made sad havoc among his apples and his peaches.

One day, while at work with his son-in-law,—an atheist like himself, although a more kind and courteous gentleman,—as a pastor of a congregation was passing, he very rudely thus accosted the minister:

"Sir, what is the use of your preaching? What good do you do by it? Why don't you teach these fellows better morals? Why don't you tell them something about stealing, in your sermons, and keep them from robbing my orchard?"

To this the minister pleasantly replied:

"My dear sir, I am sorry that you are so annoyed, and I would most willingly read the fellows who rob your orchard a lecture on thieving; but the truth is, they are so like you and the Major here, that I never get a chance."

"Good, good!" replied the Major, laughing; on which the elder atheist blushed a little, and, in an apologetical tone, said:

"Well, well, I believe it is true enough; it is not the church-going people that steal my apples."

* * *

OBEDIENCE.

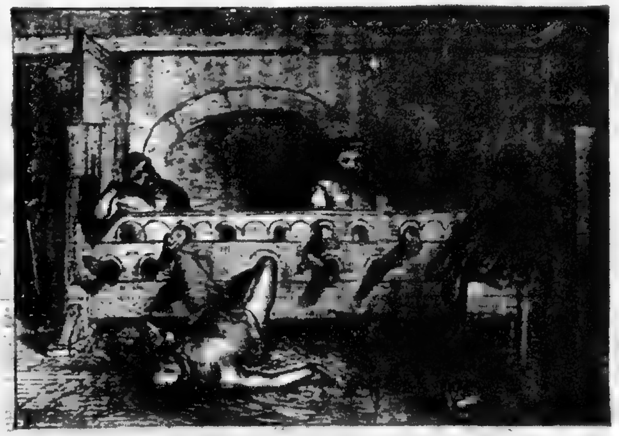
"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks *so pleased* to mind, and I don't."

What a painful truth did this child speak. Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Savior, and the bountiful Giver of every good?

The dog had been kindly treated by his young master, his wants had been supplied, and he did not *forget it*.

Little children, and grown-up children, too, are daily receiving favors from the kind hand that supplies all our wants, and yet how often we forget our obligation to Him, and refuse to obey Him. Let us try in time to come, to remember with grateful hearts the blessings our Heavenly Father is so constantly bestowing, and obey him cheerfully.

Selected.



IN THE STOCKS.

To be placed in the stocks is a very uncomfortable punishment. With the ankles shut in between two planks, and no way to rise, or walk, or sit, or stand, or do anything but lie flat on the back, surely this must be enough to discourage almost any one.

And yet I have read of two persons who were so happy with their feet fast in the stocks that they prayed and sang praises to God at midnight, in an inner prison. They were two poor travelling preachers, who had preached the gospel in a Grecian city, and who prospered very well till a certain woman who was a "spiritual medium" followed them in the streets and bawled out after them: "These men are servants of the most high God, that show us the way of salvation."

This was almost too much to bear. It was hard enough to be abused by the devil, but to have him praise them, was more than they could endure, and so they cast out the unclean spirit in the name of the Lord, spoiled the little game of fortune-telling and divination, ruined the speculation, and so maddened the keepers of the medium who stirred up the people, mobbed the preachers, had them arrested, whipped, and pushed into the inner prison, and their feet made fast in the stocks.

The devil thought he had done something then; but he aimed so high that he missed his mark, and lost his arrow, too. For at midnight these prisoners prayed, and got so merry that they began to sing psalms, and the other prisoners heard them; presently an earthquake thundered along; the prison tottered, doors flew open, bands were loosed, the jailor was frightened, the preachers calmed him, preached to him, and had him converted and baptized, he and all his that same hour of the night; then took an early breakfast and went out of jail next morning with glad hearts and flying colors to preach the gospel in some other place.

A religion that will make a man sing when in prison with his feet fast in the stocks must surely be worth having. Those who wish to read more about it will find something interesting in the sixteenth chapter of the Acts of the Apostles.

* * *

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Advent Christian Times.

CHICAGO, TUESDAY, September 9, 1873.

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Notices.

Any of the brethren wanting a preacher, one who has just begun in the good cause, will please address L. O. K., Lockport, N. Y., care of F. Stoner.

Obituary.

LIBBY.—Died, July 27, 1873, in Winona, Minn., Rueben W., son of Rueben and Nancy Libby. Aged 3 years, and 4 months.

Words of comfort were spoken on the occasion by the writer. THOS. K. ALLAN.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
J. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.

Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.

New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.

Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10:30 a. m.

North Side, Lincoln Park, at 3 p. m.

Mission Hall, 619 West Lake street, at 7:30 p.m.

Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.
D. R. and M. S. MANSFIELD.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

Elida, Winnebago county, Thursday evening, Sept. 18, lecture on temperance.

Creston, Ogle county, Friday, Saturday and Sunday evenings, Sept. 19-21, as Br. Allbee arrange.

Ackerson's S. H., 11 a. m., Sept. 21.
C. C. MARSTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Grand Ledge, in German language, every Sunday at 10 a. m. In English 2½ p. m.

Delta, every other Sunday at 7 p. m.

Avery S. H., 3 miles north of Grand Ledge, every other Sunday at 7 p. m.
A. H. P. WILSON

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.

Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.

Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

The first Q. M. of the Northern District of the Advent Christian Conference of Michigan will be held in Hinton, commencing Thursday, Sept. 25, and holding over Sunday. We hope to see a full representation of all the churches at this meeting. All are invited to come, and come in the spirit and fullness of Christ. The Lord is coming soon; let us have one grand rally on old earth, a special effort to save the perishing. Those coming from the north or south, by railroad, will stop at Morley station; and those coming from Muskegon will change cars at Big Rapids, and take the 10 o'clock train for Morley. There will be teams on Thursday to carry all that come. Those intending to come by railroad will write me, so I may know how many teams will be needed; those coming later will take the stage for Sylvester, which leaves Morley Saturday morning. My P. O. is Sylvester, Mecoster county, Mich.
JOHN BOWER, Chair.

There will be a special conference for the benefit of brethren in the Grand Traverse region, to be held at the Cornell school-house in Wexford, Mich., one mile south of North County Line, and one mile west of State Road, commencing Thursday evening, Oct. 2, and hold over Sunday. The place of meeting is about 11 miles from Kingsley Station. Teams will be in readiness at Kingsley Station to convey all the friends from abroad to the place of meeting. A number of our ministering brethren will attend. We hope to meet many of our Northern brethren there. We invite all to come. Inquire for A. Brigham or Lewis Cornell. JOHN BOWER.

The first Q. M. of the Eastern District of Michigan is appointed to be held with the A. C. Church at Dearborn, on the Michigan Central R. R., ten miles west of Detroit, commencing on Thursday, Oct. 2, at 2 p. m., and lasting over Sunday. All are invited. The brethren there have made a laudable exertion, and have a comfortable house of worship nearly finished.
JOHN H. PATON, Sec'y.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.

In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.

In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Ceeleyburg, Aug. 2, evening, and once in four weeks.

Norris S. H., Aug. 3, 10 a. m., and once in four weeks.

Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.

Weaster Creek, Aug. 17, at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

OHIO.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.

Montpelier, Sunday, July 13, at 10:30 a. m., and 7.30 p. m., and every four weeks following.

Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
F. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.

Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

The Lord willing, the first quarterly meeting of the Eastern District of the N. Y. State A. C. Conference will be held in a beautiful grove on the shore of Sodus Bay, Wayne County, N. Y., commencing Oct. 2, to hold over the following Sunday. A general invitation is extended all to come in the name of the Lord, to build up, not to tear down. Come prepared to take care of yourselves as far as possible. Provisions will be made for the aged, infirm and poor. Come as to camp-meeting. The Wayne County and N. Y. State tents will be there to provide lodging room for all who need. Those coming from the East or West, on the N. Y. Central R. R., change cars at Newark. Those coming on the Lake Ontario Shore R. R. will change cars at Wallington Junction. Trains on the Sodus Bay R. R. will stop within a few rods of the ground. Come one, come all, praying for a good meeting.
B. P. STEVENS, President.
CHAS. OAKS, Secretary.

IOWA.

Warsaw, third Saturday in each month, in the evening.

Chester S. H., Sunday following, 11 a. m.

Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

There will be a grove meeting, four miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Saturday at 11 a. m., Sept. 21. J. S. BALDWIN.

There will be a grove meeting 4½ miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Sunday at 11 a. m., Sept. 21.
S. BALDWIN.

The tent meeting at Dysert, Tama county, is withdrawn. PETER S. W. DEYO.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m. and 7:30 p. m.

Sunday School at 9 a. m. Preaching by
N. FIELD.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

No preventing Providence, Dr. N. Field will hold a meeting of days at Volga, Ind., commencing Saturday, Sept. 27. A good attendance is very desirable. MARY A. TIBBETS.

There will be a quarterly meeting of the Northern Indiana and Western Michigan Conference, to be held with the church at Union Mills, Ind., commencing Oct. 2, and holding over Sunday. It is expected that the Peninsular or Port Huron & Chicago R. R. will be in operation then, which goes through Union; if not, those coming on the morning trains to Laport will find conveyance to Union. Come all who can.
JAMES FERRIS, President.
DR. D. NAFE, Secretary.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

SOUTH IOWA AND WEST MISSOURI.

By request, I purpose to spend a few weeks in Iowa, and will preach, the Lord permitting, as follows: Sunday, Sept. 21, with the Highland Church, Nevada County, Mo., as Br. C. Tuller shall appoint. Tuesday night, Taylor County, Iowa, as Br. D. Q. Kent shall appoint. Wednesday night, Sept. 24 at the Dunlap S. H., as Br. D. M. Schenck shall appoint. Thursday night, Sept. 25, at Greenfield, Adair County, as the brethren shall appoint. Friday night, Sept. 26, at Arbor Hill, as Br. John Nokes shall appoint, the meeting to be protracted, to be followed by a meeting at Earlham, as Brn. Hubble and Nokes may arrange. WM. W. CATE.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

ARKANSAS.

We are requested to say that the Arkansas State Conference will meet Sept. 12, near Batesville, and continue over the [illegible]h.

KAN[illegible]

NOTICE to the Advent [illegible] of Northern Kansas.—There will be [illegible] at Athens, Jewell county, with [illegible] Advent Church of Athens, commencing o[illegible]day evening, the 24th of Sept., for the pu[illegible] or[illegible]nizing a district (or quarterly) conference; and, after the business meeting, there will be a series of meetings, to continue as long as the interest will demand. Eld. J. C. Smith, State Evangelist, is expected to be there with the State tent, to help in preaching the Word. An invitation is extended to all the scattered Adventists in Northern Kansas to be present. In behalf of the churches.
E. N. BLISS.

From Amos Sanford, Columbus, Kan.—After consultation with the brethren, it has been determined not to hold a general camp-meeting this year, in Kansas. The mission tent is moving forward, and will be at Athens on the 24th of Sept., instead of Arvonia on the 18th, as stated in my last letter. Let the brethren in Northern Kansas attend the meeting at Athens, and assist Eld. Bliss in forming the first quarterly conference in the State.

PENNSYLVANIA.

At Miller Station, Crawford County, Pa., commencing on Saturday, Sept. 13, and continue over two Sundays. Miller Station is on the A. & G. W. R. R., thirteen miles west of Union City, Erie County, Pa., and seventeen miles east of Meadville, Pa. Come brethren and sisters to this meeting, in the name of the Lord. If desired, and weather is favorable, we will hold a meeting at Sharp's Corners, if notified in time. Yours &c.
JOHN T. ONGLEY and C. F. SWEET.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bienny St.

JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

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From CHICAGO to MARQUETTE,
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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 6. CHICAGO, SEPTEMBER 16, 1873. WHOLE NO. 489

Advent Christian Times.

Published Every Tuesday by the
Western Advent Christian Publishing Society.
85 West Lake Street, CHICAGO.

Poetry.

Unto Thee.

No, not despairingly
Come I to thee;
No, not distrustingly
Bend I the knee.
Sin hath gone over me,
Yet is this still my plea
Jesus hath died.

O, mine iniquity
Crimson hath been!
Infinite, infinite
Sin upon sin;
Sin of not loving thee,
Sin of not trusting thee,
Infinite sin.

Lord, I confess to thee
Sadly my sin;
All I am tell I thee,
All I have been,
Purge thou my sin away,
Wash thou my soul this day—
Lord, make me clean.

Faithful and just art thou,
Forgiving all;
Loving and kind art thou
When poor ones call.
Lord let the cleansing blood—
Blood of the Lamb of God—
Pass o'er my soul.

Then all is peace and light
This soul within;
Thus shall I walk with thee,
The loved unseen,
Leaning on thee, my God,
Guided along the road,
Nothing between.

—Bonar.

The Great Theme.

The great theme of Christian hope and promise is the coming again of our Lord Jesus Christ. A distinguised English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event the proportion would have been much larger. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament and more than three hundred and twenty of them point forward undoubtedly to the appearing again of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who often treat it in a way very damaging to the whole cause of the gospel. Because some men abuse it is no excuse for our ignoring it knowing as we do that it is a vital part of our creed, and most important in all its bearings.

Ponder then, the fact itself that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence He shall come to judge the quick and the dead. Too prone are we to think of Him only as an historic personage, who lived many centuries ago and who has long since passed away, like Pharaoh or Alexander—that all that concerns Him relates to times far removed in the past, with no present reality—and that all we have to do with Him now is the observance of those institutions and precepts which He gave to the world in his earthly lifetime. We do not seem to feel as we ought that the grave that closed over Him for a little while could not hold Him, and he now lives, that He is at this moment making ready for his return hither, and that He will come again in like manner as He was seen going into heaven. And yet it is even so. The Lord himself, even the crucified Man of Nazareth, shall descend from heaven with a shout and with the voice of an archangel and with the trump of God. His feet, once torn with nails, shall stand again upon the mountians of earth; and they that pierced Him shall look upon Him. The terrified soldiers who saw Him die, the blaspheming Pharisees who thirsted for His blood, and rejoiced when they saw it spilled, the infidel horde who in every age have insulted His name and persecuted His Church, and every saint, and every one who reads these lines, shall behold Him, the Son of man, come down again to earth. Despisers of His word—neglecters of His gospel—false professors of His name—and resisters of His grace, who have continually turned their backs upon His calls of mercy—all shall see Him. For he cometh, He cometh to judge the earth.

Ponder, also the solemnity of that great event. It is related of a great French preacher that he was once called to deliver the funeral address of a prince. It was an expressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth and weighed down with grief. All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak, but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling he broke the silence by a scarcely-audible whisper—"*There's nothing great but God!*" The effect was over-whelming.

But if we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—at the manner in which all greatness and glory shall wilt down before His divine presence—at the sort of feelings which then shall take possession of the great congregation of mankind—it will hardly need a greater master of eloquence to thrill into our souls that *there's nothing solemn but the judgment!*

There are, indeed, many other solemn things and scenes and occurrences well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of judgment.

The thunder-storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunder-bolt startles up communities—when the dread artillery of God rushes along the sky and and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves and arouse even the long-forgotten into life again!

The earthquake is solemn, when cities totter without a warning and kingdoms rend and islands flee away. But what is that to the tremor which shall convulse our globe and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man and overwhelm the armies at which the world quaked!

The funeral of the dear and honored friend is solemn. The heart throbs and the tears flow and the bodily powers almost refuse to do their wonted offices under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal, which sends the impenitent to the prison-house of hell and gives over the guilty one to death eternal!

Who, who can do justice to such a [illegible]

Emotion in Religion.

Surface emotion doesn't amount to much and isn't worth much. It comes and goes like the lights and shadows of an April day. But there is a deep and abiding conviction, which is of another character, and has another price.

It seems to me that we want more Christian sensibility, more tenderness, more feeling; or breaking up of the fountains of the great deep, a melting that shall dissolve all our hardness to tears.

This overflowing sensibility, this tender and weeping state, suits well every relation and duty of our Christian life.

Certainly it fits our return to Christ as those who have wandered away from him in paths of worldlines and forgetfulness. Think of coming back to hear him say, "I have somewhat against thee;" carrying in our consciousness of self-reproach, I have not lived so near to Jesus as I ought. I have followed him, like Peter, afar off. If any of us are passing through such an experience, does it not become us to go weeping night and day?

This weeping state suits then the joy of restoration. No one has ever had any very great joy who has never known what it is to weep "tears of joy." Come you, come to Jesus, and receive a full and fresh forgiveness; feel his hand laid upon your head in welcome and benediction; hear him say, "Go in peace, thy sins are forgiven thee;" sing that song,

"Love I much; I'm much forgiven!"

and keep the tears back? If you were revolving it in your heart, O, what compassion my Savior has shown me! Every shadow between my soul and his face has departed; I am in near and constant communion with him once more!" would not your eyes overflow?

Such deep sensibility suits well the offering of earnest prayer. We cannot wrestle with God for great blessings with a heart cool and [illegible], whose pulses are unquickened, whose tenderness is slumbering.

Especially is this tenderness of heart our indispensible preparation for winning souls. You know what the promise is: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Tell a man he is in danger of loosing his soul, and tell him as though it were a fact which you bore philosopically, and not as though it were a grief that were breaking your heart, and you will not move him, except to anger and contempt. You can say anything to a man without offense, which you can say through tears. If you fling your arms around his neck, and weep upon him, he cannot resist you. You cannot go hopefully on any errand of salvation unless you go tenderly. Loving and longing don't use cold words.

Pray for this precious grace, or rather for this baptism of all the graces. Bring before your mind all the scenes that stir penitential sorrow, tender joy, love's warm solitude, and the fulness of the heart of Christ.—*Rev. A. L. Stone.*

Power of Faith.

Childlike faith looks into the Holy Scriptures with an eye of penetrating power, like that of the telescope directed toward the starry heavens. It brings into view glorious things of divine revelation which escape the notice of the common eye, which are wholly invisible to the natural eye. It reduces to symmetry and displays in beautiful proportions many sublime prophecies and glorious promises involved sometimes in contradictory appearances to a superficial reader. The splendor of the starry hosts in the midnight sky, the grand constellations, the brilliant planets, the erratic shooting stars, the galaxy and its innumerable hosts, faint and bright—fill the beholder with perplexity and with profound admiration. This is a fair type of the appearances presented by the precious promises in the oracles of God to the natural man, who fails to study the holy volume as a work of the same hand which built the earth and the heavens and is building the city of God. In its pages are found the brightest examples and the worst, that men may follow the one and see the miserable end of the other; are found also the purest morals, the loftiest sentiments, the tenderest affection, the holiest teachings, the most wonderful miracles, revelations, promises and prophecies, all mixed in with the darkness of sin and wickedness, rebellion and wretchedness, making such a chaos of disorder in the temporal darkness that the learned and the ignorant are sometimes alike puzzled to see the harmony and holiness of Bible history with its testimonies and its laws. Those who read it as a common work of the press soon come to know all about it, as they think, and they lay it aside. While those who study it daily, for wisdom, for instruction in righteousness, and for spiritual nurture, love it more and more as long as they live, and continually find deeper and richer mines of eternal truth in its pages. To the strongest men it gives meat, and milk to babes, with honey out of the rock to every soul that fears the Eternal and desires to learn the Word of life.—*Ward's Faith of Abraham and Christ.*

Trial.

You can't stand it! Why not? Others have had a much harder time than you. You have not been used well! Very likely. A great many have not been used well; but that is no reason they should kill themselves. You don't mean to kill yourself, but go where they will use you better! Is that the best way? Now, is it not better to think more of how you use others, and less of how they use you? Think of it awhile. Was Jesus always used well? Were the Apostles always used well? What then? did they run from the cause? Let me tell you what to do. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Why, bless you, trial is for your good. Endurance is a part of the Christian's life, you know. Sometimes it is the best of doing. Read the benedictions. Does Jesus say, blessed are the people that 'have a good time?' And yet what a 'good time' we sometimes have in doing and enduring. And can we not endure? You can not see what trials are for? May be to prove you, and show you what is in your own heart; may be to keep you from folly, and lightness, and sin, into which men fall if they are not tried; may be to let you know how precious Jesus is to the tried and tempted soul.

"Trials make the promise sweet,
Trials give new life to prayer,
Bring me to the Savior's feet,
Lay me low and keep me there."

Remarkable Telegraphic Feat.

The following story is told of Capt. J. H. Mills, a Vermont telegraph operator, who, being on a snow bound train where severe suffering was anticipated, without speedy relief, cut the telegraph wires, took the ends into a car where they could be sufficiently warmed to admit of their being readily handled, and by sticking the ends together was enabled to "call" the operator at one of the principal stations on the road. He then sent the following message: "Trouble. Answer slowly. I am working without an instrument; I will receive your answer through my tongue."

Capt. H. received the answer by putting one end of the wire above and the other under his tongue, and letting the electric current pass through it, when he was able to read by the succession of sharp and somewhat painful electrical shocks. His success was perfect, and he not only sent and received messages for the conductor, but for several of the passengers. The only ill consequences of the exploit was the total loss of taste which Capt. H. suffered for several days afterward.—*The Methodist.*

Is God with us? What more do we want? Omniscience omnipotence, and infinite love, are all these leading the van? Then we will not fear to follow, though it were into Hades itself; for if Jehovah led the way His saints would be safe even there. Treasure up that direction. Do not think so much of the presence of friends in trouble as the presence of God in trouble. "Fear not." What is the next word? I am with thee: be not dismayed." What is the next sentence? I am thy "God." The richest consolation you can have is that which is derived from the presence of the Lord.

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  Come I to thee;
No, not distrustingly
  Bend I the knee.
Sin hath gone over me,
Yet is this still my plea
  Jesus hath died.

O, mine iniquity
  Crimson hath been!
Infinite, infinite
  Sin upon sin;
Sin of not loving thee,
Sin of not trusting thee,
  Infinite sin.

Lord, I confess to thee
  Sadly my sin;
All I am tell I thee,
  All I have been,
Purge thou my sin away,
Wash thou my soul this day—
  Lord, make me clean.

Faithful and just art thou,
  Forgiving all;
Loving and kind art thou
  When poor ones call.
Lord let the cleansing blood—
Blood of the Lamb of God—
  Pass o'er my soul.

Then all is peace and light
  This soul within;
Thus shall I walk with thee,
  The loved unseen;
Leaning on thee, my God,
Guided along the road,
  Nothing between.

—Bonar.

The Great Theme.

The great theme of Christian hope and promise is the coming again of our Lord Jesus Christ. A distinguised English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event the proportion would have been much larger. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament and more than three hundred and twenty of them point forward undoubtedly to the appearing again of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who often treat it in a way very damaging to the whole cause of the gospel. Because some men abuse it is no excuse for our ignoring it knowing as we do that it is a vital part of our creed, and most important in all its bearings.

Ponder then, the fact itself that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence He shall come to judge the quick and the dead. Too prone are we to think of Him only as an historic personage, who lived many centuries ago and who has long since passed away, like Pharaoh or Alexander—that all that concerns Him relates to times far removed in the past, with no present reality—and that all we have to do with Him now is the observance of those institutions and precepts which He gave to the world in his earthly lifetime. We do not seem to feel as we ought that the grave that closed over Him for a little while could not hold Him, and he now lives, that He is at this moment making ready for his return hither, and that He will come again in like manner as He was seen going into heaven. And yet it is even so. The Lord himself, even the crucified Man of Nazareth, shall descend from heaven with a shout and with the voice of an archangel and with the trump of God. His feet, once torn with nails, shall stand again upon the mountians of earth; and they that pierced Him shall look upon Him. The terrified soldiers who saw Him die, the blaspheming Pharisees who thirsted for His blood, and rejoiced when they saw it spilled, the infidel horde who in every age have insulted His name and persecuted His Church, and every saint, and every one who reads these lines, shall behold Him, the Son of man, come down again to earth. Despisers of His word–neglecters of His gospel—false professors of His name—and resisters of His grace, who have continually turned their backs upon His calls of mercy–all shall see Him. For he cometh, He cometh to judge the earth.

Ponder, also the solemnity of that great event. It is related of a great French preacher that he was once called to deliver the funeral address of a prince. It was an expressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth and weighed down with grief. All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak, but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling he broke the silence by a scarcely-audible whisper—"*There's nothing great but God!*" The effect was over-whelming.

But if we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—at the manner in which all greatness and glory shall wilt down before His divine presence—at the sort of feelings which then shall take possession of the great congregation of mankind—it will hardly need a greater master of eloquence to thrill into our souls that *there's nothing solemn but the judgment!*

There are, indeed, many other solemn things and scenes and occurrences well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of judgment.

The thunder-storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunder-bolt startles up communities—when the dread artillery of God rushes along the sky and and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves and arouse even the long-forgotten into life again!

The earthquake is solemn, when cities totter without a warning and kingdoms rend and islands flee away. But what is that to the tremor which shall convulse our globe and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man and overwhelm the armies at which the world quaked!

The funeral of the dear and honored friend is solemn. The heart throbs and the tears flow and the bodily powers almost refuse to do their wonted offices under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal, which sends the impenitent to the prison-house of hell and gives over the guilty one to death eternal!

Who, who can do justice to such a [illegible]

Emotion in Religion.

Surface emotion doesn't amount to much and isn't worth much. It comes and goes like the lights and shadows of an April day. But there is a deep and abiding conviction, which is of another character, and has another price.

It seems to me that we want more Christian sensibility, more tenderness, more feeling; or breaking up of the fountains of the great deep, a melting that shall dissolve all our hardness to tears.

This overflowing sensibility, this tender and weeping state, suits well every relation and duty of our Christian life.

Certainly it fits our return to Christ as those who have wandered away from him in paths of worldlines and forgetfulness. Think of comig back to hear him say, "I have somewhat against thee;" carrying in our consciousness of self-reproach, I have not lived so near to Jesus as I ought. I have followed him, like Peter, afar off. If any of us are passing through such an experience, does it not become us to go weeping night and day?

This weeping state suits then the joy of restoration. No one has ever had any very great joy who has never known what it is to weep "tears of joy." Come you, come to Jesus, and receive a full and fresh forgiveness; feel his hand laid upon your head in welcome and benediction; hear him say, "Go in peace, thy sins are forgiven thee;" sing that song,

"Love I much; I'm much forgiven!"

and keep the tears back? You were revolving it in your heart, O, what compassion my Savior has shown me! Every shadow between my soul and his face has departed; I am in near and constant communion with him once more!" would not your eyes overflow?

Such deep sensibility suits well the offering of earnest prayer. We cannot wrestle with God for great blessings with a heart cool and dry, whose pulses are unquickened, whose tenderness is slumbering.

Especially is this tenderness of heart our indispensible preparation for winning souls. You know what the promise is: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Tell a man he is in danger of loosing his soul, and tell him as though it were a fact which you bore philosopically, and not as though it were a grief that were breaking your heart, and you will not move him, except to anger and contempt. You can say anything to a man without offense, which you can say through tears. If you fling your arms around his neck, and weep upon him, he cannot resist you. You cannot go hopefully on any errand of salvation unless you go tenderly. Loving and longing don't use cold words.

Pray for this precious grace, or rather for this baptism of all the graces. Bring before your mind all the scenes that stir penitential sorrow, tender joy, love's warm solitude, and the fulness of the heart of Christ.—*Rev. A. L. Stone.*

Power of Faith.

Childlike faith looks into the Holy Scriptures with an eye of penetrating power, like that of the telescope directed toward the starry heavens. It brings into view glorious things of divine revelation which escape the notice of the common eye, which are wholly invisible to the natural eye. It reduces to symmetry and displays in beautiful proportions many sublime prophecies and glorious promises involved sometimes in contradictory appearances to a superficial reader. The splendor of the starry hosts in the midnight sky, the grand constellations, the brilliant planets, the erratic shooting stars, the galaxy and its innumerable hosts, faint and bright—fill the beholder with perplexity and with profound admiration. This is a fair type of the appearances presented by the precious promises in the oracles of God to the natural man, who fails to study the holy volume as a work of the same hand which built the earth and the heavens and is building the city of God. In its pages are found the brightest examples and the worst, that men may follow the one and see the miserable end of the other; are found also the purest morals, the loftiest sentiments, the tenderest affection, the holiest teachings, the most wonderful miracles, revelations, promises and prophecies, all mixed in with the darkness of sin and wickedness, rebellion and wretchedness, making such a chaos of disorder in the temporal darkness that the learned and the ignorant are sometimes alike puzzled to see the harmony and holiness of Bible history with its testimonies and its laws. Those who read it as a common work of the press soon come to know all about it, as they think, and they lay it aside. While those who study it daily, for wisdom, for instruction in righteousness, and for spiritual nurture, love it more and more as long as they live, and continually find deeper and richer mines of eternal truth in its pages. To the strongest men it gives meat, and milk to babes, with honey out of the rock to every soul that fears the Eternal and desires to learn the Word of life.—*Ward's Faith of Abraham and Christ.*

Trial.

You can't stand it! Why not? Others have had a much harder time than you. You have not been used well! Very likely. A great many have not been used well; but that is no reason they should kill themselves. You don't mean to kill yourself, but go where they will use you better! Is that the best way? Now, is it not better to think more of how you use others, and less of how they use you? Think of it awhile. Was Jesus always used well? Were the Apostles always used well? What then? did they run from the cause? Let me tell you what to do. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Why, bless you, trial is for your good. Endurance is a part of the Christian's life, you know. Sometimes it is the best of doing. Read the benedictions. Does Jesus say, blessed are the people that 'have a good time?' And yet what a 'good time' we sometimes have in doing and enduring. And can we not endure? You can not see what trials are for? May be to prove you, and show you what is in your own heart; may be to keep you from folly, and lightness, and sin, into which men fall if they are not tried; may be to let you know how precious Jesus is to the tried and tempted soul.

"Trials make the promise sweet,
  Trials give new life to prayer,
Bring me to the Savior's feet,
  Lay me low and keep me there."

Remarkable Telegraphic Feat.

The following story is told of Capt. J. H. Mills, a Vermont telegraph operator, who, being on a snow bound train where severe suffering was anticipated, without speedy relief, cut the telegraph wires, took the ends into a car where they could be sufficiently warmed to admit of their being readily handled, and by sticking the ends together was enabled to "call" the operator at one of the principal stations on the road. He then sent the following message: "Trouble. Answer slowly. I am working without an instrument; I will receive your answer through my tongue."

Capt. H. received the answer by putting one end of the wire above and the other under his tongue, and letting the electric current pass through it, when he was able to read by the succession of sharp and somewhat painful electrical shocks. His success was perfect, and he not only sent and received messages for the conductor, but for several of the passengers. The only ill consequences of the exploit was the total loss of taste which Capt. H. suffered for several days afterward.—*The Methodist.*

Is God with us? What more do we want? Omniscience omnipotence, and infinite love, are all these leading the van? Then we will not fear to follow, though it were into Hades itself; for if Jehovah led the way His saints would be safe even there. Treasure up that direction. Do not think so much of the presence of friends in trouble as the presence of God in trouble. "Fear not." What is the next word? I am with thee: be not dismayed." What is the next sentence? I am thy "God." The richest consolation you can have is that which is derived from the presence of the Lord.

Was the Death Penalty Inflicted upon Adam and all his posterity for Disobedience only?

J. S. WIMBISH.

This question should be of the deepest interest to every inquiring Christian. The answer readily given by all orthodox theologians (so-called) would be an affirmative one, with the addenda that death temporal, death spiritual, and death (or life in misery) eternal was the full measure of the penalty attached to the transgression of that command—"in the day thou eatest thereof thou shalt surely die." The entire text reads thus: "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

Now, was the penalty of death inflicted on account of disobedience only? Was there nothing in the fruit—nothing in the nature of that fruit—which was inimical to the nature and constitution of man, and poisonous to his innocent blood? Or is it not possible that it produced the element of blood in man? I know some will think this is wild speculation and an unfounded postillate. But is it so? Man was created in the image of God. God is a spirit. "A spirit hath not flesh and bones." Or, I would say, God is not flesh, blood and bones as we are. Christ our Savior took upon himself the nature of the seed of Abraham. The life of Abraham was the blood, for the blood of all sinful or earthly creatures is the life. But Christ shed his blood for sinful man; that is, that which was the life of man and also the cause of his death was "poured out unto death." His blood was innocent because there was no guilt found in him. But who will pretend to say that after Christ's victory over death and the grave, that his immortal body of flesh and bones was quickened and made alive by the element of blood? No one I presume will contend that Christ with flesh and blood went up to the Father's throne to intercede for man, when Paul has confidently affirmed that flesh and blood cannot inherit the kingdom of God. He was quickened by the spirit of God. And I contend that this spirit enlivened him and took the place of his blood which he had poured out unto death.

Now, if Christ came to undo what was done in Eden, and overcome him who hath the power of death—which power he exerted over Adam and Eve when he speaking through a serpent caused them to disobey their kind and loving Father and Creator, why should we not argue that had Adam been sufficient for the purposes of God in creating him he would have been made perfect, and by the tree of life secured immunity against sin and death? He would then have been, after complete and perfect trial against the tempting offers from Satan, immortalized in his primitive organism. How long this would have taken I know not, but I am assured he would have been on trial until the tempter would have given way and sought him no more. That is to say he would have been only sufficiently tried, and when he could, by his own inherent hatred of sin and love of life, been proof against the allurements of Satan, God would have led him to the tree of life.

When sin has no attractions for the sinner he may be said to be proof against sin, for he desires something more holy. So it would have been with Adam and Eve. They would have had no desire to sin. And if they had resisted the first tempting offer of Satan—that of becoming gods—it is more than likely he would have lost considerable in the contest. If they had successfully resisted to the third temptation, no doubt the tempting offer—coming from such an unworthy source—would have assumed to them the aspect of a gross insult, and been refused and spurned from them with indignation. We would like to inquire further here in regard to the possibility of Adam's having secured the prize of immortality, but my great failing of verbosity warns me to hurry towards a close if I would be read. But let me say that I do not think it was impossible, as some contend, but very improbable, as God himself knew before he created man. Many are inclined to ask foolish questions here in reference to God's doing what he knew would result in evil to man. My general answer to such foolish inquiries is that if God had made man different from what he did, man would not have been man, but something else. For I contend that there is no place for occupancy in all God's universe but he has filled it with a creature perfectly adapted to its surroundings. From the creeping worm to the bright seraphim there is the display of infinite love and untold wisdom. Man fills a place in God's creation a little lower than the angels, but which without him would be a void. Let us inquire now, and see if it was an arbitrary and tyranical command that God gave to Adam when he forbid him the fruit.

He gave him leave to eat of all the fruit in the garden except this one, and perhaps the tree of life. For one I do not think Adam had partaken of the tree of life before he did of the tree of knowledge of good and evil. I think it was inaccessable, and a knowledge of its existence and nature would have followed after eating the forbidden fruit, their eyes being open. Now, if all the blessings in the garden of Eden were offered to man freely, why should that have been withheld which to man appeared to be as good as any? I hold then if this fruit had been for the weal of man God would not have placed an injunction against its use.

And further, that if God had merely intended to give Adam an arbitrary command, any other fruit than that of the knowledge of good and evil would have done as well. One in fact that would have been harmless in its nature and which would have failed to teach them they were naked. For there must have been something in the nature of the fruit affecting the entire physical man, for they knew they were naked after they had partaken of it. Some say they knew this from a consciousness of having sinned against God. I say they knew it from having the consciousness of an impending death before them. And this consciousness of approaching dissolution would have put them on the search for the tree of life—for man has been in search of the elixir of life from time immemorial. But we see the wisdom and love of God again displayed in driving them from the garden that they might not become immortal sinners, and outside the plan of redemption as their would-be master was. I will illustrate here to further elucidate the point I wish to establish: A father says to his child—a young and innocent child,—Son, you can go into the garden and admire the beautiful flowers and pluck as many as you wish for a boquet, but don't put any of those yellow jemine in your mouth, for in the day thou doest it thou shalt surely die. We would say, You *will* surely die. But perhaps an enemy to the father who desires the death of the child gains the confidence of the innocent child and pointing to the beautiful flowers says, Take those sweet flowers and eat them, see how pretty they look, they are sweeter than honey. The child refuses perhaps, and replies to the tempter, Father forbid my eating them, for he said I would die. (The child knows it is something dreadful to die.) The tempter assures the child that if he will eat them he will be just like his father at once, tall and manly. This is enough, the child sees the tempter put them in his mouth and appear to swallow, he does the same and dies in agony. So our first parents were beguiled and did eat, taking into their system that which was noxious and productive of decay and death.

Here another foolish question is often asked: Why did God suffer Satan to tempt our first parents? I call it a foolish question, and so may all reflective men; yet I may call it so from a reason quite different from that of others. I say it is a foolish question, (1) because a trial of some sort awaited Adam, and (2) because I believe the devil was an inhabiter of the earth long centuries before man was created.

This is not altogether a groundless speculation. The Bible speaks of the devil being in the garden but does not tell how he happened to be there. I infer from this that he was in the world before man. Angels were made before man, and the devil is called the arch-fiend and leader of the fallen angels. We find a beautiful description of his fall and his struggles at the head of his princes and warriors in "Milton's Paradise Lost;" but I try to draw all doctrine, positive and inferential, from the pages of God's Word. So if Satan was in the garden of Eden, he must have been there before, as the Bible does not speak of his being made after man. Moses takes up the account of time about 4004 years before Christ; so all prior to that account, if touched upon at all by him it is in the book of Job, which is the peer of "Milton's Paradise Lost," and is ascribed to the pen of Moses. He there tells of God speaking to Job out of the whirlwind and asking him to declare unto him his whereabouts when the morning stars sang together and all the sons of God shouted for joy. Satan was then doubtless in heaven as he is or was one of the sons of God, and shouted for joy when all the hosts of heaven joined their voices in proclaiming the Great Jehovah their universal King. Doubtless it was subsequent to this great day of rejoicing and while thick darkness was still a swaddling band for the earth, that he sinned against God and with many others, who kept not the first estate was cast down to the earth. At that time the earth being void and destitute of light might very properly be called a prison. God's spirit had not yet moved upon the face of the waters nor had the dry land appeared, and doubtless the earth in that state was the "tartaras" into which according to the apostle Peter the angels that kept not their first estate were cast, and the chains consist in their inability to get away from this earth—being reserved here among wicked men until the day of judgment and perdition of ungodly men.

So we infer the creation of man was to fill a void caused by the fallen angels and man was placed in the earth,—to speak in plain parlance,—to whip the devil out; but the wily enemy held possession and purposed to keep it. Therefore he beguiled our first parents.

The struggle is prolonged, and the life of every man is a warfare. But to God who hath all things in his hands and seeth the end from the beginning, our great Captain has come to the rescue, and is now before the throne awaiting the fullness of time, when Satan shall be made his footstool. That which Adam in the flesh could not do Christ through the Spirit has accomplished—the victory over Satan. "O death where is thy sting? O grave where is thy victory?"

Brethren, let us try to learn more and more every day that we live, of the nature and destiny of man. Let us study that we may teach others, for I find the great majority of men although they [illegible] doubt the existence of a God, are ever ready to lay all blame upon him for their own sins, and ascribe him the imperfections of their nature, saying, "why hast thou made me thus?" Forgetting that the potter hath power over the clay to make one vessel to honor and another to dishonor. Unmindful of the fact that God is love and not a tyrant. Looking over the great truth that the wages of sin is death. Not knowing that after Adam had partaken of a noxious fruit it were impossible for him in that body to live forever. Of course God could have destroyed Adam and Eve, and put another couple on trial, but would the result of a thousand experiments have proved more satisfactory? I trow not. The devil was there, and he is here, and he was brave enough to tempt three several times our blessed Savior. He is a great and formidable enemy, not only of man, but of God also. But God can and will destroy him when Jesus descends from heaven to take vengeance. But I weary you.

"What I say unto you I say unto all, Watch." Come Lord in thy person and relieve our watch, that we may lay aside the pilgrim's staff and receive the crown.

Resurrection.

JOHN T. REA.

Ever from the depths of my inmost nature arises a feeling and joy and longing at the sound of that word—"Resurrection." Knowing, as I do, that our days upon the earth "are as a shadow," and "swifter than a weaver's shuttle," my mind has often been filled with the inquiry, "What is beyond?" "If a man die shall he live again? Is there a beyond? or is life blotted out in the gloom of the grave? Is it possible that the associations and friendships formed in this life perish in the tomb forever? Must the cold earth hold forever the forms of those we have loved in this life?

Oh, sad indeed and unbearable would be the thought to us who have laid our dear ones in the silent tomb, that we never again might clasp the hand, or catch the glance of love from those beaming eyes, or listen to the musical voice of our loved ones. Oh no, it cannot be so.

Heathen mythology in vain has endeavored, in its darkness and superstition, to peer into the mysteries of the great beyond, and human nature, revolting and shrinking back from the tyrant, death, seeks for some escape from his toils. But heathen mythology, in all its searchings for immortality, never dreamed of a resurrection of the dead, or that mortality should put on immortality, but, in the darkness of their own wisdom, asserted the inherent immortality of some part of man which escaped to an elysium or mythical land of shadow, or else run into the fanciful theory of the transmigration of souls.

Truly, the "world by wisdom knew not God," neither can they understand how Christ can raise the dead, being ignorant of the fact that the power that first formed can re-form.

Even the faith of the prophet seemed staggered at the question, "Can these dry bones live?" for he answers, "O Lord God *thou* knowest."

I am aware that very many in this present day, in fact nearly all denominations of professed christians, blindly cling to the old heathen mythological view of the inherent immortality of some part of man, and almost every week we hear it said, by those who profess to be ministers of the gospel of our Lord, that "another immortal soul has gone to heaven," or "has escaped to the spirit land," etc., but all such statements are the result of a misapprehension of what the *Gospel* of our Lord Jesus Christ is, and of course is contrary to all its teachings. Such views rob us of th[illegible] that sent his only begotte[illegible] world that the world mig[illegible] they rob the Savior of the glory of his first mission to earth; it does away with a day in which he will judge the world; does away with a judgment; does away with the "*resurrection of the dead!*" Away with such theories.

What! Is the "resurrection of the dead," spoken of in the Bible, nothing but the flying of an "*immortal* spirit" from a mortal body? If so, how how then is it a resurrection of the "*dead?*" What! do we go directly to heaven or *hades* when we *die!* If we then are judged worthy of either place, why has God appointed a judgment day? Are there two judgments? and what is the use of the "resurrection of the body?" as some term it, and what is the need of a Saviour if a man is "all immortal," as Bishop Clarke says?

Oh when will men "cease to pervert the right ways of the Lord?"

No wonder the resurrection of the dead is "scouted" by many in this day as it was at the time when Paul on Mars Hill preached "Jesus and the resurrection" to the Athenians. Surely it is high time for every lover of God's word to bestir themselves if the resurrection taught in the Bible is to be fritted away in this manner.

Surely the time now is that Paul said should come when men should "be turned unto fables;" but to us who see these things it is but a positive omen of the soon coming glorious resurrection.

The "scoffers" are here who say, "Where is the promise of his coming?" and by this we know full well that we are in the "*last days,*" and that the personal glorious appearing of our Lord is night at hand when the "dead shall be raised incorruptible. "Then," and *then alone,* "will come to pass the saying, 'death is swallowed up in victory?'"

Resurrection! To me, as I see the creation groaning and travailing in the pains of a second birth, and read that "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him," that word has a deeper significance. It buoys me up amid the troubles and afflictions of life, and when upon a bed of sickness and pain it has been my comfort and hope; and when I lie down at night, not knowing whether I shall see the rising of the morning's sun, that word comes as a blessed angel of light to dispel my fears of the night of death, by bringing the hope of the "rising of the" sun of righteousness in the morning of the resurrection.

"I am the resurrection and the life." Yes, without thee, blessed Savior, there can be no resurrection, for "Thou hast the words of eternal life." Eternal life! Can we grasp the idea conveyed in those words? and with them comes the promise—"There shall be neither sorrow nor crying, neither shall there be any more pain." Oh eternal life of happiness. Ah, yes, this is the "*gospel*" or good news to those who "sit in darkness" and "under the shadow of death"—"eternal life, through Jesus Christ our Lord."

Good news to a *dying* world; not endless life to an undying entity, nor endless spiritual death to an immortal spirit, but a *real* tangible resurrection of the *whole man* from the power of death and the grave. But some say—this is *materialism.* Is it? Then I say, would to God there were more just such materialism in our churches to-day; would to God that the vail of heathen mythology and satanic delusion were taken away from the eyes of our people, that they might see that even as Christ was raised from the dead (being the first fruits) even so we also shall be raised.

The *body* of our Savior was not there when they came to anoint him, and he afterward affirmed to his disciples that "a spirit hath not *flesh and bones as ye see me have.*"

Can we object to such materialism? No. When we reject it, we reject Christ.

Is it not, rather, something to be desired that we shall see the "*same eyes*" beaming upon us and see the *same face* and hear the *same voice* of our loved once, when—

"Past the dark portal
We stand up immortal,
And sweep with hosannas
The jasper-light sea."

O, let us believe *all* that the prophets have spoken, and contend for and hold on to our faith a little longer; for we shall soon behold the down-rushing glories of the New Jerusalem, and hear the welcome voice of our "life-giver," saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May the earnest prayer of our hearts ever be, "Thy kingdom come."

Even so, come, Lord Jesus, come quickly. Amen.

Never.

A. ARMOUR.

[Second Article.]

In the former article I referred to some reasons why the rendering of *ou mee....eis ton aiona,*—"never" in the common version, "not....forever" in the A. Bible Union version twice, "not ....forever" in the Catholic version except twice—is not satisfactory. The reasons, in brief, are: (1) In the passage referred to, John 8:51, "he shall *never* [that is, at no time] see death," is untrue in the literal sense of the word death. (2) "He shall not see death forever," that is, shall see death but not forever, or always, is meaningless in view of the fact that those addressed believed in a resurrection, or termination of literal death; and, that the first death is not forever whether we keep Christ's saying or not. (3) The same words are made to mean one thing in one place, and another thing in another place; "not always" in John 8:51, "not at all" in ch. 11:26. (4) If the meaning were "not always," or "not at all"; "not forever," or, "never" other words would properly have been used.

I offered a literal rendering of the Greek words, the most literal possible, so far as I know; and instead of "never," or "not....forever," I would read "not....in the age." I propose to examine whether this rendering is admissible in every place where the phrase occurs.

The first place is John 4:14, Jesus said to the woman of Samaria "whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never—not in the age—thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Preconceptions aside, when do we drink living water, water of life, and thirst no more? When is it "they shall hunger no more, neither thirst any more,....for the Lamb which is in the midst of the throne....shall lead them unto living fountains of waters?"—(Rev. 7:16, 17.) Where is the "river of water of life," (Rev. 22:1; Zech. 4:8; Ez. 47:1, 9,) is it in this age or the next? And where is "everlasting life?" Not in this age, but "God will render . ..eternal life,... in the day when God will judge the secrets of men, by Jesus Christ."—(Rom. 2:7, 9 16.) Everlasting life is *zoeen aionion*—the life of the age. Jesus uses the *future* tense, "I shall give—he shall not thirst, in the age," therefore, and from the analogy of the Word, we conclude that the age is *the future age.* If we once drink of the living water we thirst no more; "he that believeth on me shall never thirst,"—(ch. 6:35,) but it is after "the last day."

The next passage is John 8:51, 52, before noticed. Here the verb is also future, and we conclude the age is future, "shall not see death in the [future] age."

Next, ch. 10:28. "I give [or grant] unto them eternal [*aionion*] life, [the life of the age,] and they shall never—not in the age—perish, neither shall any one pluck them out of my hand." "They shall [future tense] not perish in the [future] age." Some who "hear" and "follow" for a time, in this age, I doubt not, will perish at last. But when the sheep actually possess everlasting life, and have "put on immortality" they "shall not perish in the age." *Now,* "the righteous perisheth,"—(Is. 57:1,) *then,* they shall not perish.

The contrast between now, and then, is shown in our next text, John 11:26. Literal, physical, first death is here spoken of, beyond a doubt. "Lazarus is dead," he "sleepeth," but Jesus is come "to awake him out of sleep." He says to Martha, "Thy brother shall rise again." Martha replies, "I know that he shall rise again in the resurrection at the last day." Jesus then said, "I am the resurrection and the life, [the *cause* of them,] he that believeth in me though he were dead yet shall he live." More literally, "the believing [one]—the believer in me—if he dieth, he shall live," or "live again." The Greek rendered "though he were dead," is the second aorist tense of the subjunctive mood, and denotes contingency; now, it is possible a believer in Christ may die, in this age, die literally as Lazarus, "and if he dieth, he shall live," not "he does live;" the verb "die" is in the aorist tense, but the verb "live" is in the *future* tense. "And whosoever liveth"—"and all the living"—"and every one living," (all those who escape the contingency of death by living at the end of the age,) "everyone living and believing in me dieth not in this age." In one age the believer *may* die,—in the other he may *not.* The form of the verb "die" is the same in both verses, (25, 26). If he dies in this age, he shall live in the future age; if he liveth till the end of this age, till the resurrection in the last day, he dieth NOT AT ALL, but is "changed" from mortality to immortality "in a moment, in the twinkling of an eye."—(1 Cor. 15:51–53.)

This phrase occurs again, John 13:8, "Peter saith unto him, thou shalt never—not in the age—wash my feet." It is used here as in 1 Cor. 8:13, where Paul says, "I will eat no flesh while the world standeth," or, literally, "I will eat no flesh in the age." Both use it as a strong expression, and of course, refer to the present age. I think those are all the passages where the double emphatic, negative is used with *eis ton aiona.*

A single negative is used in Mark 3:29. "He that shall blaspheme against the Holy Ghost hath never—not in the age—forgiveness, but is in danger of eternal damnation." Critical editions of the Greek read "sin" for "damnation,"—"is guilty of *aionion*—age lasting sin." The meaning is "hath not forgiveness in the age" when alone forgiveness may be obtained. Griesbach notes that *eis ton aiona* "in the age" is omitted in some MSS., thus simply reading "hath not forgiveness." Those are all the places where the word "never" in the common version is from "not not," or "not....in the age."

If the Holy Spirit judged four or five words necessary to convey the meaning, is it right for us to compress it into one or two, when we have words nearly equivalent to those he used? This applies as well to "forever." Had the article "the" been given in our translation, it would have been better, as Heb. 7:17, "Thou art a priest forever," (*eis ton aiona* in the age,) for *the* forever; not as if there were but one *aion,* age, ever, or forever, but a particular one is pointed out.

The common comment on John 8:51 and 11:26 is that Jesus referred to "the second death, eternal death." There can be no "second" without a "first," we cannot take a second step without having taken a first. If the first is not retraced, the second is like the first, but farther onward.

In the case of the first death the step is retraced, the man is brought back to life again, returned to his former standing as before he died; and the second death must be the *first over again,* if it is after a resurrection.

Eternal death I have heard thus defined: "the sinner is spiritually dead, and spiritual death is eternal death begun." Then the "second" comes before the first! And it is no use preaching to sinners, if a death is begun in them which can never be recovered from, or which is eternal in its duration.

In John 8:51; 11:26, etc., Jesus spoke simply of death, but he *defined the period* in which it would not be experienced by the believer; he did not define *the kind* of death at all. Death is the extinction of life, whether it be physical, spiritual, moral, social, or political; and whether it be temporal or eternal.

Beecher-Religion---Too Pious.

S. K. GIBSON.

One of the signs of the times in which we live is the persistent scoffing at "piety," by the professed friends of Jesus.

Piety signifies veneration, with love of God. To be pious, then, is to reverence God as the Supreme One. It is to adore him as our Father, with true respect and religious devotion and love as his children. The example of Christ while here on earth, in his mighty conflict with "the elements of this world," show the true relation we sustain to God as his children; so, too, in the prayers of Christ, and in the prayer he taught us to pray is the same principle manifest, it is one of divine worship, homage and love. It shows our resignation to the will of God in all things. See! "Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is heaven." Here is true piety, devotion and worship, as taught by our Saviour.

Let us now look at the modern piety of these times. As an example we will introduce one of the most popular ministers of the cross of Christ (?) H. W. Beecher. On being asked his opinion of croquet-playing, says: "We think it is amusing to women, agreeable to men, and fascinating to ministers. For all persons who need gentle exercise it is even better than billiards; indeed, it is a kind of field billiards, or billiards gone to grass. Anybody that is too pious to play croquet ought to be done up in starched linen, put in a bag and hung up like a suit of Sunday clothes, and not let out until meeting time."

Here, now, we have it, and what what shall we do with it? A marked expression of true devotion! Is it not rather the quintessence of a false religion and "piety" to the God of this world—"lovers of pleasure more than lovers of God?"

Let us see. Christ says: "Men ought always to pray and not to faint." Mr. B. says no, don't be too pious; take a game at billiards. Christ says, pray that the will of God be done in earth as in heaven. Mr. B. says, play billiards. But, Mr. B., do they play billiards in heaven? Oh, don't be too pious, says B. But Christ says, "pray," "lead us not into temptation, but deliver us from evil." Now, if these "billiards gone to grass" are so "fascinating to ministers," is there not temptation there? Can ministers or other Christians, who "pray always," "lead us not into temptation" engage in games of chance that are fascinating, and be consistent? Is it in keeping with the spirit of God? If it is why does Mr. Beecher say anything about one's being "*too* pious to play?" Does he not admit by that expression that one may be too pious to play? and, as piety simply means devotion to God as true worshipers, therefore one must *lack that true devotion* become a player of billiards or game of chance. Mr. Beecher writes his own condemnation in his words, "too pious to play," or he teaches that one can be saved by a *little* piety, or none at all, which is contrary to the spirit of the gospel. Out of his own mouth, then, is he condemned. Too pious to play billiards! Yes. I think Christ *was,* who agonized for the salvation of lost men until he sweat great drops of blood. I think the apostles and martyrs were, who suffered the loss of all things to win Christ and be found of him at his coming and kingdom.

But the religion of this age—the billiard religion—is not looking for the coming of Christ and his kingdom; and piety has no special merits. They need not pray, "Thy kingdom come, Thy will be done in earth as in heaven." The kingdom is in the soul, and the soul is immortal; and when this old body that plays the billiards is used up, this incomprehensible soul goes off to heaven never more to return. It is saved without a Saviour, and redeemed without a Redeemer—dependent not upon "God, who only hath immortality," for life everlasting, but has that independent of God; bowing to no sovereign higher than the sovereignty of man, or the spirit of some departed hero; faith is void, the conscience is quieted to sleep, his piety is to himself, he can have his own fun and frolic, or write fiction to pamper the passions of the ungodly world and fill his own pockets with that which drown men in perdition. Such is the spirit and work of some who profess to minister for Christ — representative men—but who scoff at his coming and deny the judgment at hand, expect to convert the world with that religion that lacks piety, at least enough to allow one to enter into temptation and play chance games with ungodly men equally yoked up. And any man who may dare devote himself to God, with a devotion that forbids his participating in such vain and foolish games, that man they sit in judgment upon; saying to the world, "Too pious, too pious!" he ought to be "done up in starched linen, put in a bag and hung up like a suit of Sunday clothes, and not let out until meeting time." Such is the scoffing in these days at devotion to our Father in heaven. It dishonors God; it dishonors Christ and the prophets and apostles. It is treading under foot the Son of God and doing despite to the spirit of grace. It is fulfilling the prophetic word, however, and clearly teaches the fact we are nearing the time when the chaff and the wheat will be separated by him who has the right and power, and will reign in glory and righteousness forever. Then the world will be made to know that "unless our righteousness shall exceed that of the scribes and Pharisees we shall in no case enter into the kingdom of God."

Home Influence.

If the father chiefly talks "money, money," at home, he generally rears a family in the worship of the almighty dollar. If he talks mainly horses, games, and races, he breeds a batch of sportsmen. If fashion is the family alter, then the children are offered up as victims upon that altar. If a man makes his own fireside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q, makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But, if a father hears the clock strike eleven in his club house or the play-house, he need not be surprised if his boys hear it strike twelve in the gaming-room or the drinking saloon. If he puts the bottle on his own table, he need not wonder if a drunken son staggers in, by and by, at his front door. When the best friend that childhood and youth ought to have becomes their foe, the home becomes the "starting-post" for moral ruin. CUYLER.

NEVER let your honest convictions be laughed down. Be ever ready to give respectful attention to argument.

The Christian Life.

The Oldest Christian Hymn.

IN Book III, of Clement of Alexandria, is given the most ancient hymn of the primitive church. It is there asserted to be of much earlier origin. It may have been sung by the "beloved disciple."

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King!
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art our holy Lord!
The all-subduing Word,
Healer of strife!
Thou didst thyself abase!
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love,
And in our mortal pain
None calls on thee in vain;
Help thou dost not disdain,
Help from above.

Ever be thou our guide,
Our shepherd and our pride,
Our staff and song.

—*Sel.*

Resurrection.

We ought to thank God not only for the resurrection, but also for the hope of it, which can comfort the afflicted soul, and bid us be of good cheer concerning the departed, for they will again rise and be with us. If we must have anguish, we should mourn and lament over those who are living in sin, not over those who have died righteously. Thus did Paul; for he says to the Corinthians—Lest when I come to you God shall humble me among you and I shall bewail many. He was not speaking of those who had died, but of those who had sinned and had not repented of the lasciviousness and uncleanliness which they had committed; over these it was proper to mourn. So likewise another writer admonishes, saying, "Weep over the dead, for the light has failed; and weep over the fool for understanding has failed." (Eccles. 22; 10). Weep a little for the dead; for he has gone to his rest; but the fool's life is a greater calamity than death. And surely if one devoid of understanding is always an object of lamentation, much more he who is devoid of righteousness and that has fallen from hope toward God. These, then, let us bewail; for such bewailing may be useful. For often while lamenting these, we amend our own faults; but to bewail the departed is senseless and hurtful. Let us not, then, reverse the order, but bewail only sin; and all other things, whether poverty, or sickness, or untimely death, or calumny, or false accusation, or whatever human evil befalls us, let us resolutely bear them all. For these calamities, if we are watchful, will be the occasions of adding to our crowns. —*Chrysostom.*

"LET ME PRAY FIRST."—A little girl was passing through the streets a short time since, when she came to the spot where several idle boys were amusing themselves by the dangerous habit of throwing stones. Not observing her, one of the boys, by accident, threw a stone which struck her in the eye.

She was carried home in great agony. The surgeon was sent for, and a very painful operation declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked if she was ready.

"No, father, not yet," she replied.

"What do you wish to wait for, my child?"

I want to kneel and pray to Jesus first," she answered. She prayed a few minutes, and afterwards submitted to the operation with the patience of a woman.

As the strings of an instrument make no melody till they be struck, or as the birds in spring sing most sweetly, when it rains most sadly, so sufferings draw forth the activity, beauty, and fragrance of a Christian's graces.

Advent Christian Times.

WM. SHELDON, - EDITOR.

**Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, September 16, 1873

OUR thanks are due the Rev. Edward White, of England, for the new tracts on the "Life and Death Theme," just received.

BR. S. C. WELLCOME has received twenty-seven members into the Monticello (Minn.) church since he became its pastor. He is doing a good work.

AN umbrella was taken from Br. Bosley's tent, by mistake, at the Wyanet camp-meeting. Let it be sent to Mrs. E. C. Donahue, Wyanet, Ill.

IF our friends will do as well next week in sending in pledges and donations, as they have done this week, you will hear but little more about the debt that has so long attracted attention.

SOME of our brethren are far too lengthy in their letters and reports of meetings. We hate to cut them down, but must do so if they persist in writing long letters. One quarter of a column is long enough to say all that is said in a whole column. Give us your thoughts in fewer words.

CONFERENCE and other meeting reports would be read with more interest if they were condensed to *one-quarter* their ordinary length, giving only the pith, leaving out all that would be only of local interest. No matter who preached, prayed and exhorted, but what was the result? How many were converted? How many were baptized? Let the story be short and sweet.

A MISTAKE CORRECTED. — Many friends from various Northern States have sent for the "*Disembodied State*," for free distribution at our expense. Our offer related only to the *South*. These calls will take all that we can afford to send free. They are kept for sale by the Society at 10 cents per copy, or $1.00 per dozen, by mail. Direct such orders to our office, at 25 West Lake street, and not to our private residence in Brodhead, Wis.

AT the Wyanet (Ill.) camp-meeting seven were baptized, several were converted and reclaimed, and some of the social meetings were excellent. It was our privilege to greet a goodly number of ministers living in the State, besides Br. Hastings from Boston, and Br. A. N. Seymour from Michigan, with his wife, who is an able minister, having preached for many years. Br. and Sr. Seymour anticipate settling in Illinois. Br. Hastings will return home, soon after the close of the Iowa camp-meeting.

ON our way to the Wyanet camp-meeting, we spent a short time in Aurora, and went to the Baptist (colored) meeting. Found them far more intelligent than the colored people of the South. In their theology they pattern closely after the views of the white churches around them, but in their devotion they are far in advance, praying with great fervor, weeping with broken hearts, and singing with spirit. We heard them sing their favorite hymn, containing the words—

"When I get on my golden shoes."

WE should be glad to receive short letters from every part of the field—east, west, north and south—giving the state of the cause, personal experience, and various items of interest. But let each writer be brief. Twenty short letters might be put into the space sometimes occupied by four or five long ones, and be far more profitable to our readers. Do not refrain from writing because inexperienced; if you have an item of good news for the household, state it briefly, and it can be put in shape.

THE Belleville (Wis.) camp-meeting, though not one of our largest, was characterized by the best of feelings, and good results. Many heard the truth with deep interest, and several witnessed for Christ for the first time. Brn. Howard, Dyson, Graves, Barber, and other ministering brethren greeted us on the ground, and helped in the meetings. Our social meetings were seasons of special interest. At a session of our quarterly conference, held on the ground September 12, Brn. A. M. Barber and A. M. Glading received license to preach under the sanction of the conference. We need more laborers. May the Lord of the harvest send many more into the field with hearts baptized with love divine.

BR. L. C. COLLINS, the former Editor of THE TIMES, has just moved into his new residence, opposite the Press building, which has been put up and finished, with out buildings complete, since his removal to Norwood last April, under the excellent management of Br. B. F. Butler, of Minnesota, who is indeed a workman that "needeth not to be ashamed." The location is the best in the place; the large bay-window looking out upon the artificial lake, with its island covered with trees, as also the park with its evergreens, flowers and sparkling fountain. The residence itself, for elegance, style of finish and convenience is superior to any in Norwood. We congratulate our good brother and his interesting family upon the possession of such a home. May they long live to enjoy the work of their hands, and when the Saviour comes to restore all things, may they inherit a richer mansion in a world of unfading glory.

God's Confirmed Covenant.

Says Paul: "And this I say, that the *covenant*, that was confirmed before of God in Christ, the law, which was [given] 430 years *after*, cannot disannul, that it should make the *promise* of none effect. For if the *inheritance* [promised to Abraham] be of the *law*, it is no more of promise; but God gave it to Abraham by *promise*. Wherefore, then, serveth the law? It was *added* because of transgression, *till the seed* [Christ] *should come to whom the promise was made*." (Gal. 3: 17–19.)

Notice these facts here set forth:

1. This covenant to give Abraham and his seed an "inheritance," could not refer to a temporal inheritance, for the "*Seed*" was not to take possession till after the "*law*" had reached the end of its allotted time.

2. The "law" did not begin till 430 years after the promise of the inheritance was given. Both the 430 years, and the entire length of the law, were to precede the coming of the "*Seed*," to whom the "inheritance" was to be given.

God promised to Abraham both a "*Seed*," and a "*Land*," to be possessed jointly by himself and his promised "*Seed*," even "forever." "And the Lord said to Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the *land* which thou seest, to *thee* will I give it, and to thy *Seed forever*. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the *land*, in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13: 14–17.)

In reading this promise, the following facts should be kept in mind:

1. The "*Seed*" to whom this promise is to be fulfilled, is not the carnal offspring of Abraham, but indicates primarily *Christ*, the great heir of Abraham, and secondly, the multitudinous seed through Christ, on the principle of faith. "Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy *Seed*, which is *Christ*." (Gal. 3:16.) "And if ye be *Christ's* then are ye *Abraham's seed*, and *heirs*, according to the *promise*." (Gal. 3:29.) "It is now revealed unto his holy apostles and prophets by the Spirit, that the *Gentiles* should be *fellow-heirs*, and of the *same body*, and partakers of his *promise* in Christ." (Eph. 3:6.) "Know ye, therefore, that they which are *of faith*, the same are the *children of Abraham*.... So then they which be of faith are blessed with faithful Abraham." (Gal. 3:7–9.) Thus it is evident that when this promise receives its fulfillment, it will be fulfilled to Abraham and Christ, together with all who are Christ's, and not to Abraham's blood relatives who are not of faith.

2. It was not fulfilled during Abraham's life-time. "And he gave him none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his Seed [Christ] after him, when as yet he had no child." (Acts 7:5.) Nor was it fulfilled to Abraham's descendants. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the *heirs* with him of the same promise." (Heb. 11:9.) Thus, while Isaac and Jacob dwelt in the land, instead of being *possessors*, they were simply "*heirs*." As these "*heirs*" died without having the promise fulfilled to them, it is certain that it cannot be fulfilled till they *live again*; and that will not be till Christ returns from heaven to raise the sleeping saints.

3. This promise was not limited to the land of Canaan, but embraced the [illegible] "For the [illegible] be the heir of the *world* [*kosmos*] was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4: 13.) Here, then, is a promise which embraces "THE WORLD," which has not been fulfilled, and which must be fulfilled to Abraham, Christ, and all who belong to Christ by faith.

This same promise of "land" was renewed to Abraham under *oath*, to which reference is made by the Lord in reiterating the promise to Isaac—"Unto thee, and unto thy seed, I will give *all these countries*, and I will perform the *oath* which I *sware* unto Abraham thy father." (Gen. 26: 3.) This "oath" of Jehovah was given under these circumstances. When God renewed the promise of "land" to Abraham to "*inherit*," Abraham said, "Lord God, *whereby* shall I *know* that I shall *inherit it*?" (Gen. 15: 8.) God then commanded Abraham to prepare for the administering of an *oath*, after the custom of that day, which was to divide a beast in the midst; and the one taking the oath marched between those pieces, thus virtually saying, Let me thus be if I fail to fulfill my covenant. Said God to Abraham: "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another." The preparation having thus been made for taking the four-fold oath, God places Abraham in trance, and informs him that neither he nor his seed should receive the land for a long time. "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.... And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Here, before the oath is taken, Abraham is informed that his posterity must be bondmen before possessing the land, even as a temporal inheritance, and he himself must die before he could receive the inheritance. Being thus prepared to see that a temporal inheritance is not meant, God proceeds to administer the oath: "And it came to pass when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that *passed between those pieces*." (Gen. 15:17.) Here God appeared to Abraham, not as he appeared to Moses, in a flame of fire in the bush, but in a "burning lamp," passing between the pieces, thus taking the four-fold oath, by which he virtually said to Abraham, let me die if I fail to fulfill my promise to give you the land. Though the land has not been given yet, and though Abraham and other "*heirs*" are dead, God's four-fold oath will be fulfilled; and all who belong to Christ by faith will share the fulfillment with Abraham at the resurrection of the just.

Zachariah's Prophecy.

BR. SHELDON.—I am requested by some of the brethren in this region to ask you for an exposition of Zachariah's prophecy, contained in the 14th chapter. They wish to rightly understand it, and if you will please write your views for publication, you will very much oblige your brother in the Lord,

C. H. WILLIAMS.

West Martinsburg, N. Y.

REPLY.

We apply the three first verses of this chapter to the day of the Lord's temporal wrath upon Jerusalem in the time of Antiochus, which was the first invasion of this city after the prophecy was uttered, and the one which it might be expected to refer to, unless good reasons could be shown for overleaping the first invasion, to depict a future one. Our reasons for this view are, that the facts agree with the prediction. According to history, Antiochus "slew eighty thousand persons," and also "took forty thousand prisoners, and sold as many into slavery." This agrees with the prediction: After a great slaughter "*the city should be taken*." Then "*half of the city* should go forth into captivity," which was true to the letter; "*and the residue* of the people should not be cut off," but were taken as prisoners, and held in their own land, instead of going into captivity after the city was taken. This comprised the whole colony. Swine's flesh was then offered upon their altars. After being thus conquered by their enemies, the people began to reflect upon their great sin in departing from the living God, and heartily repented before heaven. Finally, under the Maccabees, God fought their battles for them "*as in the days of old*," conquering all the nations that had been gathered against Jerusalem by Antiochus, namely: "the Idumeans, the Bainites, the Amonites, the Syrophenicians, the nations east of the Jordan," etc. God helped his people after they had duly repented, to repel these nations, who had thus ruined their city, in fulfillment of prophecy. It was a great triumph.

From the 4th to the 12th verse, the prophet evidently glances forward to the future world, and gives us a description of a scene yet to come, instead of giving a consecutive prophecy. Right here is where many introduce confusion into the prophecy by overlooking this fact. From the 4th to the 12th verse is a vivid prediction of the coming restitution, instead of being a continuation of the preceding prediction. With this view all is plain.

Then, at the 12th verse, the prophet turns his attention to a description of the overthrow of Jerusalem's foes, and the elevation of Israel over the nations; all of which was based upon underlying conditions, like *every national promise*, and which would have been fulfilled *if the conditions* had been complied with, but could not be fulfilled on any other terms without a repudiation of God's own conditions.

Moses had long before laid down these conditions, and no prophet could disregard them: "It shall come to pass if thou wilt hearken diligently unto the voice of the Lord thy God.... that the Lord thy God will set thee on high ABOVE ALL NATIONS OF THE EARTH.... The Lord shall CURSE thine enemies that rise up against thee. .... And ALL PEOPLE OF THE EARTH shall see that thou art called by the name of the Lord; and *they shall be* AFRAID of thee.... And the Lord shall make thee the HEAD, and not the tail; and thou shalt be ABOVE only, and thou shalt not be beneath; IF that thou hearken unto the commandments of the Lord thy God." (Deut. 28:1–13.) Zachariah's prediction of Israel's elevation would have been realized after the victory of the Maccabees, in an age of sacrifices, if the conditions had been complied with, and they would have been the "*head*" of the nations, and all would ultimately have gone up to Jerusalem from year to year; and curses would have fallen heavily on their foes. But God could not be true to himself and have carried out this arrangement *without first having the conditions met*. The same conditions are again specified in these words: "At what instant I speak concerning a NATION and concerning a *kingdom*, to build and to plant it; IF it do *evil* in my sight, that it *obey not my voice*, then I will *repent of the good* wherewith *I said* I would benefit them." (Jer. 18:9.) This condition *underlies every national promise*, like that in Zachariah's *prophecy*. God cannot fulfill such promises of national greatness, and national elevation, *if the underlying conditions are disregarded*. How was it after the victories of the Maccabees? They soon relaxed into sin. From Moses' time to the end of the law, they never lived out the conditions; hence, the day has gone by for the fulfillment of promises that might have been fulfilled in an age of sacrifices and feasts of tabernacles; and Israel will never thus stand at the head of the nations. They *did* "do evil," and God said that if they did he would NOT *fulfill his promise to them*. There the matter stands to-day: "I WILL *repent of the good wherewith* I said I would benefit them." If they really *did* do evil, and God really did repent, or *turn from* his purpose to benefit them, then he certainly will not rescind his own decision. They will not hereafter stand where Moses and Zachariah said they might stand—high above the nations in an age of sacrifices—for they have forfeited their claim, and the only age adapted to this arrangement has long since passed away, never to return.

"Sensual—Having not the Spirit."

Jude speaks of a class in his day whose religion lacked the vitalizing power of the Holy Spirit, and whom he compared to "clouds without water," "trees whose fruit withereth," "wandering stars" not kept by the proper attraction within proper limits; and he adds: "These be they who separate themselves, sensual, having not the spirit." Could a truer description be given of the majority of professors at the present day? And are not many of our own people in the same dilemma? What will a profession avail those who have not the spirit? And how can we have the spirit without bearing its fruit? If we allow carnality to predominate here, it will shut us out of the kingdom hereafter. "To be spiritually minded is life and peace." Are we temples for the Holy Ghost? "If the blind lead the blind, both shall fall into the ditch." How many such leaders are zealously at work to lead the people, not even dreaming that they are blind themselves. But their honesty does not remove the ditch to which they are tending. We have the eye-salve of truth, and must be active ing it. If the leaders spurn it, who are being led, that they whither they are tending, be- ng engulfed in ruin. Often, lignity and official responsi- fellow-officials, leads men in honor to so far forget their bility to God that they are inaccessible to his truth. It the days of Jesus, when "the people heard him gladly." uch circumstances, carry the the common people. Get them and then *to read*. Let every keep a few tracts on hand for ose. Do not fear a little cost.

tation of the Rich Man in Hell.

LDOR —Will you please give what is the idea which Christ meant to the people, when speaking of the and Lazarus? In a word, what is terpretation of the parable, as you it? If it is figurative, wherein do points have direct bearing upon ive ones? G. E. SQUIRES.

full exposition would require e than we can spare at present, the writer, and others, to our k, entitled "*The Disembodied amined, with an explanation arthly House, and the Rich Hell.*" This states our view, some of the reasons for it, blishes the fact that Christ reference to a disembodied or to the unclothed spirit of n, but simply to a *dead* rich o us it looks like a clear case, rong argument against the a disembodied state for the ther righteous or unrighteous. t accept the explanation so given by Universalists, and our own brethren, as will be ading the work referred to.

Men and Beasts.

H. WILLETT.

n hear the complaint that the teach that man is no better ast. I have never yet heard tist say that man was never to be better than a beast; but ard them teach that man had inence above a beast, whilst of death: which position I fully sustained by the Script- a people we profess to adhere chings of the Bible, both the the New Testaments. But do you mean to say that you it reads, all in a literal sense? we take it as it reads, cer- d try to get the sense. But ne the local meaning of words than one signification in the , we should never lose e subject and just relation of to the theme. With this ling, which I believe will be by linguists to be a correct f interpretation, let us hear man, or Bible preacher, (Ecc. "I said in mine heart con- e estate of the sons of men, might manifest them, and might see that they them- beasts; for that which be- sons of men befalleth beasts, thing befalleth them: as the so dieth the other; yea, they e breath: so that a man hath nence above a beast: for all All go unto one place; all dust, and all turn to dust There is nothing in the above that could be construed in a sense, without doing violence of language. The theme is ity of man, equally with that sts. A declaration in plain he nature of man: a state- e element out of which he d, (see Gen. 2: 7,) and of his dust again in death. annot justly be any equivo- o the subject matter spoken neither good nor bad char- held up to view in this in- the end of all men to return to dust, the term beast, when applied to man in this connection must be understood as referring to actual facts, concerning man and the beast, and the relation he sustains with the beast in his dissolution. No more, no less. Hence not figurative, but literal in this case at least.

But, says one, the finality is different in death in the case of the man from that of the beast. It is admitted that the dust returns to the earth as it was, but (see v. 21,) "who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" And again, (Ecc. 12:7,) "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." In both these cases a description of the decease or decay and dissolution of man is given regardless of character; neither good nor bad character is set forth, but man as a sample of the whole race, or mankind in general, so that if the spirit of man proper, the good and the bad go to the same place, both go to God and we are compelled to leave them there, without distinction of character or condition, by the declaration of the preacher at least. The declaration in Ecc. 12:7 however is *not* that the veritable man returns unto God who gave him, but the spirit, or the *it* that God gave him (man).

It is very plainly stated that man was formed of the dust of the ground, and that all he received afterward was the breath of life, (see Gen. 2:7,) hence it is very harmonious with the subject to conclude that the "it" that returns to God is nothing more nor less than the breath of life, or principle of life, or spirit of life first received, as the Psalmist declares (146:4) in regard to man, that "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." It there is no thought in death on the part of the man wherein then is there a difference of condition between the man and the beast? for we have found out already that they all have one breath, and all turn to dust. We are informed by the Scriptures that God is the God of the spirits of all flesh.–(See Num. 16:22.) If so be that the spirits of all flesh return unto him as conscious living things, they all go to the one place, hence no pre-eminence again over the beast. But the query (Ecc. 3:21), who knoweth the spirit of *man* (not that man becomes spirit) that goeth upward (Septuagint, whether goeth upward) and the spirit of the beast that goeth downward to the earth? I understand as an interrogation.

And as men and beasts have all one breath, and all die alike, and all go unto one place, all return to dust, and it is declared that a man has no pre-eminence above a beast in all these respects, neither can I discover that he has any pre eminence in regard to the spirit, in this connection: for it is declared that there is the "spirit" of the beast as well as the "spirit" of man and I would ask too, who knoweth whether there is a difference of the finality in regard to the spirit of man or the spirit of the beast, although the one may go upward and the other downward to the earth, according to organization or posture of the two creatures. With these statements of the Scriptures before us, we can understand the strength of the declarations of other portions more fully. (See 1 Cor. 15:13.)—"But if there be no resurrection of the dead, then is Christ not risen." But the hope of the resurrection is held out to encourage the heart of *man* through the Scriptures: and Paul testifies in vv. 22, 23, "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming."

The pre-eminence of man above the beast is in the resurrection, provided they are Christ's at his coming. Hear the words of the Savior (John 11:25), "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Again, (in John 5:28, 29,) "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Here is a promise by the Savior himself to the good class of mankind that they shall be resurrected to life. But on the other, hand they that have done evil let us hear the testimony of Peter, (2 Pet. 2,) "But these, as the natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall *utterly perish* in their own corruption." This is very evidently the finality of certain vile characters as set forth by Peter; that they as brute beasts will perish as such: because as the Savior said, they come not forth unto life, but unto damnation. How much pre-eminence then hath the vile, the beastly, over the brute beast, either in this world, in death, or in the resurrection, viewed in the light of the Bible?

Public Schools and Public Character.

It was a remark of Daniel Webster "mere intellect is nugatory. It may be cultivated to almost any extent without materially improving the character or benefiting the heart." The following from an address by John Hancock, superintendent of the public schools of Cincinnati supports a like sentiment. Moral and religious instruction can never have less than the highest place in the education of youth.

"It is a favorite theory that our public schools are to convert the great mass of our youth into good citizens. No amount of intellectual training will accomplish this. If the springs of moral action are not touched, the result at any rate will be but a partial and unsatisfactory one. The truth is everywhere recognized that to form character it is far more important that the child's emotional and moral nature should be reached than that his mind should be well stored with knowledge.

But, notwithstanding the general recognition of this truth, in the certain means of doing this we are making no very considerable progress. The young teacher hesitates to take hold of the matter, either fearing that it is one too difficult for him, or that his lecturing on moral duties might savor too much of cant. He needs, I think, but to feel assured that the virtues of gentleness, kindness, forgiveness, self-denial, self-control, temperance, courage, honesty, and truthfulness, can be as easily cultivated by a little care and ingenuity on his part, and with results just as certain, as can the faculties of memory, judgment, etc., to be induced to set about the great work. As the moral status of a community must always greatly depend upon its public schools, moral instruction in them ought not alone to be incidental, but should have its specific time assigned to it, as in any other branch. To make such a course practical and sure in its results is environed, from its very nature with great difficulties, but not necessarily with insuperable ones. At any rate it is worth while to make a trial."—*Sel.*

GRACIOUS HEARTS reflect most upon themselves; they do not seek so much what to reprove in others, as what to amend in themselves; they love to look inward, and, being sensible of their own failings, are tender in reflecting on the weaknesses of others: whereas those that are most inquisitive into the lives of others are usually most careless in reforming their own.

Miscellaneous.

AT HOME.

—Benjamin H. Atkins, aged 53 years, hanged himself in Lynn, Mass. He leaves a wife and two children.

—The corner stone of the new church edifice of the Old South Society, at the corner of Boylston and Dartmouth streets, Boston, was laid yesterday in presence of a large gathering

—There has been frost at a number of places throughout Illinois and Iowa, but so far as heard from not sufficient to do any material damage.

—It is said that Senator Ferry, of Michigan, will be elected temporary president of the United States Senate, instead of Senator Carpenter

—Archbishop McCloskey, it is reported, is about to establish a daily paper in New York, with a capital of one hundred thousand dollars.

—CAPT. JACK, Black Jim, Boston Charley, Schonchin Bamchon, One eyed Jim and Slo luke, Modoc Indians concerned in the murder of Gen. Camby and Dr. Thomas, have been sentenced to be hung on October 3d.

—The total amount of tea consumed annually in the United States is 50,000,000 pounds, of which 20,000,000 is green tea of various discriptions, about 5,000,000 Oolong, and the remainder Japan.

—MR CHARLES BERRR, a student preparing for the Methodist ministry, at Casenovia, N. Y., was drowned on the lake on the 9th, of August, while attempting to rescue a young lady.

—The Rev. Charles H. Tucker, who was for a time assistant at Christ Church, Brooklyn, and came to Chicago more than a year since to join Mr. Cheney, has been deposed by the bishop of Long Island.

—THE U. P. Presbytery of Cleveland has voted to recommend the envelope system as the best method of raising church funds, as they find that the subscription system tends to destroy personal responsibility and pew renting disturbs the peace and harmony of congregations.

—There has been quite a flurry at Madison, Wisconsin, over the enforcement of the Sabbath law. The movement reached only the whiskey sellers, but the proprietors of saloons insisted it should be carried out to the letter, and the citizens determined so too. Cigar stores and soda stands have no more right to violate the law than liquor saloons.

—Among the several projects in monuments in Central Park New York are those for the erection of the statues of the Hon Wm. H. Seward, Daniel O'Connell, Elias Howe, Jr., Robert Burns, and Kosciusco. The means for the erection of the statues of Messrs. Steward and Howe have been secured, subscriptions are being received for those of O'Connell and Burns, and a subscription is about being started for Kosciusco.

—The Missionary Training Institute, known as the Bethany Institute, located at No. 69 Second Avenue, New York, under the direction of Rev. and Mrs. A. G. Ruliffson, is now commencing his fall session. It is the plan of the institution to receive under its care ladies who desire to prepare for some branch of either City or Foreign Missionary Work. Any desiring to enter the Institute, or wishing information concerning its aims, should apply at once to the above address.

—A very large number of persons, old and young, suffer in health from inhaling coal gases in city and country during the winter months. Whenever the slightest odor is perceived in a dwelling, instant vigilance should be exercised, and the cause removed at once. It is a bad plan to put coal upon a fire in furnace or stove, just before retiring at night. The gaseous products, especially the sulphurous acid, are more copious for an hour or two afterward, and consequently more dangerous. It should be a rule in every family, that some trusty person should examine the heating apparatus carefully before retiring each night. In dull, damp, moderate weather, the danger is greater, and the supervision should be more thorough.

—Difficulty occurred at Murphysboro, Jackson County, Ill., in which Mr. Henry Boucher, a well known and prominent Democratic politician of that place, was shot and dangerously wounded. It seems that on the afternoon of the day mentioned there was a wrestling match at Murphysboro, in which a young man named Smith was one of the contestants. Mr. Boucher was selected as referee, and gave his decision adversely to Smith. At this the father of the young man, Mr. Thomas O. Smith, became offended, and accused Boucher of unfair dealing. High words ensued, when Smith drew his revolver and shot Boucher through the left breast, inflicting a very painful and probably fatal wound. Smith was arrested and lodged in jail to await the result of Boucher's wound. —*Cairo Bulletin.*

A GRAND EXAMPLE FOR NATIONS.

The grandeur of the transaction which has just taken place at Washington between Britain and America is concealed by its simplicity. A simple exchange of two pieces of paper completed the payment by the former to the latter of the sum awarded for damages coming under the general title of Alabama claims, amounting to fifteen millions and a half dollars in gold. Britain had employed American bankers to purchase exchange and United States bonds, which they did from time to time, till the whole amount was deposited with the Treasury. For this a receipt was granted, and that receipt was formally rendered to the Secretary of State, who granted in lieu thereof the following receipt:

"The undersigned, Hamilton Fish, Secretary of States of the United States of America, hereby declares that he has this day received from the Right Honorable Sir Edward Thornton her Britannic Majesty's Envoy Extraordinary and Minister Plenipotentiary, and from Edward Mortimer Archibald, Esq., her Britannic Majesty's Consul General at New York agents of her Majesty's Government in this behalf, the sum of $15,500,000 in gold coin, being the whole amount of the gross sum awarded on the 14th of September, 1872, by the Tribunal of Arbitration then sitting at Geneva, in accordance with this provision of our seventh article of the Treaty of May 8, 1871, between the said United States and her Britannic Majesty.

"In witness whereof the aforesaid Hamilton Fish, Secretary of State of the United States of America, has subscribed his name to this receipt in duplicate at Washington, this 9th day of September, in the year of our Lord 1873.

"HAMILTON FISH, Secretary of State."

The Treasury certificate was then returned and changed into a bond for the same amount, bearing five per cent interest, being part of the United States funded loan payable in 1881. This bond is held in trust for the payment of the claims against the fund.

Thus happily concluded, upon peace principles and by friendly arbitration, one of the most difficult and irritating questions that can arise between nations; a question which for years threatened to culminate in war, one day of which would have cost each nation more than the whole amount of reward. What a triumph of peace this is, and how fraught with good results as a precedent in future!—*New York Witness.*

ABROAD.

—Of the 30,000 medals awarded to exhibitors at the Vienna exposition, 400 go to America.

—DIAMONDS have declined 30 to 40 per cent in London market, owing to the great supply.

—The London *Baptist* regards the return of Mr. John Bright to the British Cabinet as by far the most significant change made.

—THE Spanish Cortes has refused by a vote of 119 nays to 43 yeas, to grant amnesty to the insurgents.

—The King of Holland formally opened the new docks at Flushing. The ceremonies were witnessed by an immense concourse of citizens of all classes.

—At a late demonstration of the trades unionists at Edinburg, 15,000 men were in procession. The object of the demonstration, was to protest against the criminal law amendment act.

—A Spanish correspondent of the *Standard*, states that five men sent from Madrid to assassinate Don Carlos have been executed at Estella. The Republicans are casting guns for the defence of San Sebastian.

—A special dispatch from Berlin to the London *Hour* says the Prussian Government has desided to recognize Bishop Reinkens. Baden and Bavaria will follow the example of Prussia.

—The French Government has received notification from Berlin and France, having fulfilled all her engagements, the occupation of her territory by the German forces is legally ended. The vacuation of Verdun by the Germans has begun.

OF the English bishops fourteen graduated at Cambridge and twelve at Oxford. Of those appointed by Mr. Gladstone five are High Church, two Low Church and one (Dr. Browne, just elevated to the Diocese of Winchester), "colorless."

—The Rev. George Rose, formerly vicar of Earls Heaton, near Dewsbury, having seceded from the Established Church, in consequence of the "Bennett Judgment," has been baptized at the Metropolitan Tabernacle by Mr. J. A. Spurgeon as a believer in the Lord Jesus Christ.

—Some interesting figures are published in a trade paper relative to the circulation of London newspapers *The Daily Telegraph* takes the lead with a daily circulation of 170,000 copies; the *Standard* follows with 140,000; the *Daily News* has 90,000: the *Echo* 90,000; and the *Times* 70,000. The morning and evening papers of London altogether give a sum total of 569,000 copies.

—The square of buildings known as Plaza Vapor, Havanna was reduced to ashes. The fire broke out simultaneously in the four corners of the square, and is supposed to have been the work of incendiaries. The loss is estimated at over $8,000,000. It is reported that twenty lives were lost. The scenes around the burning square were exciting and terrible. Parents threw their children from the balconies to save them from the flames.

—A conference of European and American jurisconsults, which has been in session in Ghent, Belgium during the week, has organized as a permanent Institute of international law. Three subjects have been discussed, viz., international arbitration, the three rules of the Washington Treaty and the codification and adoption by treaty of regulations relative to private property in time of war. The Conference appointed a committee to draw up and issue a manifesto, and adjourned to meet in Geneva next year.

—John Simon, medical officer of the Privy Council, London, says the great danger of cholera is found in water supplies, tainted even the least by filtration from sewers, drains, cesspools, privies, marshes, ditches or the like. This danger is often found in wells, sometimes in the waterworks for the supply of cities. The second great danger is breathing air which is foul with the effluvia of the same kind of impurity. These also are precisely the chief sources of typhus and other fevers.

—The office of chancellor of the duchy of Cornwall England which John Bright takes on re-entering the Gladstone cabinet, carries with it the right of "presenting" or appointing the rectors of no less than forty-one Cornish Episcopal parishes. He proudly declared himself, in the house of commons once, to be a "dissenter of dissenters; yet it will now be his duty to supply Cornish churchmen with their spiritual instructors. Moreover, these are life appointments, and Mr. Bright will be able to give a prevailing color to the Cornish clergy, whether of low church, broad church, or high church. His dislike of all sacerdotalism will leave but small chance to the latter section of the church, and it is reasonable to believe that he will be more inclined to favor the Evangelicals who approach nearest the line which divides dissent from the state church. The anomaly is, that a dissenting Quaker should hold the power to supply clergymen to an alien religious act.

Correspondence.

"All Hands on Deck."

The new volume of The Times has just begun, and with it begins the season better suited for reflective reading.—The busier season drawing to a close affords more opportunity; and the more lukewarm of us "wait for an opportunity" to do what we know to be but duty, while the more zealous "seek opportunity." But now the waiting should cease, and all hands go to work. Just now more than ever should we make an extra effort to increase the list of readers to The Times. Already there are no less than twenty thousand persons reading it from week to week, and were this army to set about the work in a manner becoming earnest Christians, what mighty results could be shortly accomplished.

If you can only get them to take it on trial for three or six months, by continually having it by them they become accustomed to looking it over and occasionally reading some of the articles, until by degrees they become interested, a little at first until finally—unless they are blind, bigoted and superstitious—they come to love the light gleaming from its pages. If we have the light of the gospel it should shine—shine continually, always and every where that we can induce men to behold its brightness.

Now let all hands lay hold of this work with a determination—with double diligence—and give one long, steady pull, such as will roll up at least double the names now on the list. We are nearing the shore, and what is done must not be delayed but accomplished immediately. Come! lay hold! it can be done, but not without your help. In united effort there is a wonderful power!

L. Mann.

From S. Houghton, Bangor, Wis.

I feel much interest in the W. A. C. Pub Society, but being one of the poor ones, I can only add my mite, two dollars enclosed with best wishes and prayers, that all our brethren may be faithful and help to sustain and circulate the good news of the kingdom of God, according to their means.

From V. Hunt, Kansas.

To the brethren and sisters who sent me tracts and papers for free distribution, in response to the call made in the A. C. Times and *Crisis* by me, let me say you have my heartfelt thanks. I received a large number of which I sent two packages to Eld. J. C Smith to circulate with the tent.

To Br Wm W. Cates

You are requested to call on the Greenland church as you return from Iowa—if it is convenient, stop and preach for us. Let us know by letter or notice in The Times. Call on the undersigned, six miles northwest of Stewartsville, DeKalb County, Mo.

In behalf of the church.

J. F. Nicholson.

From Eld. J. W. Burroughs, New Hartford, Iowa.

Br. Sheldon: The continued appeals, and earnest effort which you are putting forth in The Times for help, seems to call on me as well as others, to assist you in the great work which you have undertaken, i. e., to blot out a debt of four thousand dollars

My dear brother, I believe that it could be done, if the brethren were united, but without a united action the paper cannot be maintained.

From J. Luttrell, Montreal.

As you dislike long introductory remarks I at once proceed to state: Notwithstanding the opposition here from the so-called religious press and the teachers of religion, the Lord has a witness for himself here who are trying to remind the people, "Behold the Bridegroom cometh." We have had times of great trial. Discussions and disunion even amongst our own brethren, but the Spirit of the Anointed One has again united us, and the light shineth. We had a visit from Eld. C. Pike a few weeks ago, which was made a great blessing to us, in bringing together and uniting in one, what was two congregations, and love and peace continue since. We find how good and how pleasant it is for brethren to dwell together in unity. Pray for the little flock here that we may continue steadfast unto the end.

From T. F. Fry.

Dear brethren and sisters of like precious faith: I still read The Times and long for its arrival. I like it because it speaks the truth of God's Word boldly. I like to read the letters from dear brethren and sisters scattered abroad. Some may like to hear from us. We are in southwest Missouri. We came here five years ago, but had no preaching of like precious faith till last February. We wrote to Br. Cate and he came and preached the word of life, and organized a church of eight. Came back in March and there were added to the church ten persons, and still they come. He is with us every second Saturday and Sunday. We number twenty-nine now. Interest still good. To God be all the glory. Can't some brother come over and help us? We live four and a half miles north of Nevada City, and if any brother could give us a call, we would be glad, for there is a large field here. Br. Cate has more calls than he can fill. Pray for us, that we may be ready when the Master comes.

From W. Lunsford, St. Mary's, Mo.

This is truly a missionary field. We that believe the advent doctrine are scattered about, there being no preacher nor church. I believe great good could be done if we could get a preacher. I am the only one that has introduced your works here. There are many who would like to have the opportunity of being baptized. This is a fine location, if any of your preaching brethren would like to come on a visit or take up his abode with us, let them correspond with me.

I am doing all I can to help on the march of truth. I would say to you, send out a quantity of your publications to your friends, let them sell and return the money. Let each and every one get subscribers for the paper. In this way all can do something for the cause. I have a large family and am not much related to the Rothchilds, yet I must not deny the faith, but will do more if I can before the time comes.

From E. G. Salisbury, Sullivan Co., Pa.

Dear brethren and sisters in Christ, heirs of God and joint heirs with Jesus Christ of the kingdom, to you one and all I send greeting:

It is written in the Scriptures, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him."

We can speak to one another through the paper if no other way, and I would say to you all in the words of our Lord and Savior, "Little children, love one another," and again in the words of Peter, "Seeing ye have purified yourselves in obeying the truth through the Spirit unto unfeigned love of the brethren see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible by the Word of God which liveth and abideth for ever."

From W. P. Thorp, West Creek, Republic Co., Kansas

Br. Sheldon: As it is seldom that the readers of The Times hear from the little band of believers at West Creek, I thought I would send you a few lines about them. It is some five months since our good Br. Bliss organized a church at this place with about ten members. We hope there will be two or three more added this fall We have kept up a prayer meeting on Sunday afternoons through the summer, but have had but little preaching as yet. There has been much opposition in the past; but thanks to God, there is not quite so much now, still it pains my heart to say there is much yet. The most of our church seem to be doing the best they can, but they are all poor, and it is but little they can do.

We need some more earnest workers, persons who are grown up, and can take the lead so that the younger ones will follow. But let us hope for the best, looking to God for the blessing, believing that he will grant it in his own good time, and build up, and strengthen this church to his name's honor and glory.

From Mary Tritton, Bangor, Wis.

I send you two dollars, one dollar you can use for the debt and the other you may credit us on The Times. Perhaps some may say if I can send only one dollar I had rather not send anything. If every one should say so the debt would never be paid. The poor widow cast her mite into the treasury. How many of us are willing to do as much as she, even to cast in all our living. Will we have it said to us, inasmuch as ye have done it unto one of these, ye have done it unto me? Jesus is coming soon, and yet how few believe it, and it will take them unawares as it did the antediluvians; "They knew not until the flood came and took them all away." This seems to be the character of the times in which we live. Sinners are growing harder and more bold in sin. We look over our fields and we see the grain is harvested and the wheat and the chaff is being separated; so it will be in the end of this world. Soon the angel will thrust his sickle into the earth and gather the vine of the earth and cast it into the wine press of the wrath of God.—(Rev. 14:19.) Do we realize it as we should? O, may we all awake from this lethargy and come up on higher grounds, so that when he comes we may hear him say, "well done, enter thou into the joy of thy Lord."

From J. R. Deputy, Volga, Ind.

I have felt a desire for some time to be remembered and numbered among those scattered ones of like precious faith, a peculiar people, worshiping a real God, seeking immortality through the righteousness of faith expecting to be crowned at the coming of Christ and his kingdom. I am quite young in the growth of Christ, coming in at a late hour of the day into the nobleman's vineyard. I feel it my duty to be a faithful and obedient servant, looking to God for strength that can enable me to win the prize of eternal life, and become joint possessor with Abraham and Christ of the new earth.

These blessed promises were made manifest and clear to me by the plain teaching of Dr. N. Field, at Volga, last October, when I felt it my duty to repent, confess Christ before men, and be baptized, that he might not be ashamed to confess me before his father. I enlisted with the little flock at Volga, with a firm resolution that I would reform my evil ways and live with an eye single to the glory of God; and that I might be able to enter into the marriage feast of the Bride and the Lamb in the promised land of Israel in commemoration of the death, burial and resurrection of our Savior. Glorious reunion. Pray God that I may be remembered among them.

From A. J. Marsh, LaCrosse, Wis.

Dear Br. Sheldon: Br. P. W. Hough has just closed a series of meetings in this city, held in the large tent. Preached fourteen sermons in all, having good attention given by those who were in to hear, though the number was small for a city of this size. Quite a number came night after night, and we think were favorably impressed with the truth; and before long good fruit will come of the seed sown, for the Lord has said his word should not return to him void, and commanded his servants to preach it. And thus in faith and obedience Br. Hough, with us, discharged his duty to this people, warning them of the impending judgment, and exhorting them to be ready to meet the Lord. Faithfully was error exposed, and the glorious gospel set forth instead. But the mass passed us by with indifference, or ridicule and contempt. By a great majority of this people we are considered fanatics, and heretics; and they will not even condescend to give us a hearing. This city is almost wholly given over to the world. The churches are cold, proud and worldly, joining hands with the godless in their pleasures, consequently are powerless for good. Verily it reminds one of Noe's day and indicates that the end of the age is at hand, the people eating, drinking, etc., knowing not until the destruction is upon them, sweeping all before it.

A few [illegible] of us are trying to stand in these evil days, in this city, for Christ and the present truth; but the devil seems to be determined that we shall not succeed much, and at times we are almost discouraged in trying longer to make united public effort, thinking perhaps the city unworthy and that we have done all we ought to in that direction.

From Charlotte S. L. Sickendick. Iberia, Mo.

As I looked over our precious paper, The Times, I noticed a letter written by a dear sister who had just buried her little child while away from home, wishing for some friend to write her a few words of consolation through the paper, and I will try to write a few words for I can truly sympathise with a mother in affliction. I too have seen the earth close over two of my children; the first one a son of two years and eight months, and last year another son of eighteen years, who had been the help and comfort of his parents for several years; but alas like Abraham of old we are called upon to give up our Isaac, and I feel like saying this morning with Job, "the Lord giveth, and the Lord taketh away, blessed be the name of the Lord." He has said that those whom he loveth he also chasteneth; he must needs try our faith to see if we are willing to say "not my will but thine O Lord be done." I am also afflicted with sore eyes, which has been my lot for over thirty years, and is a great burden to me, but I look forward to that glorious time when mortal shall put on immortality. A few more storms to brave, a few more battles to fight, and our trials will be over. Bless the Lord, and while I speak of my sorrows I will not forget to tell of my blessings. Our annual meeting commenced Aug. 9, and lasted eight days, during which time we were greatly refreshed, and many were interested. Different denominations joined in with us, working harmoniously together. Seven were baptized, among them my husband, myself and our only remaining son, aged sixteen. Br. Elliot preached to us and Srs. Prescott, from St. Louis, and Graham, besides a traveling Baptist preacher. The meeting being over, it was hard to take the parting hand, perhaps to meet no more till Jesus comes.

From C. E. Darrow.

I like the tone of Br. Field's article, as it has the ring of true metal, and I wish every subscriber of The Times would at once observe his solicitation. Then the debt would not only be paid, but a sufficient fund on hand to meet unexpected emergencies. There should be no Ananiases and Sapphiras in the apostolic camp, but let every one step forward now, Paul-like, and say, "I have kept back nothing that is profitable unto you." Unless we are determined to support the cause we love, other denominations may well say of us, "Their religion is like a rope of sand." Now is a good time for those who say so much about sanctification, or an entire consecration (and I love to hear it) to pay some of their vows unto the Lord. Let them show to the world that they are sincerely in earnest when they say they "have put all on the altar for the cause of Christ," for this means body, soul, pocket book and contents. It means all. This is sanctification. I well remember a little incident that happened a few years ago that well illustrates what I mean. A young man had just entered the ministry. He had a young wife, a little child and two long years of toil and study before his college course would be completed. His means were very limited, and finally became reduced down to the last dollar, and one day there came along a person soliciting aid for foreign missions. Other students of the school were contributing a dollar each for this purpose, and after consulting his wife whether he had better give the last dollar, something seemed to say to him, "trust all in the hands of the Lord." And in less than twenty-four hours from that time he was called out into the country to perform the marriage ceremony, for which he received ten dollars. Then said he, "The Lord has paid me ten-fold." Verily he that trusteth in the Lord shall "receive manifold more in this present time, and in the world to come life everlasting."

From D. O. Ames, Fort Scott, Kan.

I have been quite lost since I left the tent and Brs. Smith and Bliss, but trust the Lord is doing a good work by them and the mission tent. May he speed the work of gospel truth. O, what a work there is to be done here in Kansas, and especially in Bourbon County. There are none of our faith here that I know of, but many inquiring after the truth. I have distributed tracts and papers, the people are anxious to read and hear the truth. I left an appointment at a school house where I spoke from Dan. 2 on the fulfilling of the prophecy and setting up of Christ's kingdom on this earth. Since then I have many invitations from other places. Some never heard of Adventists, and many questions are asked, and I find friends among the Seventh day Adventists. They are expecting a tent at Union Town under the charge of Br. Cook.

At one place where I spoke there was a good interest and I proposed to leave an appointment again if the people wished; the leader was a Methodist and did not answer, but two young men spoke up and requested I should leave an appointment, and I did so. I expect to meet some opposition, but Christ being my help and the truth maketh free to speak I am able to meet opposition. Dear brethren, there is a great call here for the gospel truth, and if I had the talent and the means I should devote all my time to the work; but I have to work for means, and study the Word and ask for wisdom. Pray for me.

In the last days scoffers shall arise, saying, Where is the promise of his coming, since the fathers fell asleep all things continue as they were." I am sorry to find them among my friends, who heed not the warning but go on rioting in pleasure, saying there is time yet, great things are to be done before the end; this they are willingly ignorant of. Oh, how truly every word shall be fulfilled! Dear brethren, shall we not look for Christ before the generation passes away that saw those signs? Amen. Even so come Lord Jesus.

From E. A. Marsh, Brookville, Adams Co., Iowa.

Dear brethren and sisters scattered abroad, greeting: May grace and peace from God our Father be with you. It is not often I write so you will not consider it trespassing upon your patience to read what I have written. It will be encouraging also to friends who have known me in the several states I have been in to learn that God's grace has been sufficient for me unto this time and has aided me in his work. By permission, I will briefly relate some of my experience since Nov. 2, 1871. Since that time I have traveled over 2,500 miles and preached in fifteen houses in Mo., in seven counties, and in eleven houses in Iowa, in six counties. Have also spoken at three places in the open air. Gave 127 discourses in that time and should have done much more but was hindered as many are by having but little aid outside of my own earnings. In that time have seen good done, and the churches built up, and have had large and attentive congregations. Have also enjoyed the blessing of God in having liberty while proclaiming his truth. The only question now is how much is duty?

I greatly desire to see the truth vindicated, and souls saved, but financial embarrassments intervene, and others alike circumstanced sympathize with me. Now, shall I continue on, and will you who love the truth aid me by your prayers, so that I may know how much the Lord would have me do? I have reason to think that others are in the same situation. They know it to be duty to labor in behalf of the churches and for the salvation of sinners, but it is with great difficulty they procure the means to subsist upon, and almost come to the conclusion to go into secular business in order to gain a livelihood. They are only prevented from so doing by the Macedonian cry, "come over and help us," and still go on suffering, destitute and afflicted, considering the recompence at the resurrection of the just. The cry is for more laborers, but still those now working are not supported; so there is no dependence to be placed on preaching as means to live. Brethren, pray that wisdom and grace may be given to those who labor in the gospel field.

From Eld. J. C. Smith, Kansas.

Our Kansas missionary work still goes forward, and the Lord is blessing wonderfully. All praise be to the Lord on high for his many mighty works. Our meeting at Ripon, was a good one, and an interest stirred up that will last till Jesus comes. Capt. Dany and wife from Indian Territory were there. They invited us into that Territory last winter, when laboring in this same place, and Br. L. Irish and myself went into the Territory, stopping first at Capt. Dany's, as he had circulated the appointment before we arrived, and had made preparation to seat the people that should come. His wife was struck under conviction with a number of others, and wept like a child. From his place we went further into the Nation, and had meetings at Cooly's Bluff, Journey Cake's settlement, and over Sunday at Colored Church, where we had a refreshing time in the Lord. The two first places are situated on the Verdigris river and the latter place on Big Creek. We then came back to Capt. Dany's and preached the funeral discourse of their dead child. We comforted them from the language spoken by Jeremiah concerning Rachel weeping for her children. The hearts of the father and mother were touched by the Spirit of God, and the mother immediately desired to be remembered in the kingdom. The father, though he had lived twenty seven years among the Indians, and passed through all the hardships of an Indian's life, also through the dangers and wickedness of our late war, in which he acted as a Union spy, barely escaping with his life. After passing through all these things, and being a very bad man, his heart has been touched with the fruit of love, and is now melted to grief. He says he has found the right way, is now very anxious for meetings at his place, and will build a church if some one would go there and labor. The tracts I sent him he has scattered in the Nation. He remarked to me that I did not send him half enough.

There is a great desire in the Nation for us to come as soon as possible and baptize a number. Thus the work goes forward there by the little seed sown.

And so it is here in Kansas. The meetings under the direction of our Father, are doing up the work for judgment. We cannot begin to tell you the interest manifested. Wherever we have been the Lord of hosts has been with us, and sectarianism, infidelity and spiritism have been broken down wonderfully. All praise be to the Lord.

Monday, July 28. We came with the tent from Ripon to Chetopa, where we had the tent shipped to Burlington, Coffee Co., and followed. After riding a long distance we reached Br. Dunbar's home, and had a prayer meeting that night Three days more of hard riding through mud and rain, we arrived at our much beloved uncle's home, at Plymouth, and made preparation for a tent meeting.

Aug. 2. We arrived at home with our dear brothers and sisters in Arvonia. With thankful hearts we greeted them, rejoicing that we were once more privileged to meet on the shores of time. The Lord bless the dear orphan children, may they all be ready to meet Jesus when he comes, and greet the darling father and mother that now sleep in death. Their prayers can never be forgotten. When a wicked youth my mother's prayers often ascended to God in my behalf. At her death bed she called her children around her, a large family of twelve with only two absent, and there she bid them a last farewell. She knew she must die. Physicians of skill came from a distance, but no help; the fond, loved mother must die. One by one she called us to her bed side, one by one she asked us to meet her in the kingdom. My turn came. She called me and fondly embraced me for the last time. Said she, "Johnnie, will you try and meet me in the kingdom?" Such entreaty, how could I forget it; those words with the power of the Spirit of God, broke my stubborn heart. I knew that mother loved me. Often would I hear her prayers in my behalf, and others in the family, but more especially for me, as I was a wayward youth, often disobeying her law and grieving her so that tears would flow. And beside her dying couch, I bowed the knee with a brother and sister, and there I begged for pardon and asked for mercy and forgiveness, and there I found acceptance with God through our Lord Jesus Christ. My sins rolled off like a heavy load, and promised that, by the help of God, I would endeavor to meet that dearest of mothers in the kingdom, and by his grace sisting me I expect to be an overcomer, and with Jesus on his throne.

Thanks be to God who giveth us the victory rough our Lord Jesus Christ. I pray the tire family may be saved in the Kingdom. others and sisters, what say you? shall we be there? You that have not obeyed the rd by repentance and faith and baptism, ll you not decide at once? Do not wait nger; now is the accepted time, now is the y of salvation; now the Spirit calls, now u are invited to come. O, turn not away se golden blessings, and lose eternal life; not barter these for the perishable nothings earth. But come now, believe, repent, and baptised and thou shalt be saved. This ter may seem a strange one to many, yet y mind has been led thus, and I hope by e witness of the Holy Spirit it may not be vain to those who may read.

Aug 6. Tent was pitched at Melvern, age county. Hearts were opened to receive to their homes. Meetings lasted over two ndays, and redowned to the glory of God. e tracts scattered and words spoken by Br lles and myself were blest by the Lord. The ople did nobly here in attending to Br. les' necessary wants, and a collection of 45 raised to defray the expenses of tent vement. We had the best of the wine at e last meeting. A brother and sister Miles me thirty miles to attend. She came to be ried with Christ in baptism, two others ent forward with her.

At night we partook of the bread and wine, blems of Christ's body and shed blood. me thirty or forty from different churches ited with us, and we had a season long to remembered. At the close of the communn six covenanted together, and many more ll, I think ere long.

Thursday, 21. Brought tent to Reno, put up and had meeting in it at night, and to is date, Monday, 25, I can truly say I never w better attention or greater interest, than this place. One brother has been praying o years for this, others say they never heard like before, and went away with tears in eir eyes. Another brother and his two sons erchants here) came out, and their hearts re filled with joy. Another brother came t on Saturday, a deacon of the Baptist urch in L., said the first he ever heard of ese things was from Br. Himes, in Canada. he brethren and sisters here at Reno are hole hearted. They formerly belonged to Christian or Campbellite church, and now el that they have something better. The ople here are roused up to an investigation the truths preached. The tracts from the isis office are great helps in this work. A other in Mich. sends me papers, also Brn. xon, of R. I., and Rogers, of Colorado rings, Col., another from Iowa, also one m N. J. sends the seed and lends a helping nd in the spread of gospel truth. We thank who have sent the *Crisis* and THE TIMES, d tracts to scatter.

Dear brethren and sisters, if you only knew w eager the people are to read, and with hat readiness they grasp the tracts after eaching, you would rejoice and send liberly as you have to spare. This is a new field d a large one. We run against nobody re. There is much need of whole hearted orkers, who are willing to take their lives their hands and come forth and trust the ord for all things. I pray that some whole earted man that is free from hobbles, will ep out this way. Br. Sheldon, you know hat we want, and so does the church at rge. And will you not use your influence sending a man of God to work in Southern ansas. Pray for us that we may be filled ith wisdom and might from on high, and ave strength given us to work on till the arvest comes, and the jewels are made up. , may we share in the great salvation promsed, is my prayer.

EXTRACTS FROM LETTERS.

H. Melven writes:

My experience is not of much importance, or it is in the past. I endeavored to give myelf to the Lord at the age of fifteen, but for even years after that the cloud of rewards efore judgment darkened my way, but hrough the providence and goodness of him who doeth all things well, I was led into the lorious light of his word.

Mary E. Weston writes:

We would not know what to do without THE TIMES, it is not long in the house before ts contents are read; and if we fail getting it t the regular time it is quite a disappointment. May it continue to carry words of encouragement to the saints, and of warning to inners, till our Savior comes.

IT is said, that after the death of Archbishop Tillotson on a bundle of papers was found in his scrutoire, indorsed with these words, in his own hand: "These are libels: I pray God to forgive the authors of them; I do."

THE ruin of many men dates from some idle hour. The diligent escape the snare.

Selected.

Are the Dead Conscious?

Dear Sir,—The texts quoted by Mr. Maude teach the present possession of eternal life by the saints in some sense; yet others teach that they will die, will fall asleep, but will subsequently be raised (1 Thess. 4: 13, 16), and made alive at Ch coming. (1 Cor. 15: 22.)

I wish to ask, Does not Paul give us a principle of interpretation, and of which we have numerous illustrations, that will enable us to see "meaning is God's word" as to both classes of passages?

In Romans 4: 17, we are told that God quickens the dead, and *calls those things that be not as though they were.*

The saints are said to have been chosen before they existed (Eph. 1: 4); to have had grace given them before the world began (2 Tim. 1: 9); to have eternal life (1 John 5: 13); to have all things (1 Cor. 3: 21); to have "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and Church of the firstborn; to God, the Judge of all, and to the spirits of just men made perfect. (Heb. 12: 22.)

It was, I think, by an application of this principle that Jesus silenced "certain of the Sadducees, who denied that there is any *resurrection*" (Luke 20:27), when he said, "*Touching the resurrection of the dead*, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham? ....God is not the God of *the dead*, but of the living." (Matt. 22: 31, 32)

If the fact that God is the God of the living proves Abraham conscious, how can our Lord's words be said to touch the resurrection?

God calls those things that be not as though they were; so Isaiah, by inspiration seven hundred years before the event writes, "Unto us a Child *is* born."

From all this I infer that we have Divine warrant to say that we have what we have God's promise of. "This is the promise that he hath promised us, eternal life; and this life is in his Son." "When Christ who is our life shall appear," *then* shall we have given us the resurrection life, which is meantime ours,—the treasure in the heavens, hid with Christ in God. "Being justified freely by his grace, we are made heirs according to the *hope* of eternal life." (Heb. 9: 27.)

"It is appointed unto men *once to die;* the saints must die, but the certainty in their case of waking to an endless life makes it appropriate to call the interval between death and resurrection a sleep. In the case of a few there will be *no interval;* so Paul says, "We shall not all sleep," not we shall not all die; for all must die; the first death "hath passed upon all men. (Rom. 5; 15.)

"I shall be satisfied when I awake," says David. "Our friend Lazarus sleepeth," or *plainly*, "Lazarus is dead," saith he who is the *Resurrection* and the *Life*. Mark the order of the words; the life follows the resurrection. He *rose* in the power of an endless life, and so it must surely be with his members, who are his body: "All his who are in the graves shall come to forth to the resurrection of *life*." How so if they never die? The evil rise to the resurrection of condemnation (John 5: 29,) eternal destruction, the second death.—*J. Stev ns, in Rainbow.*

FOR Christ when he cometh is nothing else but joy and sweetness to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most sweet and comfortable title, when he saith, "Who loved me and gave Himself for me."—*Luther.*

ALL the sobriety which religion needs or requires, is that which real earnestness produces. Tears and shadows are not needful to sobriety.

Our Young Folks.

Aunt Polly's Advice.

All things go wrong in the household
(As they often will you know),
Or you're worried out with cares that vex you,
And the children try you so,
Don't sit in a vale of shadows,
Or stoop to be a scold;
'Twill only make bad worse, you see,
While you grow gray and old.

I know how things will bother,
While work seems mountain high,
And the adding of a feather's weight
Makes you feel as if you'd fly;
And then perhaps your husband
Says something quite unkind
(He has his troubles too, poor man),
So pray, then, never mind.

A sharp retort is best unsaid,
Though censure's hard to bear;
But John may think your're most to blame
If you his spirit share.
Then keep your temper, little Nell,
Just do the best you can,
And by and by God will unfold
The secret of his plan.

I've had my troubles too, dear Nell,
And many and many a day,
If the Lord had not been with me,
I'd fainted by the way.
Then let faith hold her brooding wing
O'er all your doubts and fears;
And God will give the needed
For all the coming.

"Katy Didn't."

"Papa," said Katy, sitting on her father's knee, "what is the reason that some days are so lucky and other days so unlucky? To-day began all wrong, and everything that has happened today has been wrong; while on other days I begin right, and all goes right, straight through. If Aunt Linie had not kept me in the morning, I should not have been marked at school, and then I should not have been cross, and then I should not have had so many disagreeable things the rest of the time."

"But what did Aunt Linie keep you for, child?"

"To sew on the string of my hat, papa."

"How did it happen to be off?"

"Well," said Katy slowly, "that I suppose was my fault, for it came off on Tuesday, and I didn't fasten it on."

"So, you see, we must go back of Aunt Linie for this unlucky day of yours. Did you ever hear the old saying, 'For a want of a nail, the shoe was lost?'

"Tell me," cried Katy, who loved stories dearly. So her father replied:

"For the want of a nail, the shoe was lost;
For the want of a shoe, the horse was lost;
For the want of a horse, the rider, was lost;
For the want of the rider, the battle was lost;
For the want of the battle, the kingdom was lost;
And all for the want of a horseshoe nail."

"O papa!" cried the little girl, "I see what you mean. Who would have thought such a speck of a thing as not sewing on my string at the right time would make a difference in a whole day? Whenever I feel like neglecting little things, I will say, "For want of a nail, the shoe was lost," I will."—*Miss Coolidge's* "*What Katy Did.*"

What Ailed Oliv r?

"Get up, little boy! You are lying in bed too long; breakfast will soon be ready. The canary bird has taken his bath, and is now singing a sweet song. Get up, get up, or I shall throw this pillow at you!"

That is what sister Charlotte said to Oliver Reed, one frosty morning in November. He was a good little fellow; but he had one fault—he was too fond of lying in bed in the morning.

"Don't throw the pillow at me!" cried Oliver; "I'll promise to get up in five minutes."

"If you would be 'healthy, wealthy, and wise,' you must rise early, little boy," said Charlotte.

When Oliver came down to the breakfast table, his father said, "How is this, Oliver? You are late again."

Oliver hung his head; and Charlotte said, "I woke him in good season, sir; but he went off to sleep again the minute I left the room, though he promised to be up in five minutes."

"I went to sleep and forgot all about it," said Oliver.

"Come here, my boy, and let me feel of your pulse," said his father. "I should not wonder if Oliver were suffering from a disease which is very common at this time."

Oliver gave his hand to his father, who after feeling his pulse, said; "Yes, it is as I thought. Poor Oliver has Slack's disease. Take him up to bed again. Put his breakfast by the side of the bed; and when he feels strong enough he can eat it. He may stay at home from school to-day."

The little boy wondered what Slack's disease could be; but he went up stairs with his sister, and was put to bed. He could not sleep, however. He heard children playing out of doors; he heard Ponto barking, and Tommy, the canary bird, sing a sweet song.

Then Oliver called his sister, and said "Charlotte, what is Slack's disease? Is it very dangerous?"

"I'd rather think not," said Charlotte. "You dear little simpleton, don't you know what father meant? He meant that you were troubled with laziness; that's all."

Oliver saw that a trick had been played on him. He jumped out of bed dressed and ate his breakfast, and ran off to school, where he arrived just in season.

Since that day, Olive has been the first up in the house. He is no longer troubled with Slack's disease.—*Nursery.*

The Care of God.

"Do see this lock of hair?" said an old man to me.

"Yes, but what of it? It is, I suppose, the curl from the head of a dear child long since dead."

"It is not, it is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"Why do you prize a lock of your hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God and of his special care then any thing else I possess.

"I was a little child of four years old with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy ax, as it went up and down upon the wood, sending off splinters with every stroke, in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment the ax was coming down with all its force. It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused he thought he had killed his boy. We soon recovered—I from my fright and he from his terror. He caught me in his arms, and looked at me from head to foot, to find out the deadly wound he was sure he inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the grass and gave thanks to the gracious God. Having done so, he took up his ax, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head.

"That lock he kept all his days as a memorial of God's care and love. That lock he left to me on his deathbed: I kept it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust him forever. I have had many tokens of fatherly love in my threescore years and ten, but somehow this speaks most to my heart. It is the oldest and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine."

Was not this an instance of delivering mercy on the part of our God? And this God is the same kind Being who gave you life, and has watched over and cared for you until now.—*The Life-Boat.*

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Ti.es office.

RESURRECTION OF THE DEAD IN Christ. (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by I. Reimer, 1006 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

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lating me I expect to be an overcomer, and with Jesus on his throne.

Thanks be to God who giveth us the victory rough our Lord Jesus Christ. I pray the tire family may be saved in the Kingdom. others and sisters, what say you? shall we t be there? You that have not obeyed the rd by repentance and faith and baptism, ll you not decide at once? Do not wait nger; now is the accepted time, now is the y of salvation; now the Spirit calls, now u are invited to come. O, turn not away se golden blessings, and lose eternal life; not barter these for the perishable nothings earth. But come now, believe, repent, and baptised and thou shalt be saved. This ter may seem a strange one to many, yet y mind has been led thus, and I hope by e witness of the Holy Spirit it may not be vain to those who may read.

Aug. 6. Tent was pitched at Melvern, age county. Hearts were opened to receive to their homes. Meetings lasted over two ndays, and redowned to the glory of God. e tracts scattered and words spoken by Br les and myself were blest by the Lord. The ople did nobly here in attending to Br. les' necessary wants, and a collection of .45 raised to defray the expenses of tent vement. We had the best of the wine at e last meeting. A brother and sister Miles me thirty miles to attend. She came to be ried with Christ in baptism, two others nt forward with her.

At night we partook of the bread and wine, blems of Christ's body and shed blood. me thirty or forty from different churches ited with us, and we had a season long to remembered. At the close of the communn six covenanted together, and many more ll, I think ere long.

Thursday, 21. Brought tent to Reno, put up and had meeting in it at night, and to is date, Monday, 25, I can truly say I never w better attention or greater interest, than this place. One brother has been praying o years for this, others say they never heard like before, and went away with tears in eir eyes. Another brother and his two sons erchants here) came out, and their hearts re filled with joy. Another brother came t on Saturday, a deacon of the Baptist urch in L., said the first he ever heard of ese things was from Br. Himes, in Canada. he brethren and sisters here at Reno are hole hearted. They formerly belonged to Christian or Campbellite church, and now l that they have something better. The ople here are roused up to an investigation the truths preached. The tracts from the *isis* office are great helps in this work. A other in Mich. sends me papers, also Brn. xon, of R. I., and Rogers, of Colorado rings, Col., another from Iowa, also one om N. J. sends the seed and lends a helping nd in the spread of gospel truth. We thank who have sent the *Crisis* and THE TIMES, d tracts to scatter.

Dear brethren and sisters, if you only knew w eager the people are to read, and with hat readiness they grasp the tracts after eaching, you would rejoice and send liberly as you have to spare. This is a new field d a large one. We run against nobody re. There is much need of whole hearted orkers, who are willing to take their lives their hands and come forth and trust the ord for all things. I pray that some whole arted man that is free from hobbies, will op out this way. Br. Sheldon, you know hat we want, and so does the church at rge. And will you not use your influence sending a man of God to work in Southern ansas. Pray for us that we may be filled ith wisdom and might from on high, and ave strength given us to work on till the arvest comes, and the jewels are made up. , may we share in the great salvation promsed, is my prayer.

EXTRACTS FROM LETTERS.

H Melven writes:

My experience is not of much importance, or it is in the past. I endeavored to give myelf to the Lord at the age of fifteen, but for oven years after that the cloud of rewards efore judgment darkened my way, but hrough the providence and goodness of him who doeth all things well, I was led into the lorious light of his word.

ary E. Weston writes:

We would not know what to do without THE TIMES, it is not long in the house before ts contents are read; and if we fail getting it t the regular time it is quite a disappointnent. May it continue to carry words of encouragement to the saints, and of warning to sinners, till our Savior comes.

IT is said, that after the death of Archbishop Tillotson a bundle of papers was found in his scrutoire, indorsed with these words, in his own hand: "These are libels: I pray God to forgive the authors of them; I do."

THE ruin of many men dates from some idle hour. The diligent escape the snare.

Selected.

Are the Dead Conscious?

Dear Sir,—The texts quoted by Mr. Maude teach the present possession of eternal life by the saints in some sense; yet others teach that they will die, will fall asleep, but will subsequently be raised (1 Thess. 4: 13, 16), and made alive at Ch   coming. (1 Cor. 15: 22.)

I wish to ask, Does not Paul give us a principle of interpretation, and of which we have numerous illustrations, that will enable us to see "meaning is God's word" as to both classes of passages?

In Romans 4: 17, we are told that God quickens the dead, and *calls those things that be not as though they were.*

The saints are said to have been chosen before they existed (Eph. 1: 4); to have had grace given them before the world began (2 Tim. 1: 9); to have eternal life (1 John 5: 13); to have all things (1 Cor. 3: 21); to have "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an inumerable company of angels, and to the general assembly and Church of the firstborn; to God, the Judge of all, and to the spirits of just men made perfect. (Heb. 12: 22.)

It was, I think, by an application of this principle that Jesus silenced "certain of the Sadducees, who denied that there is any *resurrection*" (Luke 20:27), when he said, "*Touching the resurrection of the dead*, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham? ....God is not the God of *the dead*, but of the living." (Matt. 22: 31, 32)

If the fact that God is the God of the living proves Abraham conscious, how can our Lord's words be said to touch the resurrection?

God calls those things that be not as though they were; so Isaiah, by inspiration seven hundred years before the event writes, "Unto us a Child *is* born."

From all this I infer that we have Divine warrant to say that we have what we have God's promise of. "This is the promise that he hath promised us, eternal life; and this life is in his Son." "When Christ who is our life shall appear," *then* shall we have given us the resurrection life, which is meantime ours,—the treasure in the heavens, hid with Christ in God. "Being justified freely by his grace, we are made heirs according to the *hope* of eternal life." (Heb. 9: 27.)

"It is appointed unto men *once to die;* the saints must die, but the certainty in their case of waking to an endless life makes it appropriate to call the interval between death and resurrection a sleep. In the case of a few there will be *no interval;* so Paul says, "We shall not all sleep," not we shall not all die; for all must die; the first death "hath passed upon all men. (Rom. 5; 15.)

"I shall be satisfied when I awake," says David. "Our friend Lazarus sleepeth," or *plainly*, "Lazarus is dead,' saith he who is the *Resurrection* and the *Life.* Mark the order of the words; the life follows the resurrection. He *rose* in the power of an endless life, and so it must surely be with his members, who are his body: "All his who are in the graves shall come to forth to the resurrection of *life.*" How so if they never die? The evil rise to the resurrection of condemnation (John 5: 29,) eternal destruction, the second death.—*J. Stevens, in Rainbow.*

FOR Christ when he cometh is nothing else but joy and sweetness to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most sweet and comfortable title, when he saith, "Who loved me and gave Himself for me."—*Luther.*

ALL the sobriety which religion needs or requires, is that which real earnestness produces. Tears and shadows are not needful to sobriety.

Our Young Folks.

Aunt Polly's Advice.

All things go wrong in the household
(As they often will you know),
Or you're worried out with cares that vex you,
And the children try you so,
Don't sit in a vale of shadows,
Or stoop to be a scold;
'Twill only make bad worse, you see,
While you grow gray and old.

I know how things will bother,
While work seems mountain high,
And the adding of a feather's weight
Makes you feel as if you'd fly;
And then perhaps your husband
Says something quite unkind
(He has his troubles too, poor man),
So pray, then, never mind.

A sharp retort is best unsaid,
Though censure's hard to bear;
But John may think your're most to blame
If you his spirit share.
Then keep your temper, little Nell,
Just do the best you can,
And by and by God will unfold
The secret of his plan.

I've had my troubles too, dear Nell,
And many and many a day,
If the Lord had not been with me,
I'd fainted by the way.
Then let faith hold her brooding wing
O'er all your doubts and fears;
And God will give the needed
For all the coming.

"Katy Didn't."

"Papa," said Katy, sitting on her father's knee, "what is the reason that some days are so lucky and other days so unlucky? To-day began all wrong, and everything that has happened today has been wrong; while on other days I begin right, and all goes right, straight through. If Aunt Linie had not kept me in the morning, I should not have been marked at school, and then I should not have been cross, and then I should not have had so many disagreeable things the rest of the time."

"But what did Aunt Linie keep you for, child?"

"To sew on the string of my hat, papa."

"How did it happen to be off?"

"Well," said Katy slowly, "that I suppose was my fault, for it came off on Tuesday, and I didn't fasten it on."

"So, you see, we must go back of Aunt Linie for this unlucky day of yours. Did you ever hear the old saying, 'For a want of a nail, the shoe was lost?'

"Tell me," cried Katy, who loved stories dearly. So her father replied:

"For the want of a nail, the shoe was lost;
For the want of a shoe, the horse was lost;
For the want of a horse, the rider, was lost;
For the want of the rider, the battle was lost;
For the want of the battle, the kingdom was lost;
And all for the want of a horseshoe nail."

"O papa!" cried the little girl, "I see what you mean. Who would have thought such a speck of a thing as not sewing on my string at the right time would make a difference in a whole day? Whenever I feel like neglecting little things, I will say, "For want of a nail, the shoe was lost," I will,"—*Miss Coolidge's "What Katy Did."*

What Ailed Oliver?

"Get up, little boy! You are lying in bed too long; breakfast will soon be ready. The canary bird has taken his bath, and is now singing a sweet song. Get up, get up, or I shall throw this pillow at you!"

That is what sister Charlotte said to Oliver Reed, one frosty morning in November. He was a good little fellow; but he had one fault—he was too fond of lying in bed in the morning.

"Don't throw the pillow at me!" cried Oliver; "I'll promise to get up in five minutes."

"If you would be 'healthy, wealthy, and wise,' you must rise early, little boy," said Charlotte.

When Oliver came down to the breakfast table, his father said, "How is this, Oliver? You are late again."

Oliver hung his head; and Charlotte said, "I woke him in good season, sir; but he went off to sleep again the minute I left the room, though he promised to be up in five minutes."

"I went to sleep and forgot all about it," said Oliver.

"Come here, my boy, and let me feel of your pulse," said his father. I should not wonder if Oliver were suffering from a disease which is very common at this time."

Oliver gave his hand to his father, who after feeling his pulse, said; "Yes, it is as I thought. Poor Oliver has Slack's disease. Take him up to bed again. Put his breakfast by the side of the bed; and when he feels strong enough he can eat it. He may stay at home from school to-day."

The little boy wondered what Slack's disease could be; but he went up stairs with his sister, and was put to bed. He could not sleep, however. He heard children playing out of doors; he heard Ponto barking, and Tommy, the canary bird, sing a sweet song.

Then Oliver called his sister, and said "Charlotte, what is Slack's disease? Is it very dangerous?"

"I'd rather think not," said Charlotte. "You dear little simpleton, don't you know what father meant? He meant that you were troubled with laziness; that's all."

Oliver saw that a trick had been played on him. He jumped out of bed dressed and ate his breakfast, and ran off to school, where he arrived just in season.

Since that day, Olive has been the first up in the house. He is no longer troubled with Slack's disease.—*Nursery.*

The Care of God.

"Do see this lock of hair?" said an old man to me.

"Yes, but what of it? It is, I suppose, the curl from the head of a dear child long since dead."

"It is not, it is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"Why do you prize a lock of your hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God and of his special care then any thing else I possess.

"I was a little child of four years old with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy ax, as it went up and down upon the wood, sending off splinters with every stroke, in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment the ax was coming down with all its force. It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused he thought he had killed his boy. We soon recovered—I from my fright and he from his terror. He caught me in his arms, and looked at me from head to foot, to find out the deadly wound he was sure he inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the grass and gave thanks to the gracious God. Having done so, he took up his ax, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head.

"That lock he kept all his days as a memorial of God's care and love. That lock he left to me on his deathbed: I kept it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust him forever. I have had many tokens of fatherly love in my threescore years and ten, but somehow this speaks most to my heart. It is the oldest and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine."

Was not this an instance of delivering mercy on the part of our God? And this God is the same kind Being who gave you life, and has watched over and cared for you until now.—*The Life-Boat.*

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Advent Christian Times.

CHICAGO, TUESDAY, September 16, 1873.

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Business Office: 25 West Lake St., Chicago.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.

Sent Three Months for Fifty-cents.

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*** Any book or tract treating of the Destiny of man, Soon coming of Christ, His Reign on the Renewed Earth, the Reward of the Righteous, and kindred Bible topics, can be had by addressing,

A. W. TUCKER, Business Agent,
25 W. Lake St., Chicago.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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Mrs M B Cook
F E Wilson
P M Gideon
H A Foulks
Pres S B Allen
J Rogers
E B Votaw
D Votaw

To Correspondents.

C I BLACKMAN—We will continue the paper, thanking you for pledge as well as for past favors. E. K. SMITH—We are out of Minstrels now, but will have some soon. I Douglass—Where do you take your paper now? NATHAN HULETT—Money not received but have given credit. Z C RAYMOND—Money received, will fill your order soon.

The $4000 Fund.

To Free the Society from Debt.

CASH.

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Notices.

Change of Post Office.

W. C. Hicks, Port Huron, Mich.

Richard Robertson 298 Old Kent Road, S. E. London. All subscriptions to THE TIMES, should be forwarded to the above address not later than Nov. Post office orders for payment made payable at P. O. No. 170, Old Kent Road, S. E.

Marriages.

DUNHAM—TAYLOR.—At the residence of the bride's mother, in DeKalb, Ill., Sept. 10, 1873, by Eld. S. B. Mabey, Mr. E. Jewett Dunham, of New Hartford, Iowa, to Miss E. Allene Taylor, of DeKalb, Ill.

SARVIS—RATHBUN.—At the residence of the bride's father, in Cordova, Ill., Sept. 8, 1873, by Eld. Geo. W. Hurd, Mr. David M. Sarvis, to Miss Alice E. Rathbun.

We pray God's blessing may rest upon them, and that their married lives may prove fruitful in every good work.

Book Notices, Etc.

"The Rochester Time Discussion," by Charles C. Barker and James H. Whitmore. The report of this discussion will be ready for delivery about the 22d of September (inst.) in a volume of more than two hundred pages. The known ability of the disputants and the momentous importance of the subject considered by them, conspire to make this book one of the most interesting contributions our literature has yet received.

Whether "the definite time of the second advent is revealed in the Holy Scriptures" is a question of no slight moment. It has been truly said that "the status of modern Adventism is deeply involved in this subject." Let every one carefully and candidly weigh the arguments pro and con as adduced in this debate, and be "fully persuaded in their own minds," "what is truth."

The price of the work will be 50c., postage 5c. Orders may be addressed to William E. Brown, South Butler, N. Y., or William L. Himes, Castleton, Vt.

The book will also be for sale at the office of the A. C. TIMES.

WM. E. BROWN, } Publishing
WM. L. HIMES, } Committee.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
J. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Roshelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10:30 a. m.
North Side, Lincoln Park, at 3 p. m.
Mission Hall, 619 West Lake street, at 7:30 p.m.
Prayer meeting in Mission Hall, Thursday ... nings. P. O. Address, 619 West Lake stre...
D. R. and M. S. MANSF...

Advent Christian Mission, Cairo, Ill.— ... and after Sunday, Aug. 31, services will be h... in the school-room on the corner of Twelfth st... and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bi... class for adults 4 p. m. Evening preachin... the ringing of the bells in the city. Brethre... ing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

Elida, Winnebago county, Thursday evening, Sept. 18, lecture on temperance.
Creston, Ogle county, Friday, Saturday and Sunday evenings, Sept. 19-21, as Br. Allbee arranges.
Ackerson's S. H., 11 a. m., Sept. 21.
C. C. MARSTON.

The quarterly meeting of the DeKalb District will be held with the church at Afton Centre, commencing Thursday, Oct. 2, at 7½ o'clock p. m. Those coming on the C. & N. W. R. R. will stop at DeKalb; those on the C. & G. R. R. will stop at Waterman. On Friday teams will be at either station, if friends will send me word that they are coming.
H. G. McCULLOCH, Sec'y.

Mineral, Oct. 2, 3.
Hennepin, Oct. 4, 6-9.
New Rutland, Oct. 5.
Ackerson's S. H., Oct. 12, 10 a. m.
White Rock, 3 p. m. same day.
Elida, in the evening.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

The first quarterly meeting of the Neponset District will convene with the church at Mineral, Bureau county, Ill., on Thursday evening, Oct. 2. Br. C. C. Marston will probably be with us to preach the Word. L. F. COLE, Sec'y.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

The first Q. M. of the Northern District of the Advent Christian Conference of Michigan will be held in Hinton, commencing Thursday, Sept. 25, and holding over Sunday. We hope to see a full representation of all the churches at this meeting. All are invited to come, and come in the spirit and fullness of Christ. The Lord is coming soon; let us have one grand rally on old earth, a special effort to save the perishing. Those coming from the north or south, by railroad, will stop at Morley Station; and those coming from Muskegon will change cars at Big Rapids, and take the 10 o'clock train for Morley. There will be teams on Thursday to carry all that come. Those intending to come by railroad will write me, so I may know how many teams will be needed; those coming later will take the stage for Sylvester, which leaves Morley Saturday morning. My P. O. is Sylvester, Mecosta county, Mich.
JOHN BOWER, Chair.

There will be a special conference for the benefit of brethren in the Grand Traverse region, to be held at the Cornell school-house in Wexford, Mich., one mile south of North County Line, and one mile west of State Road, commencing Thursday evening, Oct. 2, and hold over Sunday. The place of meeting is about 11 miles from Kingsley Station. Teams will be in readiness at Kingsley Station to convey all the friends from abroad to the place of meeting. A number of our ministering brethren will attend. We hope to meet many of our Northern brethren there. We invite all to come. Inquire for A. Brigham or Lewis Cornell. JOHN BOWER.

The first Q. M. of the Eastern District of Michigan is appointed to be held with the A. C. Church at Dearborn, on the Michigan Central R. R., ten miles west of Detroit, commencing on Thursday, Oct. 2, at 2 p. m., and lasting over Sunday. All are invited. The brethren there have made a laudable exertion, and have a comfortable house of worship nearly finished.
JOHN H. PATON, Sec'y.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.
In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H. 3 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

There will be a quarterly meeting of the Southern District of Michigan at the Peacock S. H., in the town of Bath, Clinton county, Mich., commencing Friday evening, Sept. 26, and holding over Lord's day. Brethren coming by rail will stop at Bath Station. A general attendance is requested, as there is some business matters of importance that should be attended to at once.
C. FOX, Sec'y of Conference.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Ceeleyburg, Aug. 9, evening, and once in four weeks.
Norris S. H., Aug. 3, 10 a. m., and once in four weeks.
...hn Lyons' S. H., Aug. 3, at 3 p. m., and ...r weeks.
... Creek, Aug. 17, at 3 o'clock p. m., and ... four weeks. ANSON BROWN.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 26, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

Dedication.—The Advent Christian Chapel, at Arena, Wis., will be dedicated on Sunday, Sept. 28. Eld. Wm. Sheldon and P. W. Hough are expected to be present. An invitation is also extended to all other ministers and members who may wish to enjoy the meeting with us. Let none wait for a special invitation. For the church. PHILO HITCHCOCK.

The second quarterly meeting for the Southwestern District will be held with the church at Pine River, Richland county, Wis., on Saturday, Oct. 11, at 2 o'clock, and hold over Lord's day. All are invited to come to this gathering of the children to work for the Master.
The following are evening appointments: Oct. 8, Leon Valley; 9, John Lyon's School House; 10, Woodstock; 13, John Lyons; 14, Leon Valley. P. W. HOUGH.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

N... YORK.

Saratoga Springs ... eetings every Sunday in the Lower Town Hall, ... of Broadway and Lake Avenue, at 10:30 a. ... d 7 p. m. Sunday School and Bible class ... y after morning service.
Prayer meeting every Th... day eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

The Lord willing, the first quarterly meeting of the Eastern District of the N. Y. State A. C. Conference will be held in a beautiful grove on the shore of Sodus Bay, Wayne County, N. Y., commencing Oct. 2, to hold over the following Sunday. A general invitation is extended all to come in the name of the Lord, to build up, not to tear down. Come prepared to take care of yourselves as far as possible. Provisions will be made for the aged, infirm and poor. Come as to camp-meeting. The Wayne County and N. Y. State tents will be there to provide lodging room for all who need. Those coming from the East or West, on the N. Y. Central R. R., change cars at Newark. Those coming on the Lake Ontario Shore R. R. will change cars at Wallington Junction. Trains on the Sodus Bay R. R. will stop within a few rods of the ground. Come one, come all, praying for a good meeting.
B. P. STEVENS, President.
CHAS. OAKS, Secretary.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

There will be a grove meeting, four miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Saturday at 11 a. m., Sept. 21. J. S. BALDWIN.

There will be a grove meeting 4½ miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Sunday at 11 a. m., Sept. 21.
S. BALDWIN.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

No preventing Providence, Dr. N. Field will hold a meeting of days at Volga, Ind., commencing Saturday, Sept. 27. A good attendance is very desirable. MARY A. TIBBETS.

There will be a quarterly meeting of the Northern Indiana and Western Michigan Conference, to be held with the church at Union Mills, Ind., commencing Oct. 2, and holding over Sunday. It is expected that the Peninsular or Port Huron & Chicago R. R. will be in operation then, which goes through Union; if not, those coming on the morning trains to Laport will find conveyance to Union. Come all who can.
JAMES FERRIS, President.
DR. D. NAFE, Secretary.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

SOUTH IOWA AND WEST MISSOURI.

By request, I purpose to spend a few weeks in Iowa, and will preach, the Lord permitting, as follows: Sunday, Sept. 21, with the Highland Church, Nevada County, Mo., as Br. C. Tuller shall appoint. Tuesday night, Taylor County, Iowa, as Br. D. Q. Kent shall appoint. Wednesday night, Sept. 24 at the Dunlap S. H., as Br. D. M. Schenck shall appoint. Thursday night, Sept. 25, at Greenfield, Adair County, as the brethren shall appoint. Friday night, Sept. 26, at Arbor Hill, as Br. John Nokes shall appoint, the meeting to be protracted, to be followed by a meeting at Earlham, as Brn. Hubble and Nokes may arrange. WM. W. CATE.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

KANSAS.

NOTICE to the Advent Churches of Northern Kansas.—There will be a meeting at Athens, Jewell county, with the Advent Church of Athens, commencing on Wednesday evening, the 24th of Sept., for the purpose of organizing a district (or quarterly) conference; and, after the business meeting, there will be a series of meetings, to continue as long as the interest will demand. Eld. J. C. Smith, State Evangelist, is expected to be there with the State tent, to help in preaching the Word. An invitation is extended to all the scattered Adventists in Northern Kansas to be present. In behalf of the churches.
E. N. BLISS.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 387, St. Joseph St.

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AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.—NO. 7. CHICAGO, SEPTEMBER 23, 1873. WHOLE NO. 490

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
85 West Lake Street, CHICAGO.

Poetry.

Truth Lives On.

Through the rugged march of time,
Marked with mis'ry, sin and crime,
Error stalks with upreared head,
O'er her fields of slaughtered dead;
But beneath her bloody tread
The Truth lives on.

Warriors strong and brave of yore,
Drenched Judea's plains with gore,
And the land with war was rife,
For his tomb who hated strife,
In the teachings of whose life
The Truth lives on.

Progress rolls her car along,
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy;
Though Herod live and Jesus die,
The Truth lives on.

Burning faggots blazing high,
Gibbets tow'ring to the sky,
Inquisition's rack and pain,
Slavery clanking loud its chain,
Falsehood triumphs still in vain;
The Truth lives on.

Underneath this load of wrong,
Truth eternal moves along;
Every true heart's mighty throe
Rolls away some human woe;
Error reels beneath the blow,
And truth lives on.

Fountains of the deep are stirred,
Mighty thoughts unbreathed in word,
Till the living Future's soul,
Bursting forth, will spurn control;
Shouts of freedom heavenward roll,
And Truth lives on.

Every blow at slavery's yoke,
Every true word boldly spoke,
Every holy thought within,
Breaks and curbs the power of sin;
Freedom's dawn is ushered in,
And Truth lives on.

The Hope and Its Consummation.

It may be asked, Has not the Church many hopes, not one only? We answer she has many refuges, many consolations, in a time of evil; yet she has but one hope. No doubt, that one great hope may be said to include many lesser ones, being like the sun in the center of a whole system of planets; still the Church's hope is more properly one; the hope of her Lord's coming, or the hope of the kingdom, which is to be her's at his coming. Until that hope is realized, she has many props on which to lean, many cordials to sustain and cheer her. She has present fellowship with Him for whose coming she is waiting. She has her closet, with its shut door, into which she can at all times betake herself when the tumult grows louder and the storm beats with more than common fierceness. She has the consciousness of her own security, what ever may befall the earth, and of her relationship to him who "sits upon the floods," and stills the tumults of the people. She has the Book of God for guidance, and companionship, and light, so that the in darkest hour of the world's midnight she has a light; in the loneliest path along which she has to pass she has society; and in the most intricate thicket or untrodden waste she has an unfailing guide.

All these things she has; and they are all needful and most welcome. But she has something more than these; something beyond these; something to which all these are leading her, and in which they shall ere long be consummated; something of which these are the daily pledges and foretastes. *That something is the appearing and kingdom of her Lord.* This is her true hope, her polestar, her joy and rejoicing. In this she finds the consummation of all that she has been anticipating and preparing for while here. That Christ will come again—that he will come in his glory—that he will come to set up his kingdom—that he will come to be glorified by his saints, and admired in all them that believe—is what the reader of the Bible knows. Many of the minor points connected with these things we may not fully apprehend nor agree upon, but on these great points we are all at one. We believe that the Lord Jesus, who come the first time in weekness and shame, will come the second time in divine power and glory.

But more than this. It seems very evident that these glorious things are not merely spoken of as futurities, but revealed as the matter of our hope. These things make up our hope; they are not so much separate hopes, as parts of one great hope—stars of one firmament—rays of one sun. In them we find the whole summing up of the things we hoped for. The coming and the kingdom of the Lord Jesus—this is what seems to us to be the great theme and object of our hope.

But let us inquire more particularly into this hope, or at least into the reasons why we give the Lord's coming and kingdom so proemintly this name.

1. God has bidden us look for them. To "wait for his Son from heaven" is what he commanded us. To look out with trimmed lamps and girded loins for the Bridegroom's arrival is what he expects of her who calls herself the Bride of the Lamb. And the Lord himself has, once and again, made the words of warning ring in our ears, "Watch, for ye know neither the day nor the hour when the Son of man cometh." He has put also into our lips the prayer, "Thy kingdom come." On such hopes as these he has bidden us rest our souls, in the day of our strangership on earth. With such hopes he has exhorted us to comfort ourselves when trouble besets us and evil days arise. When the shadows hang heavily above us, and on all sides there is sorrow, and confussion, and perplexity, then he asks us to lift up our heads, knowing that our redemption is nigh.

2. The early Church did so. Evil soon came down upon the Church like a dark storm cloud. The primitive saints were made to feel the perils and tribulations of which the Master had warned them from the first. The sword awoke against them. The wrath of man burst forth. The world soon made it manifest how much it hated them. In these evil days they grasped the hope; and they found how well it suited. It did not calm the storm; it did not sheathe the sword; it did not arrest the hatred or still the warth that was arising against them. But it lifted them above these sorrows, and made them speak of them as "light afflictions," lasting but "a moment," which were not worthy to be compared with the glory to be revealed, and which were working for them a far more exceeding and eternal weight of glory. Thus they were sustained and cheered. Thus they had light in their dwellings in the days of darkness. They felt that each blast that broke upon them, sharp and heavy as it might be, was waiting them more swiftly to their haven.

3. There is nothing in the future between us and that object worth looking for. Sorrow, darkness, confusion, death on every hand! All before us a desolate wilderness—a vale of tears—a land of graves. "Much tribulation," or as it is literally, "many tribulations," do we find everywhere in the Church's path. Man, with all his wisdom, can not help us to remove one of these evils. There they are, and they must remain until the the Lord return. And even though there may be glimpses of sunshine bursting through, yet these are transient and without power, and unsatisfactory. There is nothing calm, nothing bright, nothing blessed, nothing that will abide, on this side the day of the Lord.

4. That object—or these objects, taking them as two—the coming and the Kingdon, are really worthy of being our hope. They are so very glorious, so worthy of God, so worthy of Him who died to purchase for us the inheritance. "Wherefore, God is not ashamed to be called our God, for He hath prepared for us a city." It will compensate for all sorrow here; nay, it will make us wonder why we ever wept with such a glory before us as our hope. Come then, war or peace, we will lift up our heads! Come mirth or sadness, come ease or pain, come light or darkness, come bonds or liberty, come trial or rest—we will be of good cheer, for the Captain of our salvation fights for us—the King of Kings is at hand. The skies will soon rend, the day will soon break, the shadows will soon flee away.—*Sel.*

Patient Continuance.

There is an old story that, at the battle of New Orleans, half a century ago, a volunteer fighter from the back-woods, not connected with any company or regiment, came on the field and went into the contest with great courage and enthusiasm, and that he attracted attention by his intense desire to know the effect of his balls. At every shot he mounted the breastwork and peered anxiously into the smoke to see if anybody was hit.

His conduct seemed to us slightly unreasonable. The smoke was thick, and he could not see all that took place among the enemy. Moreover, many rifles were aimed in the same direction, and it was impossible to ascertain the precise effect of each of them. The extempore soldier ought not to have lessened his share of the victory by wasting time in trying to identify it.

Yet we are prone to copy the example of the inconsiderate and anxious warrior. In urging reforms, in preaching, in teaching, it is possible for a vein of self to get into our zeal, and we become anxious not only to do good, but to have the credit of it. If a soul is saved clearly and directly by our instrumentality, it is certainly a legitimate matter of rejoicing. If the word of warning or of cheer prove to be just the right word at the right time, and helped a soul through Despond or out of the grasp of Despair, we have a right to be glad; and, indeed, if we are not glad, we must be curiously constructed Christians. The Lord of the harvest gives these encouragements, now and then, to his reapers, lest they grow weary.

Nevertheless, even this gladness needs to be watched, lest there get into it something of vain glory, which, if not absolutely sinful in itself, detracts from its value in the sight of God, and proves a dead fly in the precious ointment. We ought to look for present results, and yet not be feverishly anxious. We must not be so intent on this divine recognition of our labors, and half angry, if the desired evidence is not given. For ordinary times, and the general work, we need a self-forgetful zeal which cheerfully and patiently toils off, never chilled by delay, undismayed even by present failure. Many a seed perishes in the earth. Of the cloud of bloom which covers the orchard in May, only here and there a blossom produces an apple. The returns of the officers who have charge of the ammunition show that in a great battle, in which thousands of men are killed and wounded, only one or two balls out of a hundred hit. Yet the orchard in October bends under its golden burden; the fields in their season are white to the harvest, and the great empires are conquered in war. He who would accomplish anything worth the doing, has need to be persistent in his work. It is "by patient continuance in well-doing" that we attain "glory, honor and immortality."

The teacher needs a large share of this patience. The seed sown sometimes dies in the ground. The Saviour himself not seldome spake his blessed words to dull ears and hard hearts. He visited many places where he could not do many mighty works because of the unbelief of the people. "It is enough for the deciple that he is as his Master."

Why then should we be dismayed if at times the success seems small? The victory is sure. Truth will triumph over error and right over wrong. Any coward will chase a flying foe. It is only when the battle "waxes hot" that the highest courage is displayed.

None but the truly brave stand firm in the midst of apparent defeat.—*Dr. Crane in S. S. Times.*

Models Of Prayer.

We have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and above all, in length, from these days in the Christian pulpit.

It is no exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible, put together. The first is in Gen. 24: 12–14, and contains one hundred and ten words, and it is not more than one minute in length. The next is in Exodus 33: 12–15, and contains one hundred and eleven words, and is not over a minute long. The third is in Joshua 7: 7–9, and contains ninety words. The fourth is in 2 Kings 19: 15–19, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah 1: 5–11, and is about two minutes in length; another is in Ezra 9: 6–15, and is about three minutes long; another is in 1 Kings 8: 23–61, an important dedicatory prayer, offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes; while that of Dan. 9: 11–19, was less than four minutes long.

In the New Testament, the prayer of our Saviour, John 17, is well known; it is contained in twenty-six verses, and is five minutes long; while the model prayer—the Lord's prayer—is far briefer still. Now here are ten prayers, from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; yet we hear men pray thirty and forty minutes; and after wandering all over the moral universe, and wearying their fellow-worshpers with vain repetitions, utterly fail of the prime object of all public prayer, to lift up the hearts of men to commune with heaven.

It must be an extraordinary occasion, equal at least to the dedication of the Jewish temple in Jerusalem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long. There are few "oh's" and "ah's" in these models; their authors do not often say, "O Lord, Lord," but tenderly, filially, directly, quietly, simply, they ask the blessing they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at his hand.—*Gospel Banner.*

English Ritualism.

The efforts to check the ritualistic and Roamish tendencies in the English church do not appear to be very successful. The drift is so evidently in the wrong direction that the high dignitaries of the establishment who would arrest it, seems to be almost powerless. A London clergyman, in the last *Evangelist*, says:

> As you will see from the papers, Ritualism is lifting its head higher and higher in England. I cannot conceive of the Evangelical party in the Church of England and the Ritualists holding together much longer. I was told by a brother minister, only two days ago, that a gentleman whom he met in the town five days ago, and who has a son, a Ritualistic clergyman, told him that to his certain knowledge, a clergyman in London "confessed last year thirteen hundred persons," large numbers of whom were "men—lawyers, bankers, and merchants." The rate at which this system of anti-Protestantism and anti-Reformation is advancing, is perfectly amazing. However, the Evangelical part of the community is fully alive to the danger which surrounds it, and never was so prepared to meet it. God is on our side, and truth will prevail.

The fact that nearly five hundred of the clergy recently petitioned Parliament to establish by law auricular confession in the church, is a significant one, and shows how far the "whole lump" is becoming leavened with the spirit of Popery. The Establisment is evidently going back to the source of its origin; and the indications certainly are that a disrupture between the opposing elements of which it is composed, must ere long take place. And the sooner the better for Evangelical Christianity. There is still undoubtedly a large majority of the membership opposed to ritualism and Romanism, but the toleration which these things receive within the church tends constantly to strengthen them, and to weaken the Evangelical party. Nothing would be so effectual as a bold and open stand—a protest which would compel the papal emissaries to abandon the church and appear in their true relations and under their true colors.—*The Standard.*

Faith takes hold on something that is substantial and true, and makes the heart triumph in hope.

The Identity of Man in Death.

E. ROYCE.

That "man dieth and wasteth away" is an obvious fact, admitted by all; and that he will again, at some future time, re-live by a resurrection from the dead is an important tenet in the creeds if not in the faith of christendom. But how individual identity is preserved between death and the resurrection, is a question on which there is a vast difference of opinion. That the individuality of each person must and will be preserved in some way is certain; else the resurrection, without this connecting link to a former life, would be as much a new creation as was the formation of the first man—Adam. This fact has led to much thought and study by those who hope to be the happy recipients of the blessings connected with its fruition, and though it would seem to the candid mind that on a point like this, confessedly somewhat obscure and not necessarily effecting the elementary principles of christian faith, there might be a wide difference of opinion among the professed followers of the same Master, without engendering bitter feelings in the minds of either party; yet, as has ever been the case on theological questions especially when one side greatly preponderates in numerical adherents over the other, the very reverse is true. For it is a fact which the history of Christianity for sixteen centuries amply sustains, that not only have religious errors had more ready adherents and advocates than plain, scriptural truth, but, as a general rule, the greater the error the more tenacious, vindictive and bitter are its supporters towards the minority who differ from them. This being true we ought not, in this age, to be deluded into the belief that any particular theory on the way the identity of man in death is preserved, must, or is more certain, even, of being correct because it is believed, sustained and upheld by the great majority of Christian professors, especially when most of them show a bitter, unchristian spirit towards those who conscientiously differ from them. Neither ought we on the other hand, in our zeal to avoid one great error, go to the opposite extreme and adopt another, which, if not as glaring and is seemingly more in harmony with Scripture, yet may be in reality as far from the truth.

I am aware I am not adding to the stock of knowledge of my readers when I record the fact that there are, at the present time, two theories on this question diametrically opposed to each other. I refer to the doctrine of the innate immortality of man in this life, in contradistinction to his entire mortality. The one is sustained not only by that large class of professors included in the general term, orthodox, but by Catholics and Universalists besides; and, it might be truly added, by all heathendom also. The other is advocated by a small minority only, and they are very unpopular, as may well be supposed, with the great majority. The first or prevailing belief on this question is, that man's identity in death is preserved by the continued conscious existence of what they term his immortal soul, unaffected by the dissolution of the body. The minority hold that man is strictly mortal; consequently in death unconscious. And that his identity in death is preserved —not by a distinct soul or spirit, but by the power of God to hold in remembrance each individual, and at the resurrection to collect and re-embody the same matter of which each body was composed at death; thus literally resurrecting the same material person who died.

These are the two theories at issue on this question, and it is not the object of this article to sustain either, for the very good reason that the writer believes there is more or less error on both sides, and that the truth, as is often the case on other matters, lies somewhere between the two extremes. The doctrine of the immortality of the soul is based on the assumption that matter, organized or otherwise, cannot think. And knowing man possesses this ability the advocates of this doctrine claim he must be, and consequently is, endowed with a conscious entity—an immortal soul, which is, strictly speaking, the real man which does the thinking, reasoning, etc., and that the body is only its house. Consequently, when the body dies, the soul leaves its clay tenement with its powers unaffected by the change, and occupies a place for weal or woe, according to character. And in this way they believe personal identity in death is preserved. As it forms no part of the object of this article to discuss this question at length, I shall only remark concerning it: (1.) That with what ever force its advocates may project their dogma against their opponents, its rebound will give them an equally severe blow; it being like a risky musket—unsafe at both ends. For if it requires an immortal soul in order to be able to think, then beasts must possess one also, for it is a well-known fact that they do possess that ability; and, not only that, but they can and do reason. Hence, the high-sounding charge against the doctrine of their opponents, that it makes man no better than a brute is equally true in their own case; thus verifying the truth of the old adage that, "people living in glass houses should not throw stones." (2.) If the soul can think, reason, suffer and enjoy after the body is dead, surely it can do so while it is alive; so, brains or no brains, man could not become insensible. And as we know he can and often does become so while alive, it is unreasonable to believe he cannot nor will not be so in death, especially when we have the direct testimony of Scripture that "the dead know not anything." Let us now turn our attention to, and carefully weigh in the scale of truth and equity, the opposite belief on this question:

That man is mortal, and, consequently in death unconscious, are facts which nature, reason and Scripture unitedly affirm. But that his individual identity will, or can, be made good by his Maker at the resurrection, by the mere embodiment of a like form, may well be doubted. For it behooves us to remember that the same Being who made man and caused his word to be recorded for his instruction, made Nature's laws also. Therefore, to interpret Scripture contrary to their known operation to prove any doctrine is unwise, as it brings his word and works into conflict. We learn by the operation of his unwritten, his natural laws, that all organic bodies, whether animal or vegetable, ultimately perish; that is, the constituent atoms of which they are formed, are by decomposition resolved back to their native elements." True, another body might be formed of like materials, in like quantities, which would indeed be a perfect fac-simile, but it would not be the same, even if the same specific materials were used. In fact, it would make no difference in individual identity on that account. For we learn by chemical analysis that the properties of each kind of matter are alike; consequently, in the reformation of man at the resurrection, it makes no difference in identity whether the materials had previously been constituent parts of a human or animal body. It could make no possible difference, for the body is continually changing and is not the same, so far as matter is concerned, to-day that it was yesterday. "Man only lives as he dies." And his body is not inaptly compared to "the flame, of a lamp, which appears for a long time the same since it is ceaselessly fed as it ceaselessly melts away." So it is obvious if identity, even in life, is dependent on retaining the same matter it would soon be lost.

But aside from this reasoning we have in Scripture the emphatic testimony of the Apostle Paul, that the same body which turns to dust *will not* be raised. In explaining this matter to the Corinthian brethren, he takes as an illustration a well-known fact in the reproduction of grain, namely: "that which thou sowest, thou sowest *not* that body shall be;" and his application of it is, "so also is the resurrection of the dead." These declarations of the apostle, and the context, not only quash the minority argument on this question, but gives a key to the truth also. And it is this: all vegetables come forth; a body is matured, they grow old, die, and turn to their native dust. So man also "cometh forth like a flower and is cut down; then shall the earth return to the earth *as it was.*" How is the specific identity of each vegetable preserved in death? The answer to this question is well-known. It is preserved by the seed, or spirit, which contains its life. And it may remain for ages before it is quickened so as to produce a body. Indeed, it may never do so, and surely never will till it feels the power of laws ordained for that purpose. So evidently it is with man. When he dies his dust returns to earth, and his spirit "to God who gave it." There is no distinction in this respect as to character either, all bodies return to earth, all spirits to God; and there will they remain, like re-sown grain, until God quickens them. And this he may or may not do, as suits his pleasure. And as a good husbandman would not again sow seed which had brought forth nought but tares, so God may not quicken the spirits of those who have utterly corrupted and defiled themselves. I know of no place in the Scriptures where spirit and life are synonymous. We read that it takes soul, (or life) body, and spirit, to constitute a living man. The spirit contains the life, hence when it departs the life goes with it, when it returns the life returns with it. Jesus commended his spirit to the Father—Stephen asked his Master to receive his. If either of them had meant their life, merely, would they not have said soul, which means life, instead of saying spirit? I think they would. Job says: "There is a spirit in man and the inspiration of the Almighty giveth them understanding." Mark! He does not say "giveth *it*" understanding, as though the spirit could be a conscious entity without the body. No. But he says "giveth *them*," i. e., soul, body and spirit. It certainly is a mystery *how* individual identity can be preserved by the spirit. But is it a greater one than the well-known fact that the identity of the oak is preserved in the acorn? Or that seed or *material* spirit of all males contains not only the life, but all the peculiarities of its species also. It may be more mysterious than either; but, if it is, it does not militate against its being true. Man is something more than a vegetable—something more than an animal. He had the spirit of *lives* breathed into his nostrils. He was made in the "image" or form of the natural or material, and in the "likeness" of the spiritual or etheral. Hence the working powers of the Deity—the Logos or Word—and the Spirit said, "Let *us* make man in *our* image, after *our* likeness." And it was done. *Man has a spirit which the beast has not*, which may become the nucleus of a higher life, even as his natural, his material spirit is the embryo principle of his animal life. I say *may*—not *must*. For as soon might the husbandman raise a crop of grain without tilling the ground, as could man inherit the kingdom of God without an effort on his own part. The heart must first be subdued and the thorny and thistley propensities must be rooted out, or at least overpowered, before it can bring forth fruit meet for a heavenly home. The word of God is the good seed, and his Spirit the quickening power. But as soon could Nature's laws quicken grain on a bare rock, as the Spirit quicken the word in an obdurate and unbelieving heart. And this was the first great lesson taught to Adam, by his Maker, on the borders of Eden. And this also is the true reason why he cursed the ground, (i. e., left it unblessed in comparison with the garden), for man's "sake." So that he might learn by his daily toil in subduing the earth so it might produce sustenance to supply his temporal wants, what his heart required in order that it might bring forth fruit to supply his spiritual requirements. An excellent lesson, truly, to which his race would do well to take heed. But few, however, do so; the great mass of those who make any effort at all, preferring to climb into the kingdom some easier way.

There is an analogy in many respects between vegetable and animal life; and if an inspired apostle asserts, as has been shown he certainly does, that it holds good in the preservation of the individual identity of man in death, is it not a wise act on our part to believe it?

The Church.—No. 3.

C. C. MARSTON.

The origin of the distinction between these offices is clearly stated by Richard Watson in his Theological Institutes. He says: "It is not indeed to be doubted that, at a very early period, in some instances probably from the time of the apostles themselves, a distinction arose between bishops and elders; and the whole strength of the cause of the Episcopalians lies in this fact. Still this gives not the least sanction to the notion of bishops being a superior *order* of ministers to presbyters, invested in virtue of that order, and by divine right, with powers of government both over presbyters and people and possessing exclusively the authority of ordaining to the sacred offices of the church. As little too will that ancient distinction be found to prove anything in favor of diocesan episcopacy, which is of still later introduction..... The early distinction made between bishops and the presbyters may be easily accounted for..... In some of the churches mentioned in the Acts of the Apostles the apostles ordained several elders or presbyters, partly to supply the present need and to provide for the future increase of believers, as it is observed by Clemens in his epistle..... That these elders or presbyters had the power of government in the churches cannot be denied, because it is expressly assigned to them in the Scripture. It was inherent in their pastorial office; and the "elders that rule well" were to be "counted worthy of double honor."—(1 Tim. 6:17.) A number of elders therefore being ordained by the apostles to one church, gave rise to the *coetus presbyterorum*, in which assembly the affairs of the church were attended to, and measures taken for the spread of the gospel, by the aid of the common counsel and efforts of the whole. This meeting of the presbyters would naturally lead to the appointment, whether by seniority or by election, of one to preside over the proceedings of this assembly for the sake of order; and to him was given the title of the *angel* of the church, and *bishop* by way of eminence. The latter title came in time to be exclusively used of the elder who presided, because that special oversight imposed upon him by his office, and which, as the churches were raised up in the neighborhood of the larger cities, would also naturally be extended over them.

In harmony with this we find the message of Jesus to the "seven churches of Asia" addressed to the "angel" of each church separately, as may be seen by reference to the third chapter of the Apocalypse.

The duty of an elder in a church seems to be according to the Scriptures: "To rule the church; to have the spiritual oversight or watch or care; and to feed the church.

1. *The local elder is to be a ruler in the church over which he is elder.*

The following passages are sufficient on this point: "Let the elders who rule well, be counted worthy of double honor, especially they who labor in the word and doctrine."—(1 Tim. 5:17.) "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation... Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for this is unprofitable for you..... Salute all them that have the rule over you, and all the saints. They of Italy salute you."—(Heb. 12: 7, 17, 24.) "One that ruleth well his own house, having his children in subjection with all gravity."—(1 Tim. 3: 4.) "Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with dilligence; he that sheweth mercy, with cheerfulness."—(Rom. 12 : 8.) This spiritual rulership is not to be understood in the sense of stern, severe, tyranical dictatorship. In other words the elder in the church of God is not an absolute monarch. But it is to be understood in that milder sense of persuasive and solicitous leadership. He is to "rule well," and he is to be an ensample to the flock. He is not to rule by coercion but by love. He is not to drive but to *persuade.*

2. *The elder is to have the spiritual oversight over the church.*

"For if a man know not how to rule his own house, how shall he take care of the church of God?"—(1 Tim. 3: 5.) "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." —(Acts 20 : 28.)

These passages plainly teach that the elders, presbyters, or bishops, are expected to take the spiritual watchcare and oversight of the church. This would imply that he is a sort of watchman. It is his duty to be informed as to any approaching evil, and to duly notify the flock of the same. Should there be a pestilent element insinuating itself into the church, and thus working the destruction of the body, it is the office of the elder to put at rest all such disturbances. Should a brother fall into error, whether by accident or intention, it is the duty of those having the spiritual watchcare of the flock to see the erring member, and in the spirit of Christ labor for the restoration of the same. No church can be fully and scripturally organized without having these "overseers duly appointed. My authority for this statement is in Acts 20 : 28.

3. *The elder is to "feed the church of God."*

No church can survive long without being properly fed with suitable food. Some need the "sincere milk of the word," while others may eat with profit "meat," which is much stronger food.—(1 Cor. 3 : 3.) It is reasonable to suppose that there should be some one especially expected to dispense this food to the flock. This part of the work brings us near the ministry. Paul says, "I have fed you," etc. This shows that they who preach are to be feeders of the flock. But all churches can't have a preacher. And there must be some person by the blessing of God, to have a care for the growth and thrift of the flock at all times. This person is the *elder*. In Paul's address to the elders at Ephesus (Acts 20,) he urges them to "feed the church of God." They feed the flock in many ways. They are to be "ensamples." In this way, as well as by their more public ministrations they are to feed the flock. This is a very solemn and important work. God help those entrusted with it to discharge their obligations faithfully.

A New Creature.

A. J. MARSH.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."–(2 Cor. 5: 17.)

These words convey the idea of a new birth, aside from the one given by earthly parentage, and also shows that we are dispossessed of something that has grown old in us; and these we obtain in this life or world, else plain and simple language is clothed with incongruity. "Therefore if any man be in Christ, he is a new creature." When? Now, or at the resurrection? We answer emphatically, *now;* because we are called "little children," and admonished to "abide in him; that when he shall appear, we may have confidence," etc.–(1 John 2: 28.) And how can we abide in him, except we *be in him?* Surely we are in him, therefore are now new creatures and consequently have experienced a *new birth.*–(c. 3: 1.)

But some one may say how is it possible we are born again, and become new creatures? they having about the same mind Nichodemus had, concerning this grand doctrine, in wonderment exclaiming, "how can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" failing entirely of apprehending the truth conveyed, it being "of heavenly things," spiritual, and not discernable by the natural man; because "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," and he may only experimently know them, by receiving God's spirit; for "we have received not the spirit of the world, but the spirit which is of God; that we might *know* the things that are freely given to us of God."–(1 Cor. 2: 14 and 12.)

Those who are in Christ are new creatures in a literal sense, as pertains to the 'inner man,'–(Eph. 3: 17,) or the 'new man,'–(Col. 4: 10,) or the mind, by our transformation (new birth) in its renewal,–(Rom. 12:2,) by his spirit's might and power, with its fruits, "love, joy, peace," etc.,–(Gal. 5: 22, 23,) in contradistinction to the flesh with its work, "adultery, strife, envy, murder," etc.,–(vv. 19–21). And "old things have passed away," by their crucifying the flesh with the affections (or passions) and lusts.–(v. 24.)

After doing these things by faith and obedience, in course of time, more or less of an absolute literal change in the physical man takes place, in the phrenology of his head, the seat of power that directs the lusts and affections of the flesh. The reasoning faculties are won by the logic of truth, lightened up by the spirit; then benevolence is awakened, veneration enlisted, firmness or will power captivated and surrendered to God, operating thereafter under the control and leadings of the spirit, with all the rest of the phrenological or physical man, restrained or constrained, decreased or increased, by greater or less use in the right direction as the law of the Lord and the spirit of life in Christ Jesus demands–(Rom. 6: 12–14; 8: 2)

In this condition one will not commit sin. I will put it stronger than that by using the apostle's language, "cannot sin, because he is born of God," present tense.–(1 John 3: 9) Can no more sin, than the German tongue by nature can speak French, or thorns bear figs, or a sweet fountain send forth bitter water, or than a heart with the love of God shed abroad in it by the Holy Ghost given will out of its abundance, speak lies, and blasphemies, or think and feel murder, hatred, adultery, etc.; for such things are incompatible. Neither will there be any inward temptation, or natural inclination to sin, because the flesh will not lust to envy, pride, or adultery, etc., it being crucified with the affections and lusts.–(Gal. 5: 24.)

Though let it be understood, this is not an unalterable condition, neither one in which we may cease watching and working, for that would be to commit sin at once—that of omission; but quite to the contrary, it is a condition so *easily* fallen from, that *there* is where the danger lies, and the watch care needed; we need to be ever vigilant that the enemy beguile us not out of this position: for in it is the only place where we are out of his power, and safe from his clutches. The old man is liable to resurrect, and the carnal mind come in at any moment, by our taking our will and case out of God's hands, and failing to live and walk in the spirit.–(Gal. 5: 25; Rom. 8: 1–10.) Hence we are admonished to "quench not the spirit,"–(1 Thes. 5:19,) "Grieve not the spirit,"–(Eph. 4: 30,) "be fervent in spirit,"–(Rom. 12: 11,) and to "work out our salvation with fear and trembling."

Many have great trouble in trying to live a religious life, because instead of living and walking in the spirit as they should,–(Gal. 5: 16, 25,) they continue or get back to walking and living in the flesh,–(Rom. 8: 8,) ever warring after it,–(2 Cor. 10: 3; Jas. 4: 1,) suing and being sued, slandering and being slandered, being continually overcome of evil, instead of overcoming evil with good.—In fact they are only partially converted.

Away with all opposition, and let us have pure hearts, wholy sanctified and perfect; perfect in patience, love, wisdom, restraint of the tongue, etc., with clean hands to meet our Lord in, "for without holiness no man shall see the Lord."

Neither is this a "second blessing," as some may suppose, but should and does take place when one is truly converted to God, by beginning there and going on until one attains all the properties of perfection, some of which are these—wisdom which is gotten by study and having our senses used,–(1 Cor. 2: 6; Cor. 1: 28, and mar. of Heb. 5: 14; 1 Cor. 14: 20,) another, patience which comes by tribulation, –(Rom. 5: 3; Jas. 1: 4;) these, and perfection in love, controling the tongue, purity, holiness, sanctification, etc., should and do begin at the true conversion and end in glory, having no "second blessing" about them.

That idea is probably grounded upon the experience obtained by an acquisition of more knowledge, faith and love, given by the Word and Holy Ghost, under developing circumstances; for instance like Rom. 5: 3–5; 2 Pet. 1: 5–7. Consecration or sanctification, is inseperable with conversion, and must be gone on from unto perfection, which the apostle says, "we will do if God permit"–(Heb. 6: 1–3.)

Lay Hold on Eternal Life.

S. B. MABEY.

In time of storm, men are often thrown overboard and are in danger of being lost. The rope is often thrown, or the life-boat let down to save them, and they are exhorted to lay hold. Likewise, in the world, sin caused man to lose his position of happiness in the garden and fall in death, and while men struggled on amid the mighty current and surging waves of sin, the rope has been thrown out, the life boat —Jesus—has been sent down, and the good news, with exhortations has been given, to "lay on eternal life." Many may trust in their "god of reason," or "god of nature," or any of the gods of the world, but can they save?

What saith the Scripture: "There is none other name under heaven given, among men, whereby we must be saved; I am the way, the truth, the life." Says the apostle, this is the promise that he hath promised us, even eternal life. Again, and this is the record—that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life. So, Paul says, "Lay hold on eternal life." But say you, "I fear I shall make a failure," and come short of duty. But don't you know "that you will surely fail out of Christ? Your whole life shall be but a failure unless you obey the commands and lay hold of Jesus by faith in his saving, healing, soul purifying power and redeeming grace. Lay hold of the blessed hope of life and immortality, to be enjoyed soon by the ransomed host of the Lord, then you may live forever."

How many broken families there may be, and sorrowful parting of loved friends at that last day, just because they will not "lay hold" of Christ. "Two shall be in the field, one taken the other left." Dear reader, "the judgment day is hastening on, the appointed hour draws near," when your destiny will be decided by the decision you make now; full provisions have been made to save mankind if they will accept of it. If a man on a sinking ship at sea refuses to take passage in the life-boat to shore he may perish, but it is his own choice.

The solemn question comes to us, *Am I in Christ; does he dwell in me?* The great life-boat has been sent off from the shining shores of the land of bliss, to take us from a sinking world of sin, sorrow and destruction, to mansions of bliss and glory in the world soon to come. *Shall we lay hold,* may the good news be carried to heaven from many perishing souls, that their answer is, "I will, I will lay hold; I want eternal life."

A Queer Thought.

L. MANN.

An orthodox paper issued from Louisville, has been publishing a series of "Bible Lessons," for Sunday schools, and indulges in a few "thoughts" on Mat. 9: 1–8, one of which is, "That Christ is really and truly God, and can forgive the sins of those who come and ask him with faith."

Now, we very much fear that they have asserted what needs to be proven; and the assertion that Christ and the Father are one, lays the groundwork for conclusions which they would not wish to accept. For this same orthodox organ teaches that Christ died—was crucified, buried, and rose again the third day—for our sins, thereby forcing upon us the conclusion that if God and Christ were one, then the universe was during the intervening period between the crucifixion and the resurrection without a Savior or a ruler, —both having been put to death by the Roman soldiers. But this brief suggestion will produce other and like thoughts in the mind of the careful Bible student, who can trace out the train at leisure.

As to the last clause of the "thought," we are promised a priest who shall be to us a High Priest and Mediator. As the high priest of Israel waited before the Lord in the temple and sought forgiveness for the sins of the people, so shall Christ wait before the Father, seeking for his people the forgiveness of their transgressions—the antitype of the ancient formula.

In the case cited by Matthew, we see Christ performing his usual acts of healing the sick, etc.; and in v. 5, he asks his accusers whether it is easier to tell the man his sins were forgiven, or to say to him arise and walk.—The sins forgiven being those committed against physical nature, and of such a degree as to produce in this case palsy, and when the sins were forgiven—the cause of the affliction removed—the man was made whole. But theology of the day is based upon such jumping at conclusions, irregardless of consequences. We must take the Word in its entirety, a grand, harmonious message; and it everywhere speaks of Christ as the Mediator between God and man, and that all forgiveness granted man the aggressor, comes from God the aggrieved, through the mediation of the High Priest.

Yours in hope of such intercession.

Curious Statistics of Marriages, Births, Etc.

BY REV. D. SHEPHERDSON, D. D.

Of all the nations of Europe, Ireland leads is the annual average number of marriages, having one to each ninety of inhabitants. Tuscany is the 28th, or other extreme, having one marriage to each 143. Between come France the 16th, with one to 122, and England the 27th, with one to 137. In England, as in the United States, marriage is usually left to the choice of the parties themselves, while in France it is chiefly settled by the parents. There a man of sixty can not marry without the consent of his parents, or established proof that this has been asked and refused without good reasons.

It is a curious fact that the number of marriages has relatively diminished all through Europe about ten per cent in a century. This is a fact of great importance, worthy of profound investigation. If it is the result of loose views of infidelity, or of our more extravigent way of liveing, it demands careful attention.

The relative number of births has diminished in a greater ratio. In 1770, the annual births in France averaged one to 25; in 1870, 1 to 35, a diminution of forty per cent. In 1789 her population of twenty-four millions increased by 970,000 births, against 650,000 with a present population of thirty-seven millions. Her birth rate is only 1 to 39, while in England it is 1 to 30, and in Germany 1 to 25. Among the native population of the United States the birth-rate has been diminshing fearfully for half a century. The causes are not few. Far too many wives are too proud to bear children and mothers are murderers. Even Chrstians seem sometimes to conive at sin. There is guilt upon us. Dress and artificial ways of life and death cause too many sickly woman and threaten the very extinction of society. Teachers, preachers, medical men, and all interested in the welfare of society, should more carefully study facts and tendencies and cry aloud for REFORM, REFORM.

Medical View of Spiritualism.

Of all mental ailments, none seem to yield to treatment as reluctantly as spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most unpromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three million people. The last census informs us that there are in the Republic twenty-four thousand insanes setting aside idiots; and it is believed that out of this number seven thousand, five hundred cases may be traced directly to spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and woman of talent, and genius, but we venture to say that had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers, and asylums; they are as sincere, earnest, and fearless, as were the Flagellants, Lycanthropes, Crusaders of the Middle Ages; but alas! they are even more deranged.—*N. Y. Medical Review.*

The Christian Life.

Sorrow.

Upon my lips she laid her touch divine,
And merry speech and careless laughter;
She fixed her melancholy eyes on mine,
And would not be denied.

I saw the west wind loose his cloudlets white
In flocks, careering through the April sky,
I could not sing, though joy was at its height,
For she stood silent by.

I watched the lovely evening fade away,
A mist was lightly drawn across the stars;
She broke my quiet dream—I heard her say,
"Behold your prison bars!

"Earth's gladness shall not satisfy your soul—
This beauty of the world in which you live;
The crowning grace that sanctifies the whole,
That I alone can give."

I heard, and shrunk away from her, afraid;
But still she held me, and would still abide.
Youth's bounding pulses slackened and obeyed
With slowly ebbing tide.

"Look thou beyond the evening sky," she said,
"Beyond the changing splendors of the day;
Accept the pain, the weariness, the dread,
Accept, and bid me stay!"

I turned and clasped her close, with sudden strength,
And slowly, sweetly I became aware
Within my arms God's angel stood at length,
White robed, and calm, and fair.

And now I looked beyond the evening star,
Beyond the changing splendors of the day,
Knowing the pain He sends more precious far,
More beautiful than they.

—*Dublin University Magazine.*

Why are God's Favorites, Man's Favorites?

In this life are found two classes of of human beings, and two grades of happiness. There are those whom God has bountifully blessed, and those whom He has forgotton. One has the pleasure and happiness therefrom of possessing many of the most fascinating gifts given to mortals and added always to these the kindliest smiles and gift of love from man. The other, stinted and limited at birth with talents and abilities, is shuned and frowned upon by most of those they meet. To one, happiness is offered in abundance; while other plans and contrives, sighs and wishes for the bright light of joy to lighten his pathway. Now to whom much is given, of him much is expected. But do we see the one with ten talents giving to his neighbor who has only one talent? No. He sits with content on his brow, admired and praised, and great recipient of man's favors. All bow before him, because God has made him a special heir of nature's bounty, instead of his giving to those less favored of his mighty inheritance. He forgets that many are the passing poor day-laborers, or the humble housewife, economizing her scanty supplies to give to one whom God has already given enough. Why is it that people pass the pale, scarred face with scornful look and give their sweetest smiles to the peerless beauty? Does she that has much need more? Would it not be better to smile on the disconsolate, care-worn face than on the face beaming with happiness? If God has made their life pleasent, need man try to do more? Is it his favorites who need to be cheered by Christmas gifts? I watch the many that come and go from the Christmas tree, and note the ones that oftenest go. Are they the poor laundress and kitchen maid, the blind and lame, the orphan and invalid, the humpback and tawny face? No. God passed by these and so has man. But the bright faces, the graceful figures, the heirs of wealth and renown, come and go ladened and loaded with gifts of love and pride. These are remembered. It seems a pleasure to give to those who have, and a duty to those who have not. But are we not doing these in commemoration of Christ? And did he forget the poor, and halt and despised? Did he bestow his charities only on the great, the rich, and beautiful? Then do we not honor man more than Christ, when we give to the fortunate and forget or neglect the unfortunate? Are we not rejecting the great example given to us when we leave the homeless and motherless to map out their own happiness with out the encouraging of those whom God has generously favored? Think of it and let man's favors fall where they are needed; where they will inspire and lift the gloomy curtain of despair and let in the soft, warm rays which come form the kindness of loving friends.—*Vt. Gazette.*

Advent Christian Times.

WM. SHELDON, - EDITOR.

⁂Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, September 23, 1873.

BR. & SR. SEYMOUR have not yet decided whether they will move to Ill. or not. They have returned to Mich. at least for a time.

THE tent meetings on Ada and W. Lake street, under the supervision of Br. Kinnan, are still being held in spite of the cold evenings. The principal theme is holiness to the Lord.

WE expect to attend the dedication at Arena, Wis., Sept. 26. We shall then learn the present state of Br. Geo. Thomson's health, and be able to report to inquiring friends.

ON the 6th of this month Eld. S. B. Mabey administered the ordinance of baptism in Clinton, Iowa, where he is officiating as pastor at present. Others will soon obey the Lord in this ordinance.

WE met Br. Hastings on his return homeward from a western tour, and heard him preach an excellent sermon in Chicago. We hope it will not be the last time that the western people will have the privilege of listening to him.

BR. L. C. COLLINS will make a tour to Michigan this week to preach the good news of the coming kingdom. He will exert a healthful influence wherever he goes, and do justice to the cause of truth. Remittances for the paper may be made through him.

WE hear good news from the camp meetings recently held in Minn. and Iowa, though they were not unusually large. We think that an element of spiritual health is being infused into the body at large in the west, in spite of some adverse winds; and the western interest will triumph by the help of the Lord.

SOME are desirous to help publish tracts for distribution, who had no heart to help lift the old debt, nor yet to aid the office till after the liquidation of the debt. Such, we trust, will now see their way clear to lend a helping hand. We want to enter upon this work without delay, but do not wish again to get into debt. "A burnt child dreads the fire."

NEW subscribers are coming in more freely than in former years; but still we are not yet half awake to the merits of the question of an enlargement of our subscription list. We can just as well double our list within a few months as not, if all will take hold of the matter in earnest. Brn. who have hitherto been inactive are now promising to go to work with vigor. Who else will get subscribers?

AT the recent Board meeting a resolution was passed that all money received on the pledges should be used only for the purpose of liquidating the debt, no part of it to be used for other purposes, and that it should be applied on the debt as fast as received, to stop interest as speedily as possible; so the way is open for all to redeem their pledges before Jan 1, if they choose—the sooner the better. Some can pay as well now as then—others cannot.

OUR Board meeting, as will be seen by the secretary's report, is in the past, and the paper remains in the hands of the Society. We have already received enough pledges to cover the whole debt, for which we are all grateful; but we trust this stream of generosity will continue to flow till an extra thousand is raised, that we may be able to pay for our paper and other materials in *advance*, thus saving a fair percentage on our purchases, and also enabling us to enter upon the publication of tracts that are much needed, without plunging into debt again. Let all who have proposed to give, and have delayed sending, now bring up the rear with good heart.

Views of the Jews.

The Jewish people, at the time of the first advent, were expecting the coming of the predicted Messiah to reign as a universal monarch on earth. Says Neander:

> "The Jews expected a Messiah who should be armed with miraculous power in their behalf; free them from civil bondage; execute a severe retribution upon the enemies of the theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth."

Says Knapp:

> "At the time of Christ, and previously, the current opinion of the people in Palestine, and indeed, most of the Pharisees and lawyers, was that he would be a temporal deliverer, and a King of the Jews; and indeed, a universal monarch, who would reign over all nations."

Says Brooks:

> "It is quite notorious that the Jews did, in the time of our Saviour, look for a king who should, in an illustrious and glorious manner, inherit the throne of David, reign over Israel, and obtain dominion and possession over all nations."

Their convictions that the promised Messiah should be a ruler on earth was based on prophecy, as is apparent from their reply to King Herod, who had been troubled by the query of the wise men, "Where is he that is born king of the Jews?" When Herod demanded of the Jewish expositors where the Messiah should be born:

> "They said unto him, in Bethlehem of Judea, for thus it is written by the prophet; and thou Bethlehem in the land of Judah, art not least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel."

Of the literality and ultimate universality of that kingdom, they had no doubt; but they had not learned the fact that its chronological location was subsequent to the resurrection, the judgment and the second advent of the Messiah; indeed they were totally blind to the fact of a second advent, having imbibed the impression that the kingdom would come in close proximity with the Messiah's introduction into the world; and this wrong impression was one reason why they respected Jesus as the promised Immanuel. Had they learned from their own Scriptures, as they ought to have done, that the Messiah was to make one mission to die for the race, then to ascend on high, and afterwards to return to judge the race and establish the kingdom, they would never have rejected Jesus. They stumbled for the lack of knowledge that was within their grasp, and which they might have possessed. They rejected Christ because he did not come at first as a King, and Christ in turn rejected them. He told them when his kingdom was due: "When the Son of Man shall *come in his glory* and all the holy angels with him, *then* shall he sit upon the throne of his glory."

Power of the Religious Press.

Among the many mighty agencies for the accomplishment of good among men, the religious press occupies a prominent place. But the extent of its power is measured by the number of the people to which it gains access. We ought to seriously consider this, and be moved to enlarge the circulation of our Western paper, and thus augment its sphere of usefulness. It is just as easy to speak to tens of thousands as to tens of hundreds. Read the following from the *Interior*, and apply the principle to our own specific enterprise:

> Next to the pulpit, the church has in our day no arm of strength at all equal to that of the weekly religious press. Any one who is in the least worthy to undertake to wield its high forces for God and this generation, feels deeply this great truth, and earnestly desires special grace and wisdom from on high, to meet aright the untold responsibilities of his position and his work. But however thoughtful, prayerful and labor-loving the conductors of the weekly religious press may—anywhere—be, their appreciation of its necessity, in its best form of real vital force, to the greatest progress possible of Christ's cause in our times, is but one of the two needful conditions of its highest, actual efficiency. Ministers and people also must, on a large scale, unite with them in full sympathy, and in a strong, broad show of hearts and hands and tongues, in their behalf, or, like other unsupported hopes, however precious in themselves, they must waver and falter and fail, perchance, in their glorious undertaking.
>
> No one, who loves Christ supremely, should be willing, or even able, to see one of the moral agencies or enterprises, which are dear to him on earth, want any aid or present the least chance of receiving any, at his hands, and be not fly with zealous gladness to render it.
>
> If parents neglect to place an intelligent, sound religious newspaper in their families, they need not be surprised if they grow up to worldliness and moral ruin. The press is as potent there as in the State. How then can its Christian power be spared? Yet we are informed that it was reported in the late Pres. Gen. Assembly, that there were 40,000 families in that denomination in the United States which took no Christian paper! And is there a less per cent in any other?
>
> This again illustrates the disastrous mistake of the church in our times. Only the *home papers* of any kind ever reach the homes of the people generally; and the world knows better than to attempt it. It will be well for Christians to continue the inquiry, "How to reach the masses."

Devotion.

Prayer meetings will be kept up where there is an ardent relish for them upon the part of a respectable minority in any community. When the prayer meeting is suffered to expire, it is an omen of a low stage of spirituality in the locality where it occurs. The way to keep up prayer meetings is to attend them on *principle*, because they are of Divine appointment, even when it is not convenient to do so; and the way to make them *profitable* is to take part in the exercises on principle, whether you feel like it or not. Feeling will come when we obey God.

The Last Days.

The "last days" of whatever may be specified, indicates the closing portion of its history, whether reference is made to a man's life, or the existence of a kingdom. In the Scriptures, allusion is sometimes made to the last days of the world's history, and sometimes to the last days of the Christian dispensation. Peter and Paul proclaimed the fact that the last days had commenced in their time—that is, the last days of the world's history: "It shall come to pass in the *last days* saith God; I will pour out of my spirit upon all flesh." (Acts 2:17.) "Hath in these *last days* spoken unto us by his Son." (Heb. 1:2.) If the last days of the world's history had dawned over 1800 years ago, there is no escape from the conclusion that we are near their termination. Some forty-two centuries had then rolled away, and eighteen more have since passed. Where are we? When a man is in the last days of his life he is always in the third stage, or last third of his pilgrimage; so, when the world entered its "last days," it was in the third stage, or last third of its history. Then, if forty-two centuries had gone when the "last days" had begun, how many more might be expected to pass? This conclusion alone establishes the fact that we are on the eve of a new dispensation. Added to this, numerous chains of prophecy proclaim, with unfailing precision, our nearness to a new era. This great truth must be prominently kept before the people, in spite of the scoffer's cry, "Where is the promise of his coming?"

Family Worship.

How sadly it is neglected on every hand, and even sometimes among our own people; and when attended to, how often it is cruelly perverted, and reduced to a heartless formality. An exchange thus speaks on this point:

> There ought to be no sweeter hour in the day than that in which come the morning meal and family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, stereotyped prayer mumbled over, and the participants rush off to the work which they enjoy a great deal better. The exercise is wrapped up in fog, instead of being crowned with heaven's light. It is a mistake to suppose that fluency or education are especially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desires—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship! The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown up children to the faith of their fathers.

How to Preach.

All ministers flatter themselves that they know how; but perhaps a little advice may not be unworthy of attention. The following note is clipped from an exchange:

> Rev. W. H. H. Murray, of Boston, has been giving his idea of preaching. He thinks that all true oratory roots itself in conversation; that this is the acorn within whose contracted shell the magnificent tree exists in germinal form. "Animated conversation," he contends, "is eloquence; mouthing and spouting a long string of words is not." He favors extemporaneous preaching, and gives a recipe as to how to succeed. "Do not attempt too much," he says. "Never expect or plan to make a great speech. Indeed, do not try to make a speech at all; simply begin to talk. Look upon your audience whether it be small or great, as a circle of friends that have met to have you give them, in a simple, conversational form of utterance, your views upon a certain matter; and do, please, look your listeners in the eye. A preacher who will not look his hearers in the eye will fail."

Worldly Conformity.

It has been well said, "There is no greater mistake than to suppose that Christians can impress the world by agreeing with it." This joining affinity with the world, to win the world, is poor policy—and poorer principle. It is virtually saying, "Let us do evil that good may come." As a matter of policy, instead of winning the world, it is conforming to the world. As a matter of principle, it is a direct violation of the sacred injunction, "Be not conformed to this world, but be ye transformed by the renewing of your mind." Said Christ, "Ye are not of the world: I have chosen you out of the world." Then let us stay out, and repel its carnal attractions, and live above its sensual fascinations. "If any man be in Christ, he is a new creature."

The Measure of Love to God.

Our love for God and his cause can be measured by what we do *financially* to honor him and to build up his cause among men; *provided*, we possess earthly stores; for it is impossible for any heart to be filled with unfeigned love for the great God of heaven and see his cause languish for aid we might render. Shall Christians love mammon more than God? How few really make a financial *sacrifice* for God. How many withhold from him even their *surplus* funds, and see the cause languish!

Are You in Arrears?

Look at the date printed on your paper, or on the wrapper, and if it is not dated ahead of the present day and month of the present year, you are owing the office. Remember that our rules require *advance* payment. If you are paid up to present date, it is time to again pay ahead. If you are not paid up to the present, it is high time to pay up past dues, and also time to pay ahead besides. Though we are too lenient to cut off subscribers as soon as their time runs out, none should take advantage of this leniency to run in debt, and thus embarrass the office; for these many small sums amount to a large sum at the office. Let all remember the advance pay terms, and wheel into line as soon as possible.

Spirit Pictures.

Wisconsin can boast of having on exhibition a picture of the ghost of a child that died when two or three years old, which is now full grown in the spirit land, is married, and has become the mother of two children. Surely she cannot be in that world mentioned by the Saviour, where they "neither marry, nor are given in marriage." Just think! little ghosts growing to be big ghosts, getting married, and raising a family of ghosts in the spirit land, and then have to come back here to get their pictures taken; and after they are taken they have to leave them here, for they are such feeble creatures that they have not strength enough to take a picture away—weak creatures of imagination.

Board Meeting.

The Board of W. A. C. Publishing Society met this day, Sept. 16, 1873, according to notice previously given, and organized. Darius Mathewson, President of the Society, in the chair. Frank Burr, the Secretary, being absent, Geo. Howard was elected Secretary, *pro tem.*

Members of the Board present: D. Mathewson, William Sheldon, A. W. Tucker, S. Raymond, L. C. Collins and George Howard.

Pledges for the payment of the "old debt" having come in so freely there was no thought in the minds of the Board as to any change of base; and, after arranging the business of the Society quite satisfactorily to all present, the meeting adjourned, the members feeling that a brighter day has dawned upon our publishing interest in the West. And now, brethren, let us see what we can do—more than we have done in the past—for the further advancement of the Master's cause. The cry comes to us from all over the West, "Send us tracts—*more tracts*;" and we daily, almost, hear something of how much good these little messengers have done by introducing the truth where there are no other preachers. A few shillings from each one of us in his direction may be the means of saving many to enjoy eternal life in the soon-coming kingdom. Brethren, let us wake up to duty. We profess to believe that the Lord is soon coming; let us act so that when he does come, he will say, "well done." May the Lord help us. Amen.

GEO. HOWARD, Sec'y *pro tem.*

MARTIN LUTHER gave some good advice to a preacher of the gospel, which is not altogether out of date: "Let all thy sermons be of the simplest. Look not to the princes; but to the simplest, unwise, rude, and unlearned people; for the prince is made of the same stuff. If I, in my sermons, were to regard Philip Melancthon and the other doctors, I should do no good; but I preach in the simplest way to the unlearned, and that pleases all. (I keep the Hebrew and Greek for the times when we learned men are alone together. Then we talk such crabbed stuff they may well wonder at us in heaven.)" The profound disquisitions that are sometimes delivered in the pulpit, to promiscuous congregations, might better be reserved for the time when "we learned men are alone."

The Gospel of Mark has just been put in circulation in Japanese and meets with a ready sale.

"This Generation Shall Not Pass."

J. D. CAREY.

"Verily, I say unto you, this generation shall not pass, till all these things be fulfilled.—(Matt. 24:34.)

Although Jesus did not know the day or the hour of his second advent, he did know the generation in which it would occur, and imparted that knowledge to his church, and bade us know when it is near—when certain events were seen, which he described. Now is it right or wrong for us to watch for "these things," that we may know when the kingdom of God is near?

Men tell me we are not to know anything at all about the time of the second advent; that we cannot know when he is near. Jesus tells us when to *know* it is nigh. Which shall we follow? the commandments of men or of Jesus? If men, then let us throw away the Bible; but if Jesus, then let us throw aside the teachings of men and follow the teachings of Christ. Jesus spoke of a certain generation that should not pass, till all should be fulfilled. My orthodox friends say this present generation is not the one he meant, but some other. They don't profess to know what generation he did mean, but they are positive he did not mean this. Let us see if we can ascertain what generation he did mean. It is quite obvious he meant the last one—the one that should not pass, till all is fulfilled. What is included in this "*all?*" Just preceding this declaration he stated what should take place: "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory." So that event is included in "all these things," and must be fulfilled before the generation passes of which he was speaking. Is that generation the present one? If so, when did it begin and when will it end? Jesus had described a great tribulation, through which the church must pass, and adds: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." "And then shall appear the sign of the Son of Man in the heavens." We are then commanded, when these things are seen, to *know* it is near—at the door—that the generation seeing them should not pass till all would be fulfilled. Everybody at all acquainted with history, knows of the great tribulation—the great persecution—the martyr age in which seventy-five millions of Christians sealed their faith with their blood. It is well known that this great tribulation was almost entirely suspended as early as 1760, just at the time this event might have been expected, "IMMEDIATELY AFTER the tribulation," the sun was supernaturally darkened, and it matters not what caused the darkening, as it is the event itself, and not the cause that concerns us. Men at this time are ready to give a reason, but the most learned and the scientific of those days could give no reason for it. Astronomers knew of no eclipse. The sun was simply "darkened," as the Saviour said it would be. All faces gathered blackness, and many thought the day of judgment had come. It was not that, but it was one of the three great signs Jesus gave of its near approach, and was so announced from the pulpits of New England. The following night the moon simply refused to give light at her full. According to history that must have been the darkest night ever known. In 1833, the stars fell, or what was known as such, and what the Saviour undoubtedly meant by the expression; and the next event is the sign of the Son of Man and his appearing, and he distinctly informs us, "When ye see these things come to pass, know it is near—even at the doors. This generation shall not pass till all these things be fulfilled;" or, according to Luke, "Lift up your heads, for your redemption draweth nigh." Now it is evident he was speaking of a generation that should witness "these things;" or why say, "when ye see these things?" The generation he was then addressing did not see what he described. They did not see the great tribulation, therefore they could not have seen "these things" that were to take place after the tribulation. But this present generation did witness the end of the tribulation. It also witnessed the events that were to occur immediately afterwards, so it is the one that shall see the Son of Man coming in the clouds of heaven. Now, how much longer is "this generation" to run, or when will it end? One hundred years is a Bible generation; therefore, one hundred years from the 19th of May, 1780, when the first sign was seen, would reach to the 19th day of May, 1880; but as "*this* generation" is not to pass, so the 19th of May, 1880, can never come. At some point of time between this and that time, Jesus will be revealed from heaven. There only remains a little over six years of this generation which *cannot* pass. "The Scriptures cannot be broken." The heavens and the earth shall pass away, but his word shall not pass away.

The revelator saw the same events. Under the fifth seal he saw this great tribulation—the martyr age. He saw the souls of them who were beheaded, or persons of them who were beheaded, and they cried: "O Lord, how long?" And they were told to rest a little season; and then comes the darkening of the sun, or it became as "sackcloth," and the moon refused to give her light, or the moon became as blood, and the stars of heaven fell unto the earth." What next? Why, then "the heavens departed as a scroll when it is rolled together." "For the great day of his wrath has come, and who shall be able to stand?" O, why will people be so blind as not to see the near approach of the great day? It cannot possibly be further off than a little over six years, and it may not be as many days or hours. Yes, dear reader, while you read these lines the seventh trump, which is the last, may sound. At the last trump the dead in Christ are to rise incorruptible, and we are to be changed. Are we ready to be changed—ready for translation? Let us not be deceived, as some will be, but let us put on Christ, and stand ready and waiting for his glorious appearing, so soon to take place. Amen.

Advantage of the Press.

C. C. M.

Few realize the value of a weekly religious newspaper. The following conversation between the editor of the *Watchman and Reflector* and a rustic who had not seen such a paper for a year aptly illustrates this fact:

> It was laughable enough to hear the man talk of matters of world-wide moment, but of the nature of which he knew nothing, except what he had gathered up at the "store at the corner." Such ignorance and such assumption of knowledge, such profound wisdom in judgment, and such vast respect for his own opinion, it was marvelous to behold. Somehow he got to talking on the missionary question. He soon astounded us with the assertion that he "didn't believe a cent's worth in the whole missionary business." He declared that every missionary in "Chinee" and the rest of heathendom, and every convert made through them, was being killed as fast as the natives found them. He doubted the morality of the whole thing. It wasn't right for him to give his money and "help send his fellowmen out there to be butchered." And then again he thought the heathen were better off in their ignorance. "They wouldn't be condemned, because they didn't know nothing; but if you gave them the gospil, those that won't take it will be lost. Better let them be." It was the most prodigious plea for ignorance that we had ever listened to. Well, we thought, there is no way of accounting for such a density of ignorance, and such bluntness in moral sentiment, only from the fact that the man is living and dying without a religious newspaper beneath his roof. A single column of missionary intelligence, such as is found in any religious journal in the land, would open up to this benighted soul the whole grandeur of the work, its rapid advances, its great victories. His soul would kindle under the survey, and his entire nature would put itself into sympathy with the greatest of all Christian enterprises. With how much more of faith and fervor, and great, generous spirit and hope, would the man lead his brethren in prayer! How much larger a man every way, how much nobler a Christian he would be, were he reading week by week his religious paper, keeping himself fully abreast with the best thoughts and activities of the great world which begins just beyond the range of hills which surrounds him.

Trouble.

Trouble is more frequently made than sent. If every person would take the world as it is—its joys and sorrows—and yield at once an humble reconciliation to what is unaviodable, there would be far more happiness, and infinitely less misery than there is. Six thousand years' experience ought to convince mankind that there are clouds here as well as sunshine, and the man who starts life with the expectation that everything before him will be smooth and uninterrupted, is a dreamer who knows nothing of the world's realities. Wealth cannot shield us from disappointment and affliction, and poverty is not as heavy on the heart as the cares brought on by the possession of uncounted riches.

We cannot keep death away from our door, no matter how faithful we may gard its portal: nor can we so control the mind and disposition of others that the most tender ties and associations are not at times snapped asunder. Let us take matters as they come, and try to be content. If we are prosperous, we should rejoice and give God the praise. If we fail in our enterprise and find our plans of business dwarfed and thwarted, let us submit coolly to the visitation, and try again, with renewed hope and effort. There is no use lamenting, when lamentations will do no good— or shedding tears, when they only tend to heighten our sorrows. The grave will soon cover our troubles, and there is a happy life beyond, which we can make our own, no matter how the world treats us.

Great Telescopes.

The United States boasts of the largest refracting telescope in the world, the object glass of which they have recently purchased in England. It is a twenty-five inch glass, magnifying three thousand times, and bringing our vision, to all intents and purposes, to within a distance of eighty miles from the moon. The construction of a lens of this kind is a work of the most laborious and difficult nature, it being absolutely necessary that the glass should be of uniform density, perfectly pelucid, and free from even the smallest flaw. The telescope to which this glass belongs is made of steel, with an inner zinc tube, the whole mounted on a pillar twenty-nine feet in hight, and weighing not less than five tons. The next largest telescope is placed in the Observatory in Chicago, and has an object-glass eighteen inches and a half in diameter. The two next largest have object-glasses of fifteen inches and a half in diameter, and they are situated at Cambridge, Massachusetts, and at the Observatory of Pulkowa, in Russia. The most gigantic of telescopes, however, is still unfinished, though now rapidly approaching completion. The object-glass for this instrument will have a diameter of twenty-seven inches, and will alone cost $50,000. It is being manufactured for the government of the United States, and will probably be placed on an astronomical station to be established by the Coast Survey Bureau on the Sierra Navada mountains. It will thus be situated at a hight of from seven to ten thousand feet above the level of the sea, in an atmosphere of wonderful purity, and comparatively free from clouds. That the establishment of this great instrument will add greatly to our knowledge of physical astronomy connot be doubted, but it may reasonable be doubted whethe any telescope will enable us, as has been recently suggested, to settle by direct optical proof whether the the moon is inhabited or not.

Prayer.

Has not the church almost to learn yet what is the power of prayer? What conception have we of believing prayer before which mountains depart? What of *persevering* prayer, which causes us to stand continually upon the watch tower in the day time, and which sets us in our ward whole nights? What of *importunate* prayer, which storms heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *constant* prayer, which regards no iniquity in our hearts? What of *practical* prayer, which fulfills itself?

Let such prayers be understood; let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. J. Hamilton.*

TRUTHFULNESS.—It is not what people eat, but what they digest, that makes them strong; it is not what they gain, but what they save, that makes them rich; it is not what they read, but what they remember, that makes them learned; it is not what they profess, but the practice, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, spendthrifts, bookworms and hypocrites. Truth is the foundation of instruction, and habitual regard for it is absolutely necessary. He who walks by the light of it has the mid-day sun; he who would spurn it goes forth amid clouds and darkness.

JESUS loves us with an everlasting love. He so loved us that he gave his precious life to save us. The more I think of his love, the deeper my love is for him. We do not realize how much he loves us, or we could not so often grieve him by our wanderings.

Miscellaneous.

AT HOME.

—George G. Rae, manager of the Western Union Telegraph office here, died to-day

—The Southern Telegram newspaper has suspended publication. The Times still makes its appearance.

—September 15. The yellow fever is still raging. The weather is unfavorable Sixty per cent. of those attacked died. There is great suffering in all classes of society for want of [illegible]

—The surviving citizens are doing all in their power to check the disease. The interments yesterday were twenty-two. There were many deaths last week. The Howard Association is greatly in need of assistance.

—The cotton and woolen mill of Jonathan Lodge, at Holmesburg, Penn., was entirely destroyed by fire on Saturday midnight Sept. 15 The building was four and a half stories high and 120 by 165 feet. Loss on stock, machinery, and building, $145,000. Insured for $80,000.

—A dispatch from Shreveport New Orleans, received September 14. reports the arrival of nurses and physicians at that place. The disease is pronounced the genuine yellow fever, in an epidemic form. There has been no abatement to-day. There are now fully 600 sick with the fever. Twenty-nine died within the last twenty-four hours.

—The following dispatch was received at Memphis on the 15th. from Shreveport: The yellow fever is unabated and the distress it the city indiscribable. Of six men in our telegraph office five, have taken the fever and two are already dead. Interments average thirty or fourty daily, in the population of not over 4,000. Physicians and nurses are worked out.

The people of the entire country should know these terrible facts and send aid to this suffering city.

—At Memphis Tenn., September 15, the wildest rumors prevailed in regard to the yellow fever, and the trains leaving on the various roads were crowded with people fleeing from the scourage. It is difficult to obtain reliable date in regard to the spread of the disease, but it is quite certain that it has made its appearance in various portions of the city, and is no longer confined to Pinch The board of Health to-night has returns from only two undertakers, who report twelve interments, nine of the deaths being from yellow fever.

—An excursion train from Detroit West, over the Detroit and Milwaukee road, was thrown from the track by a vagrant cow near Cowell, Sept. 16. Wm. Beauman, of Williamstown, and Carvin Winchem, of Lansing, were killed, and several seriously injured. Among the latter are Mr. Jenks, commercial traveler from Rhode Island: Miss Nellie Waldron, of New York; Ira Burhams, of Royal Oak, the mail agent; Daniel Burlingame, Ann Arbor, the express agent; Mrs. McLaflin of Saranc; Col. Matthews, Postmaster at Brayan; Mrs. Earl, of Iowa; Silas Adgate, of Berlin, besides others, whose names are not ascertained.

—By secret resolution of the Police Board, based on recommendations of the District-Attorney, Captain James Irving, of the detective force, and Detective Thomas Dusenberry, will start from New York for San Francisco to bring back John T. Irvin, who confessed to know all about the murder of Benjamin Nathan, and who has been indicted by the Grand Jury for a burglary in Chatham street. The utmost retirence is observed by the Officials in regard to the affair, but it is stated Irvin knows more about the murder than it would be prudent to divulge at present, and that should he not have been actually engaged in the crime, he has in his possession facts which will lead to the conviction of the real criminals.

AIR VOYAGE TO EUROPE.

—The great balloon built by the *Daily Graphic* Company of New York to enable Profs. Wise and Donaldson to carry out their experiment of an air voyage across the Atlantic, was completed last week, and was placed on exhibition at Capitoline Grounds last Satuday. The balloon was to sail from the same place on Wednesday of last week, and ere this paper reaches all its readers the experiment will have proved a success, or resulted in failure. The balloon when inflated is 335 feet in curcumference, and 160 feet high. It contains 4,316 yards of cloth, required ten miles of sewing and weighs 7,000 pounds, and cost $15,000. It is furnised with every convenience, the car being roomy enough for four persons, with supplies sufficient for several days, although the voyage is expected to be made in less than three days. In view of the possibility of accident to the balloon two life boats have been provided.

—The propeller Ironsides, of the Engelmann line, connecting with the Detroit and Milwaukee Railroad, and one of the largest steamers on the lakes, foundred and sunk seven miles off this port at noon Sept. 15. Her signal of distress was hoisted at 9 a. m. but so terible was the sea and heavy the wind no assistance could reach her. She labored in the trough of the sea from about half-past eight a. m. until the time she sunk. The passengers and crew prepared the boats to leave her about half past ten o'clock, and the last boat left her at ten minuts to twelve. When the last boat had got about a quarter of a mile from her she went down. One boat, containing five men and four women, capsized and only one man of the party reached shore. Four boats have reached shore up to this time. One boat, containing Captain Sweetman, and wife, and five passengers, has not yet been heard from. It is feared they are among the lost. Thirty-two persons are known to have been saved, and fourteen bodies have been recovered. The following is a list of the drownded, whose dodies have been recovered and identified: John Driscoll, steward of the boat; John Hales, of Milwaukee; Charles Winmell, agent of C. E. Harling & Co., New York; Mrs. H. A Valentine and child, of Milwaukee; A. S. Donelson, of Grand Rapids; Mrs. J. B. L. Dewitt, of Milwaukee.

—The most wide-spread conflagration which has visited Chicago since the never-to-be forgotten October of 1871, though not the most serious in a pecuniary point of view, occurred on the afternoon of Sept. 17. The flames broke out in a large twostory frame building at the intersection of Newberry avenue and the tracks of the Chicago, Burlington and Quincy Railroad, as is supposed from the sparks of a locomotive which was passing. In the building it seems was a car-load of hay and a lot of bale hay, and among this material the flames originated. At the time a very high breeze prevailed from the southwest and soon fanned the flames into most formidable proportions. In less than five minutes from the moment of the discovery of the fire, the warehouse was one mass of crackling, hissing flame and the hundreds of tons of baled hay stored in the building became fused, as it were, into a solid, extensive hill of fire. The alarm was sounded at a quarter before 3 o'clock, and before the engines could reach the distant locality not only was the building in which the fire had originated completely in the possession of the flames, but several adjacent structures, all rickety and dry as old bones, had caught on fire and were wrapped in the hot embrace of the destroying element. It was then found necessary to turn in a second, and then a third and, subsequently, a fourth alarm, summoning all available fire apparatus in the city to the scene of destruction, as another dreadful fiery visitation seemed imminent.

While the fire was in progress everybody for more than a mile around, expecting the flames might reach their premises, packed up their goods and made preparations for departure. The excitement naturally was intense, and the scene was similar to that, only, of course, on a largely-reduced scale, which characterized the "doings and goings" in the North Division, on Fire Monday, 1871.

ABROAD.

—Senor Figueras arrived in Madrid Sept. 17th

—Carlist bonds are quoted on the Frankfort Bourse.

—Paris September 17.—M. F. D, Arblay, senior is dead.

—General Moriones has been appointed Generalissimo of the armies of Saain.

—Intelligence has been received that disturbances have occurred on the Island of Majorca.

—The Minister of War in Spain has been authorized to receive 30,000 rifles, which were tendered by the public for the Government forces.

—Henry Bouverie and William Brand, Speaker of the British House of Commons, and his family sail for the United States on Saturday Sept. 20th to remain two months.

—The leaders of the Cartagena insurrection in Spain are endeavoring to secure the co operation of the Carlists in their efforts to raise the siege of the city. They have made propositions to the Carlists to attack the Republicans in the rear while the besieged make a sortie.

—A number of emigrants who left England for Brazil have returned, bringing doleful accounts of their treatment in the country. They declare that they have experienced great hardships ever since their departure from their homes, and that the promises made to them by the agents of the Brazilian Government in this country were flagrantly broken.

—Private dispatches received in Madrid Sep. 15 deny the truth of the report, given currency by the Carlists, that the Republican troops in the North, under General Santapan Loma, have met with a severe defeat by the insurrectionists. On the contrary, they state that the engagement resulted in a victory for the Government forces, the Carlists being defeated with great slaughter. The number of insurrectionists engaged in the battle was 14,000, while that of the Republicans was 10,000.

—AFRICA OPENING TO MISSION LABOR.—King Gilla Somer, king of the Gola country, still a young man, recently visited Liberia, and ardently begs for a missionary, "a God man," as he says, "who will teach my people the religion of Jesus Christ." He offers to protect the missionary, will observe the Sabbath, do all he can to get his people to attend the religious services, give every facility in his power to have the children go to School, and will give 3,000 acres of land, and more if required, to the use of the mission.

Correspondence.

Annual Meeting of the S. W. Iowa Conference.

The meeting began Sept. 4, at the school house, near Milford, Montgomery County, Iowa, but the business was transacted, and services in great part were held in Br. John Grice's grove, across the line, in Cass County. The attendance was not so large as at our camp meetings heretofore, but yet a good representation was present; the people in the vicinity turned out pretty well.

Preaching brethren present were Brn. Kent, Hubbel, Blanchard, Patton, McClure and Morphy.

Br. J. A. Komig was re-elected President; Br. D. O. Hink was elected Vice President; Br. W. Morphy, Secretary; Br. D. Q. Kent, Treasurer, re-elected.

After the usual reports, which were not so encouraging as formerly, but yet hopeful, the matter of putting an evangelist in the field was again taken up. Three hundred and seventeen dollars was pledged on the ground, towards supporting one for a year. We expect to be able to add to it until it shall be $500. A committee of one in each church was appointed to obtain pledges and solicit money to this end, who are instructed to see to the matter at once and report success to Br. K. W. Macomber, at Lewis, Cass County, Iowa. The following brethren were appointed, and will consider themselves hereby instructed: Brn. Patton, Nodaway Church, Iowa; A. Slater, Troublesome Creek, Iowa; Hubbell, Penn Centre, Iowa; Grice, Noble Township, Iowa; Collins, Waveland, Iowa; Macomber, Lewis, Iowa; Mears, Greenfield, Iowa, Prier, Arbor Hill, Iowa; Hamilton, Hamburg, Iowa; Jones, Maryville, Mo.; Smith, Quitman, Mo.; Huls, Clear Creek, Mo.; Teller, Highland, Mo. They are to inform Br. Macomber, as soon as possible, what they can raise; and they are to be prepared to pay over to the Treasurer one quarter of the amount at the first quarterly after the evangelist comes into the field. Brethren Macomber, Collins and Morphy were chosen a committee to correspond with the evangelist. Will Br. Thurber let us know where he is? And if he could come as evangelist?

The meeting was harmonious throughout. The Lord's supper was administered Sabbath afternoon, a goodly number partaking. We were all benfited by coming together.

Wm. Morphy, Secretary.

Report

Of the Advent Christian Conference of Northern Pennsylvania and Southern New York, held at Fremont, Steuben county, N. Y., Sept. 5 and 6

The meeting commenced Thursday evening, September 4, and continued over Sabbath, during which time there were eight sermons preached by different brethren, which set before the people our "faith" and "hope," in a clear and comprehensive manner. Saturday afternoon, after the preaching, we enjoyed one of those heavenly conference meetings, when the spirit of God descended with its melting power, which was felt by all present. Surely, if we could have seen Abraham, Isaac and Jacob, we should have thought we were in the kingdom of heaven. Although we did not feel like making any "tabernacle," having one already built, large enough for all present, yet we did feel like staying in that one, if it could have been possible, till the pealing echoes of the archangel's trump should call us to those manisons built by hands Divine.

The following ministers were present, and helped preach the word: Elds. E. C. Cowles, Benj. Butler, D. B. Hunt, E. H. Eggleston, J. W. Taylor, A. H. Briggs and D. Cogswell. These all reported laboring in the gospel, as health and circumstances will admit. Br. J. T. Ongley reported by letter of labors with the tent.

The following officers were elected for the ensuing year: E. C. Cowles, President; E. H. Eggleston, Vice President; J. W. Taylor, Secretary, and Sylvenus Gardner, Treasurer.

On Saturday afternoon a large number, with mingled sorrow and joy partook of the emblems of the broken body and spilled blood of the dear Redeemer, feeling confident that the vacant chair will soon be filled by him who said, "If I go away I will come again." May the waiting Bride be ready to welcome the invitation, "Enter thou into thy chambers."

J. W. Taylor, Secretary.

From J. S. Lowrance, Centreville, Texas.

I hope you will not think my pledge too small. I am [illegible] this world's goods, and have a family [illegible] support by hard labor. I want to do all I can to promulgate the gospel of pure Christianity, and I think there is nothing better to advance the truth than that noble defender of the faith, The Advent Times. I cannot do without it; I am alone here in the faith; it is my preacher, teacher and comforter. Hoping that The Times may remain in the hands it is in, I am yours in the one faith.

From Eld. D. S. Clark, West Point, Ill.

Dear Br. Sheldon.—This morning finds us well, and willing to labor for the Master. We came to this place and commenced our meetings September 11; have had a good hearing thus far, and some interest; hope, by the blessing of God, to help some to make a start for the kingdom; pray for us. Br. Hurd is with us. Some are to be baptized to day; may the Lord help them to come. Expect to be in Springfield, Ill., on the 24th of this month, and stay over Sunday. Yours as ever, in hope.

From Margery Huff, Percenter Iowa.

Dear brethren and sisters of The Times, let us join in with Sr. M. A. Tibbets. She says many hands make light work; now let us all put our shoulder to the wheel, and the more that take hold the easier it will roll. I cannot give up The Times, I take so much comfort in reading the letters of our dear brothers and sisters that are scattered up and down in the world; although we are strangers here we shall know each other in the kingdom if we are only faithful, for he is faithful that promised. O, what a glorious thought; we shall soon meet him who is able to wipe away all tears. What a glorious prospect to be ever with the Lord!

From Cynthia Benjamin.

We hail with delight every indication, whatever it may be, that tells us the time is drawing nigh when the Master shall return, for we long to get home, as longs the weary traveler for a sight of his native hills. How thrills the heart, how kindles the eye at the indications that we are almost there. O, almost there; yes, our long, weary journey is near its close; a few more prayers to be said, a little more work perchance to be done, and we will speed us away to the better land, join those old heroes, whom no danger could intimidate, no difficulty overcome. And now the Lord make strong our hearts and our hands, that we be able to work faithfully while the day lasts, and be counted of him worthy to escape the things that are coming on the earth, and to stand before the Son of Man.

From Wm. H. Hill, Huntsville, Mo.

We received the pledge in The Times, asking for help to pay the debt of the Society. We are ever ready to help the cause of Christ and the noble brethren who are proclaiming the gospel of the kingdom. I am in bed while I write this note. I am afflicted with a weak back. We are poor as for this world's goods. The crop here is almost a failure. We can't see how we are to live till another crop is raised. We live on corn bread and water the most of the time, but the Lord will provide some way for us. We will send you a helping hand, and will send more, if the Lord will spare us, before the first of January. We would like to correspond with some of our brethren if they will give us their address in The Times. We are all alone here. We would like to live where we could go to meeting with those of like faith.

From D. W. Favor, Springville, Wis.

Br. Favor sends us pledges to the amount of $35, for himself and others, and then adds: We are somewhat an isolated church, but we are trying the best we can to make our calling and our election sure. We have regular preaching once in two weeks, by Eld. Jobe Brown, who presents God's truth with such a burning, glowing pathos that it sinks deep into the hearts of the people, and I think during his ministrations among us there will be lasting good accomplished. Our present organization numbers twenty-three or twenty-four members. The most of us are poor in regard to this world's goods, but we are always willing to give when God calls upon us, and in such a way as he directs, for we realize that the time is short and the judgment is at hand. We cannot afford to lose a single opportunity for doing good. Now, I would say to our people at large, don't fold your arms and listen to the earnest appeals of our brethren at the office for help and heed it not. We should give according as the Lord prospers us.

From A. A. Judkins, Volga, Ind.

I am not able to add much to what has already been said of us at Volga, only that the truth has made us free, indeed. The Master has promised to come again in like manner as he went away. The angel testified to this, and the Saviour's language is: "And if I go and prepare a place for you I will come again and receive you unto myself, that where I am ye may be also." Then we shall see him as he is, and if we are permitted to live with him in his kingdom will it not be [illegible] reward for what we endure in [illegible] will. I feel more interested [illegible] than ever before. I want to live so that I may, at last, get into the kingdom—the new earth. I have no desire to go "beyond the bounds of time and space," as many express themselves. Truth is gaining ground in this place, and the orthodox are getting poor under such preaching as I heard at the M. E. Church, August 24. The minister built a man of straw out of the word "nonentity," then tore it down in the same way. He affirmed that there was one judgment, and that in the future; but some would previously be in heaven and some in hell, and still not judged. But I rejoice in the more excellent way as revealed in the sacred page, that Jesus is coming that his reward is with him and his work before him, to give every man according as his work shall be. May we all then receive the gift of eternal life, is the prayer of your young brother in the blessed hope.

From Eld. J. H. May, Arkansas.

Br. Sheldon.—I am permitted to write you a few lines to inform you of our state at this juncture of time. I would just say, that I am still holding on to the faithful word of promise, and am still trying by the grace of God to get others to prepare for the appearing of our Saviour, though I am satisfied by the prophecies and the signs of the times that we are living in what Paul and Daniel call the last days, in which many should depart from the faith and be turned unto fables, so that we cannot look for a great ingathering into the fold of our common Shepherd. Notwithstanding we must, as faithful stewards of the grace of God, still proclaim the gospel of the coming kingdom; for, says the Saviour, "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then the end shall come." May God hasten the time when this may be accomplished; when we shall see an end to all wickedness; when the King shall come and take possession of his promised possession; when the ransomed of the Lord shall return to Zion with songs of everlasting joy upon their head; when sorrowing and sighing shall flee away forever and ever.

We are weak here as regards numbers, but we feel strong in the Lord and in the power of his might. We would be delighted to see you, Br. Sheldon, or some other able brother, to break to us the bread of life. I believe that there is a chance for some good to be done in the good cause here. Can you not favor us with a short visit this fall, and preach about two weeks? I think you would be amply sustained. If you can come, answer through The Times when you can come, and I will make arrangements for the meeting, and also for means to remunerate you for your services. O that the Lord of the vineyard would send some able and faithful ministers of the gospel of his grace into our midst. May the Lord bless you and long preserve you even unto his heavenly kingdom is my prayer.

Note.—We cannot yet decide when to visit the Southwest.—Ed. Times.

From J. K. P. Baker, Kansas.

Dear Times.—Sunday, August 24, we went to Neodesha, situated at the confluence of the Verdigris and Fall Rivers, to hear Bishop Bowman preach and dedicate the M. E. Church, a fine brick edifice 32x65 feet. The house was already full, the open windows occupied as seats, and a large crowd outside; yet we found room enough in the shade of the house for our wagon, where, through the open door, we could distinctly see and hear the speaker.

His portrait, as given in the *Hearth and Home* of June 8, 1872, is not a flattering likeness. The Editor describes him as "an excellent educator, a preacher of great eloquence and popularity, a polished scholar and a refined gentleman." Though too late to hear the text and introduction, we soon discovered the theme to be prayer, and the text Isa. 56:7, l. c. He said that some scientist had proposed to place ten sick persons in one room of a hospital, and ten others in another room, the condition and treatment of those in each room to be equal, but prayers to be offered for the recovery of only those in one room; the result to be considered a scientific demonstration of the efficacy of prayer. This proposition he characterized as an absurd and unscientific speculation, which would take the case out of its own proper department of science and apply to it the laws of another department. Every experiment must be made in conformity with the laws, limitations and conditions of the case. An egg would not hatch, nor a seed sprout until the conditions of the laws of incubation and germination were complied with.

Some seeds had been held in the hand of a mummy for three thousand years, but as soon as moisture and the other conditions of growth were supplied they began to grow. So prayer has its conditions and limitations, and the judge who would determine the guilt or innocence of a prisoner by physical tests is not more unscientific than those who would determine the efficacy of prayer by purely physical tests. If the invalids could possibly be in the same condition, it is contrary to the spirit and teaching of Christianity to pray for only a part.

But every Christian's individual experience, as well as the historic conquest of Christianity are proofs of the power of prayer.

He told of a wounded soldier, who at night was thought to be dying; but in the morning, to the astonishment of himself and comrades he began to mend, and soon recovered. Two weeks after, he received a letter from his brother, which informed him that at a certain time they had an impression that he was in great danger, and they therefore spent the night in prayer for his deliverance, and in the morning felt an assurance that he was safe. That morning was the time he began to recover.

In 1858, during a conference, a telegram was received that Bishop Simpson was dying at Pittsburgh. A season of prayer for the Bishop's recovery was held, and as they rose from their knees one whispered to the other, until it went around the circle, "The Bishop will not die." The impression amounted almost to certainty. At that very time he began to mend, and so marked and sudden was the change that the physician pronounced it a miracle.

The preacher knew numbers of persons once addicted to the enslaving habits of intemperance and using tobacco, who had been enabled to reform in answer to prayer, and he exhorted all who were yet slaves to these vices to make a sincere test of prayer. Such, as near as I can remember, was the substance of the sermon. He had now reached the point of dedication, but the house was not all paid for, and, until they provided for the debt, he could not dedicate the building. A collection in cash was first taken, followed by subscriptions, and thus the debt of about $2,000 was provided for. The Bishop is the most scientific and persistent beggar that I ever heard; and, although he begged 1½ hours by the watch, yet the audience remained unconscious of the flight of time. The names of subscribers as pronounced to the clerk gave the Bishop an opportunity to display a pungent capacity for puns. A. Cole was pronounced "a *live* coal." Miss Micks was so unfortunate as to get her name "mixed" with others, much to the embarrassment of the clerk, but the ready wit of the Bishop sorted it with a pun. The debt provided for the dedication ceremony was soon over, and we awoke to the consciousness that we were decidedly too late for dinner and a little too early for supper, but with an appetite that begged for both meals at once, and could not afford to be too defferential even to a Bishop at such time.

EXTRACTS FROM LETTERS.

Eld. S. K. Gibson writes from Wilton, Iowa.

I have just returned home from the west, where I have been holding meetings. The Lord has blessed our labors. Our last meeting—the grove meeting near Brooklyn—was one of interest. We had a glorious time. Some confessed Christ, and a few were baptized. May the Lord bless you and yours in your labors of love.

J. M. Weagant writes:

Herewith I send my pledge for ten dollars, and I will send ten dollars more in cash, in a few days, God willing. I wish I could send a great deal more for the cause I love so much. I am a poor man, with poor health and a family of small children to support. Still, I trust in the strong arm of God to strengthen and sustain until Christ will come, and may God bless you and the cause for which you labor. Yours in hope.

H. W. Lansing writes:

If for no other than a moral influence now exerted by your publication, it is worthy of being sustained; but the healthful tone of The Times in clearing the theological horizon is every way worthy of the aid of all who may be considered sane on religious topics. It seems to lift the curtain a little, to give us a glimpse of the future glory God has in reserve for those who love him and long for his appearing. Let the light shine till all darkness shall be dispelled by the pure rays of the sun of righteousness. Prejudice—the tyrant—is hard to conquer, but by the light of life it must be subdued and made to yield to reason. God prosper you in your good work.

Mrs. E. E. Goff writes:

I hope each one will do [illegible] and keep the Advent Christian Times in the hand that it now is in. Why is it there is not more interest among the Advent people? Do they believe what they preach? If Jesus is coming soon why are we holding on to our money so fast, instead of trying to spread the glad news around, that others may hear of our soon-coming King? God calls on all to work. We cannot all preach, but we can all give something; and the time to give is when it is most needed, and that time is now. How many can say (and feel it too), that it is more blessed to give than to receive? I can say, and feel it too; may the Lord help each and every one to do their duty, for the time is short.

It is a sweet thought that there is a Friend who sees and marks each secret, bitter tear. He hears the softest sigh breathed from the burthened heart, and is ever ready to strengthen, cheer, and comfort us. O, how dark would the world become, were earth and earthly things our only hope—had we no friend but those as frail and fleeting as ourselves!

Selected.

Worldly Amusements.

In my early Christian life I heard
Methodist bishop from the south repor
a case that made a deep impression o
my mind. He said there was in hi
neighborhood a slave-holder, a gentle
man of fortune, who was a gay, agree
able man, and gave himself much t
the various field sports and other amuse
ments. He used to associate muc
with his pastor, often invite him t
dinner and to accompany him in hi
sports and pleasure seeking excursion
of various kinds. The minister chee
fully complied with his requests, and
friendship grew up between the pasto
and his parishioner that grew int
an intimacy which continued till th
last sickness of this gay and wealth
man. When the wife of this worldlin
was apprized that her husband coul
live but a short time she was muc
alarmed for his soul, and tenderly i
quired if she should not call in the mi
ister to converse and pray with hi
He feelingly replied: "No, my dea
he is not the man for me to see now
He was my companion, as you know
in worldly sports and pleasure seeking
he loved good dinners and a jolly tim
I then enjoyed his society and fou
him a pleasant companion. But I s
now that I never had any real con
dence in his piety and have now
confidence in the efficacy of his prayer
I am now a dying man, and need t
instruction and prayers of somebo
that can prevail with God. We ha
been much together; but our past
has never been in serious earnest wi
me about the salvation of my soul, a
he is not the man to help me now
The wife was greatly affected, a
said, "What shall I do, then?" He r
plied, "My coachman, Tom, is a pio
man. I have confidence in his prayer
I have often overheard him pray wh
about the barn or stables, and h
prayers have always struck me as bei
quite sincere and earnest. I nev
heard any foolishness from him. I
has always been honest and earnest
a Christian man. Call him." To
was called, and came within the do
dropping his hat and looking tende
and compassionately at his dying ma
ter. The dying man put forth his han
saying, "Come here, Tom. Take m
hand. Tom, can you pray for yo
dying master?" Tom poured out h
soul in earnest prayer.

I cannot now remember the name
this bishop, it was so long ago; b
the story I well remember as an ill
tration of the mistake into which ma
professors and some ministers fall, su
posing that we recommend religion
the unconverted by mingling with the
in their pleasures and their runni
after amusements. I have seen ma
illustrations of this mistake. Chri
ians should live so far above the wor
as not to need or seek its pleasure
and thus recommend religion to t
world as a source of the highest a
purest happiness. The peaceful lo
the joyful countenance, the spiritu
serenity and cheerfulness of a livi
Christian, recommend religion to t
unconverted. Their satisfaction
God, their holy joy, their living abo
and shunning the ways and amusemen
of worldly minds, impresses the unco
verted with a sense of the necessity a
desirableness of a Christian life. B
let no man think to gain a really Chri
ian influence over another by manife
ing a sympathy with his worldly as
rations.—*Finney.*

Conscience is capable of being ed
cated, and greatly needs it. Sometim
it is morbid, needlessly sensitive, lea
us to be over-righteous, painfully a
uselessly scrupulous. Our instincts a
not the supreme law. The word of G
is the rule. "A good conscience," in t
wide sense of that term, is an ines
mable blessing. Good sense is insep
rable from it. It is in itself comm
sense.

Summer Complaints.

in July, so in August and Sep- r, summer complaints continue, ne havoc of children is fearful. than twelve thousand, under two old, die in New York every year. tics show more than three hun- thousand, under one year old, very year in Great Britain. Is cording to the will of providence? t through ignorance and violated In our great cities the gutters a horrible stench. The tenement s are pestilential. Tobacco smok- nders the whole atmosphere suffo- . Stables, slaughter houses, eries, distilleries, dumping ds, unclean barn-yards, pig pens, s, water closets, rendering estab- nts, etc., contribute to the ma- influences.

he reader would survive these ulated miasms, let him keep his ting organs—the skin, liver, bowels and kidneys—free, so e impurities and poisons may rough. If they lodge and accu- e, sickness is certain, death possi- Look well to all your personal . Do not exhaust your vital s by night work or debauchery; mple food; never overload the h; bathe daily. Beware of ine, tannin, strychnine, terpen- d all similar things. Above all , ventilate your apartments, es- y your bed rooms, during sleep- or air may be bad, but in-door ns are worse.

des the causes above named, may ed, unripe fruits, stale vegetables, ilk, from sick or still-fed cows, tiated air, in unventilated rooms. cars, cabins, theatres, etc. lisease is generated in our ill- ted play houses, then appears in ords. We should treat them as ity Christians treat their church- ng the summer, namely, shut p.

diarrhœa, burnt brandy and the most constipating of all ces—will be recommended by ctors, and many will experiment selves by using blackberry wine, , syrups, rhubarb root, vinegar and other quick compounds, ' Cure Alls."

trictest temperance in eating, g and exercise is indispensable. ust also carfully regulate his s, his temper, and all his emo- The only safe way is to live void all doctors' stuff, and trust non sense, nature and to God, means to carry one safely .—*Sel.*

Down the Hill.

vening of every man's life is apace. The day of life will e spent. The sun, though it up in mid-heaven, will pass down the Western sky, and ar. What shall light up man's en the sun of life is gone down? t travel on to the next world; t shall illuminate his footsteps he nightfall of his journey? uestion more important, more , more solemn, for each reader ournal to ask himself? That journey to travel without a Yet every man must perform time is not far distant when will begin the journey. There ning star in the natural world. ance is bright and beautiful, ering to the benighted traveler. 's evening star is good hope. ty and brilliancy are reflected Sun of Righteousness, whose ays light up the evening of life, ow their radiance quite across kness of the grave into Imma- and. It has illuminated the s of many a traveler to eternity. priceless value. A thousand cannot purchase it; yet it is without money and without him who will penitently and lly receive it.—*Exchange.*

Our Young Folks.

Shan't and Won't.

Shant and Wont were two little brothers,
  Angry and sullen and gruff;
Try and Will were dear little sisters,
  One scarcely can love them enough.

Shant and Wont looked down on their noses,
  Their faces were dismal to see;
Try and Will were brighter than roses
  In June, and blithe as the bee.

Shant and Wont were backward and stupid,
  Little indeed did they know:
Try and Will learn something new daily,
  And seldome are headless or slow.

Shant and Wont love nothing, no, nothing,
  So much as to have their own way;
Try and Will give up to their elders,
  And try to please others at play.

Shant and Wont came to terrible trouble,
  Their story is to sad to tell;
Try and Will are now at the infant school,
  Trying to read and spell.

Becoming Christians.

Several little girls were in my study, seeking counsel to aid them in becoming Christians. One of them, a dear child not more than eleven years old, said:

"I haven't been to two or three of the meetings lately."

Desiring to test her, I answered,

"It don't make us Christians to attend meetings, Lizzie."

"I know that," she replied at once, but it keeps it in mind."

The Right Key.

Children often find it hard to learn a plain lesson. Katie came with pouting lips to her father, and showed a little anger. "Pa, I can't open my trunk."

"Have you the right key, my dear child?"

"I do not know. Sister yesterday was using my keys as a bell in playing tea, and I could not find my bunch so I borrowed mother's. But not one of the dozen will open it. I wish I had no trunk."

The father gently told her that "temper made a knot harder to unloose."

"Hand me the keys." He tried one after another. But the right key was not there. "I must call in the locksmith." While her father was gone Katie was fretting over the delay caused by the loss of her keys. By and by the smith came with a wire hoop trung with more than a hundred keys.

"Pa, do tell me, what right have bureau and trunk-makers to invent so many kinds of locks."

"Because the world is a wicked one, and there are many thieves who steal because too lazy to work."

After trying a number, at length the locksmith placed a key in the lock, and in a moment the bolt sprung and the lid arose.

"Now, my child, see how easy it is to open the lock when you have the 'right key.'"

Thus, I thought, we learn why so many prayers children offer are never answered. They go and ask for a new heart, and, like Katie, amid the petty trials of life, they are fretted at this wrong, and checked by that, and get angry whenever they can't do what they want. But I hear some little girl say, 'I should like to know how Katie could keep from being vexed? When I could not get my new shoes on, I got so angry that I flung one way across the room."

If Jenny ever reads this little piece she will find out why her prayers are not heard. No one can indulge her passions day by day, and then kneel down and pray aright. There is in that heart the wrong feeling. You must pray God to change that heart before he will hear. "My son, give me thy heart."

That locksmith might have had a thousand keys, and unless the right one was among them he could not open the trunk. "But why not break it open?" some hasty girl cries. Because it would cost ten times as much to mend it as to pay for the right key.

Remember, in coming to ask gifts of your dear parents you do not, must not, come scolding. He will not give a coral set to any pouting, peevish daughter. A smile, a kiss, a warm embrace, will often win what you want. This is the right key.

Thus you can't force God to give you any blessing. His treasure is full of jewels—brighter, more dazzling a thousand times than the crown jewels of Victoria. The only key that will open those gifts is a child-like faith resting on a loving Saviour. This is the right key.—*Presbyterian.*

Talk with the Children.

Well, my young folks these evenings are growing long, and will soon afford us more time for social chats; so lay aside the playthings and books, and cares also, draw your chairs up closer together; there, now we can be more social. It is true we may never have met before, but that need not mar our enjoyments, not in the least.

Well, what shall we say—what do you want to hear? You all have something uppermost in your clear, bright minds, but what do you want us to say? Some of you were singing that pretty little song, "Something for all to do," and the good book tells us to sing with understanding. Do you know what you can do? But very little; well, that is a reasonable answer for a girl of your years, but all can do something if they only think so, and though ever so small it sometimes amounts to a great deal.

A company of men were pushing a boat into the water, but with all their strength it would not move. "Another pound and it will go!" cried one of the men. A little boy standing near said he would push a pound, and upon the addition of his strength the boat moved and was soon floating upon the water.—But all these strong men could not of themselves have moved the boat.

Of course you must not expect always to benefit yourselves by what you do; that would be selfishness, and I know there is not one of you who would like to be called selfish. You can lend a hand whenever you see it will do good; can give an encouraging word to the little folks whom you meet; yes, only a few days ago some of you saw the poor crippled boy, he has a very hard time to get along, and is often very much discouraged, for he can only be a looker-on of all the games and amusements which the rest of you enjoy so much, and you who have never suffered as he has cannot believe how thankful he feels for any little kindness shown him by his fellows.

And, little boys and girls,—and big ones also,—when your mother is weary and care worn you can do much to make her sufferings lighter and her heavy eyes brighter by your cheerful obedience and little kindnesses that give quiet joy to a mothers heart. Not only do nothing that would hurt her feelings, but try very hard to do all you possibly can to lighten her cares and increase her happiness.

And boys, many of you will soon find plenty to do; for by the time your mind is filled with good and useful knowledge you will be called to take your stations in busy life,—the banker will want a clerk who never makes an error in his calculations; the merchant will want a salesman who will give satisfaction to his employer and customers; the master machinist will want a boy whom he can instruct and who can take his responsible place among his fellow-workmen in after years.

So with all the occupations of life: besides doing all you can now to help and benefit those among you, there is a great deal to do to get yourselves ready to be useful men and women.

But our talk is growing long, especially for the first one, and should we meet again we will be better acquainted, and you will not feel so distant, and you think over what you would like us to talk about next time. We shall expect you to have something to say bye and bye—we don't want to do all the talking when there are so many bright faces around us. Perhaps next time we will tell you something of some of the good men we read of in the bible. Until then, that you may be well behaved, obedient boys and girls is the hope of your

UNCLE SIMEON.

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☞ The above seven German tracts are published by L. Reimer, 1808 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

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Marriages.

BABB MILLER.—At his residence in East Gilead, Mich., by Eld J. R. Preston, on the 11th Sept., 1873, Mr David Watson Babb, and Miss Lois A. Miller, both of Kinderhook, Mich

SHUMWAY—GALLUP.—At the residence of the bride's father, in Algansee, Mich., by Eld. J. R Preston, Sept. 17, 1873, Mr Levi G. Shumway, and Miss Anna M. Gallup, both of Algansee, Branch Co., Mich.

The Chicago *Tribune* thus records the marriage of Eld. Collins' son on the 17th inst., at Evanston, Ill.: "A goodly audience assembled in the Methodist church and one that included the best part of Evanston society. The occasion was the marriage of L. C. Collins, Jr., and Miss Nellie Robb, both of whom have gained the high esteem of numerous friends during a long residence in Evanston. The ceremony was solemnized by the Rev. L. C. Collins, of Norwood Park, father of the groom, assisted by the Rev. Dr. Raymond.

Obituary.

WILKINS.—Died at his residence, in East Gilead, Mich., Aug 17, 1873, of consumption, Br. Benjamin S. Wilkins Aged, 59 years.

Br. W. was one of the pillars of the church at this place, and one whose name was above reproach. He sleeps, but his influence will live on to bless the church. He leaves a wife, a son, and four daughters to mourn their loss. Funeral services by the writer.

J. R. PRESTON.

FAY.—Fell asleep, June 26, 1873, in Squaw Grove, Ill., Br. Boswell Fay. Aged 78 years.

Being repulsed by the popular theory of retribution, Br. Fay for many years held to the doctrine of universal salvation; but when he heard the truth relative to a future life as it is in Jesus presented, he gladly received it, and died 'in the faith.' C. W SMITH.

SQUIRES.—Fell asleep in Jesus, at Massena, N. Y., Aug. 25, 1873, Lucinda L. Squires, wife of Lovin M. Squires. Aged fifty-three years, ten months, and seven days.

Sr Squires embraced the faith of the personal coming of Christ in 1843, and since has found that the Bible teaches 'the dead know not anything' (Ecc. 9: 5); and that man dies, and 'in that very day his thoughts perish' (Ps. 146. 4); and that the wicked will be in a little while 'as though they had not been,' and even their place, it shall not be (Ps. 37: 10); and that the hour is coming when all that are in their graves shall hear the voice of the Son of God, and come forth (Dan. 12: 2, John 5: 28, 29); and that the meek shall inherit the earth (Mat. 5: 5); which were some of her points of faith. She believed, and therefore spoke plainly, and was never ashamed of her hope, but was ready to give a reason of it to any who asked. Though seven miles from her place of worship, with cares often pressing upon her, yet she was usually in her seat Sabbath days, waiting to catch a word of instruction or admonition.

Though sick but nine days, yet her suffering was intense; during which time we could hear her say, 'Bless Jesus, glory be to Jesus, praise Jesus,' which showed there was victory in death, and that such faith will triumph in the dying hour. A kind husband, three children, and a large number of friends and relatives, are left to mourn. May they all prepare to meet her in peace. With a few remarks, we tried to comfort the mourning and warn the careless.

C. PIKE.

Book Notices, Etc.

DR. BLAUVELT'S articles on Modern Skepticism, in SCRIBNER'S MONTHLY, have excited more discussion than any similar articles which have appeared for a long time. The third and concluding paper, entitled Modern Skepticism—What our Laymen must do about it, appears in the October number. The same number has the concluding pages of Dr. Holland's Arthur Bonnicastle, and of Bret Harte's Episode of Fiddletown. Lulu Gray Noble prints a trenchant essay on Free Marriage. George W. Cable gives us a very bright and characteristic little New Orleans story, and Albert Rhodes describes A Day in the French Assembly. There is a pleasant paper on Paying Debts; a valuable sketch of Dr. Francis Lieber; a curious collection of Turkish Proverbs; an interesting illustrated article on The Geysers of California, by Benjamin P. Avery; another pictorial paper on The New York Central Park, and a description, with pictures, of The Old Van Rensselaer Mansion. The poetry is by Geo. Macdonald, Edward King, D. N, Beach, J. V. C., and Caroline R. Wilkinson.

Dr. Holland, in Topics of the Time, discusses Gentlemen in Politics, Moderate Prices, and A New Woman's College. In the Old Cabinet are The Staggy Person A Friend with a Single Fault, and Morning, Noon and Night, and the other regular departments are interesting.

With the November number a new volume will commence. Miss Tafton will give the grand serial of the year, and it is said it will be striking and beautiful. Mr. Froude's papers will also begin in November. All

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.

C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
206 Walnut Street.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10:30 a. m.
North Side, Lincoln Park, at 3 p. m.
Mission Hall, 619 West Lake street, at 7:30 p.m.
Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.
D. R. and M. S. MANSFIELD.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

The quarterly meeting of the DeKalb District will be held with the church at Afton Centre, commencing Thursday, Oct. 2, at 7¼ o'clock p. m. Those coming on the C. & N. W. R. R. will stop at DeKalb; those on the C. & G. R. R. will stop at Waterman. On Friday teams will be at either station, if friends will send me word that they are coming.
H. G. McCULLOCH, Sec'y.

Mineral, Oct. 2, 3.
Hennepin, Oct. 4, 6-9.
New Rutland, Oct. 5.
Ackerson's S H., Oct. 12, 10 a. m.
White Rock, 3 p. m. same day.
Elida, in the evening.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

The first quarterly meeting of the Neponset District will convene with the church at Mineral, Bureau county, Ill., on Thursday evening, Oct. 2. Br. C. C. Marston will probably be with us to preach the Word. L. F. COLE, Sec'y.

Jericho, 2:30 p. m. Sabbath, Sept. 21.
Square Grove, 11 a. m. Sabbath, Oct. 5.
Eagle S. H., 2:30 p. m. same day.
C. W. SMITH.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

The first Q. M. of the Northern District of the Advent Christian Conference of Michigan will be held in Hinton, commencing Thursday, Sept. 25, and holding over Sunday. We hope to see a full representation of all the churches at this meeting. All are invited to come, and come in the spirit and fullness of Christ. The Lord is coming soon; let us have one grand rally on old earth, a special effort to save the perishing. Those coming from the north or south, by railroad, will stop at Morley station; and those coming from Muskegon will change cars at Big Rapids, and take the 10 o'clock train for Morley. There will be teams on Thursday to carry all that come. Those intending to come by railroad will write me, so I may know how many teams will be needed; those coming later will take the stage for Sylvester, which leaves Morley Saturday morning. My P. O. is Sylvester, Mecoster county, Mich.
JOHN BOWER, Chair.

There will be a special conference for the benefit of brethren in the Grand Traverse region, to be held at the Cornell school-house in Wexford, Mich., one mile south of North County Line, and one mile west of State Road, commencing Thursday evening, Oct. 2, and hold over Sunday. The place of meeting is about 11 miles from Kingsley Station. Teams will be in readiness at Kingsley Station to convey all the friends from abroad to the place of meeting. A number of our ministering brethren will attend. We hope to meet many of our Northern brethren there. We invite all to come. Inquire for A. Brigham or Lewis Cornell. JOHN BOWER.

The first Q. M. of the Eastern District of Michigan is appointed to be held with the A. C. Church at Dearborn, on the Michigan Central R. R., ten miles west of Detroit, commencing on Thursday, Oct. 2, at 2 p. m., and lasting over Sunday. All are invited. The brethren there have made a laudable exertion, and have a comfortable house of worship nearly finished.
JOHN H. PATON, Sec'y.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.
In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 3 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

There will be a quarterly meeting of the Southern District of Michigan at the Peacock S. H., in the town of Bath, Clinton county, Mich., commencing Friday evening, Sept. 26, and holding over Lord's day. Brethren coming by rail will stop at Bath Station. A general attendance is requested, as there is some business matters of importance that should be attended to at once.
C. FOX, Sec'y of Conference.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Ceeleyburg, Aug. 2, evening, and once in four weeks.
Norris S. H., Aug. 3, 10 a. m., and once in four weeks.
Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.
Wenster Creek, Aug. 17, at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

Lamberton S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7 30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m
J. RIDLEY, Pastor.

Dedication.—The Advent Christian Chapel, at Arena, Wis., will be dedicated on Sunday, Sept. 28. Eld. Wm. Sheldon and P. W. Hough are expected to be present. An invitation is also extended to all other ministers and members who may wish to enjoy the meeting with us. Let none wait for a special invitation. For the church. PHILO HITCHCOCK.

The second quarterly meeting for the Southwestern District will be held with the church at Pine River, Richland county, Wis., on Saturday, Oct. 11, at 2 o'clock, and hold over Lord's day. All are invited to come to this gathering of the children to work for the Master.
P. W. HOUGH

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 29, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

The Lord willing, the first quarterly meeting of the Eastern District of the N. Y. State A. C. Conference will be held in a beautiful grove on the shore of Sodus Bay, Wayne County, N. Y., commencing Oct. 2, to hold over the following Sunday. A general invitation is extended all to come in the name of the Lord, to build up, not to tear down. Come prepared to take care of yourselves as far as possible. Provisions will be made for the aged, infirm and poor. Come as to camp-meeting. The Wayne County and N. Y. State tents will be there to provide lodging room for all who need. Those coming from the East or West, on the N. Y. Central R. R., change cars at Newark. Those coming on the Lake Ontario Shore R. R. will change cars at Wallington Junction. Trains on the Sodus Bay R. R. will stop within a few rods of the ground. Come one, come all, praying for a good meeting.
B. P. STEVENS, President.
CHAS. OAKS, Secretary.

OHIO.

Advent Christian Church, Reynold's S. H. Preaching every Sunday, at 10 o'clock a. m., and at 7 o'clock p. m. Prayer meeting Wednesday evening, 8 o'clock. Preaching brethren having a gospel sermon to preach, and traveling this way, are earnestly invited to give us a call and to preach the word. ELD. P. FOS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

There will be a grove meeting, four miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Saturday at 11 a. m., Sept. 21. J. S. BALDWIN.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m. and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord till he come. M. A. TIBBETS.

No preventing Providence, Dr. N. Field will hold a meeting of days at Volga, Ind., commencing Saturday, Sept. 27. A good attendance is very desirable. MARY A. TIBBETS.

There will be a quarterly meeting of the Northern Indiana and Western Michigan Conference, to be held with the church at Union Mills, Ind., commencing Oct. 2, and holding over Sunday. It is expected that the Peninsular or Port Huron & Chicago R. R. will be in operation then, which goes through Union; if not, those coming on the morning trains to Laport will find conveyance to Union. Come all who can.
JAMES FERRIS, President.
DR. D. NAPE, Secretary.

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Decotah City in the evening of the same day.
HATTIE A. PLANK.

SOUTH IOWA AND WEST MISSOURI.

By request, I purpose to spend a few weeks in Iowa, and will preach, the Lord permitting, as follows: Sunday, Sept. 21, with the Highland Church, Nevada County, Mo., as Br. C. Tuller shall appoint. Tuesday night, Taylor County, Iowa, as Br. D. Q. Kent shall appoint. Wednesday night, Sept. 24 at the Dunlap S. H., as Br. D. M. Schenck shall appoint. Thursday night, Sept. 25, at Greenfield, Adair County, as the brethren shall appoint. Friday night, Sept. 26, at Arbor Hill, as Br. John Nokes shall appoint, the meeting to be protracted, to be followed by a meeting at Earlham, as Brn. Hubble and Nokes may arrange. WM. W. CATE.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 8. CHICAGO, SEPTEMBER 30, 1873. WHOLE NO. 491

Advent Christian Times.

Published Every Tuesday by the

Western Advent Christian Publishing Society.

85 West Lake Street, CHICAGO.

Poetry.

Evening by Evening.

Good night, ye gems of beauty,
  Good night, thou gentle blue;
On quiet bed I lay me,
  And bid farewell to you
Good night, ye wakeful woodlands,
  Good night, ye sleeping flowers,
And I whose smiles and odors
  I've passed day's wayward hours.
Good night, ye star lipt mountains,
  Old friends, the tried and true;
Good night, ye wandering waters;
  Ocean, good night to you.
    Good night to all, but not to Thee,
    My God, who ever art with me

Good night, dear faces round me,
  Night's hours will swiftly run;
And we shall say, Good morning,
  At the ascending sun
The farewell hour is coming,
  The last good night is near,
When I shall part in silence
  From those who love me here.
Then, all my farewells over,
  Just passing out of sight,
Unweeping and untrembling,
  I'll look my last good night.
    Good night to all, but not to Thee,
    My God, who ever art with me.

Yet not good night forever;
  For He who is my day
Will wake me soon;—I see Him,
  Already on His way.
No, not good night for ever;
  I shall but sleep in Him,
Who shall arouse me early,
  While yet the dawn is dim,—
Who shall arouse me early,
  And bid this flesh arise,
In glorious resurrection,
  To meet Him in the skies.
    Good night to all, but not to Thee,
    My God, who ever art with me.

I see Him, lo, He cometh!
  Himself the morning light,
To bring the dawn of gladness,
  The dawn that knows no night.
O Bridegroom of the morning!
  Bright bringer of the day,
Put on thy fair adorning,
  Thy beautiful array.
Lord Jesus, star of evening,
  Yet star of morning too:
Earth's uncreated splendor,
  Rise on our longing view.
    Good night to all, but not to Thee,
    My God, who ever art with me.

—*Dr. H Bonar.*

The Second Advent.

BY THE REV. JOSEPH CROSS, D. D.

"And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke 21. 27.)

The government of God is an economy of compensation and retribution. Our present human condition is full of disorders and inequalities. There must come a period of adjustment. Wisdom and goodness must ultimately triumph. Depressed and suffering virtue must be rewarded; and vice, too often successful and prosperous, must be appropriately punished. This doctrine, so accordant with reason, is plainly taught by Revelation. It pervades the whole volume of Holy Scripture. We meet with it in many forms—in narrative, argument, prophecy, simile and parable, explicit statement and incidental allusion, the simplest records of prose and the sublimest strains of poetry. But where is to be the scene of adjustment? In this or some other world? Surely, the remedy should be applied where the evil prevails. Here, if anywhere, shall be enacted the judgment of the living and the dead. Here if anywhere, shall be realized the retribution of nature and of man. The vague imagination, that the inhabitants of the earth are to be transferred to some other sphere, and there dealt with according to their deeds, is neither rational nor Scriptural.

A wise and powerful monarch has a distant province in rebellion, wasted with anarchy, ravaged by cruelity, and wretched through rampant crime. What will he do? He is just, but he is also kind and forbearing. He looks with mingled indignation and sorrow upon the insurgents. What will he do? Will he commission an overwhelming force to transport the whole population, obedient and rebellious, to the mother country for judicial proceedings, and then lay waste the territory and leave it a perpetual desolation? Nay, he will correct and reclaim, he will subdue and deliver. He will not crush by violence, but he will restore by righteousness. He will not give up the territory to oblivion, and erase a title from his royal brow; but he will chastise the insurgents with discretion, recover as many as he can to their allegiance, rescue the injured and the oppressed, and destroy the incorrigible. Instead of depopulating the land and laying its dwellings in ashes, he will prefer the nobler trophies of anarchy crushed, and enmity subdued, and fertility restored, and a redeemed province teeming with a loyal and virtuous population. Does not wisdom approve the preference?

And what teach the Revelations of God? Is this globe to be unpeopled and annihilated? Is it to be made a monument of the Divine wrath, and preserve no memoral of the Divine mercy? Is the noble barque to be wrecked, and left stranded on an accursed shore forever? Calcined by the last fire, is this fair earth, visited so often by angels and marked with the footsteps of the Son of God, to rush wildly from its orbit, an outcast from the family of planets,

The burning wreck of a demolished world,
A wandering hell in the eternal space?

Are the saints to be removed from the scene of their redemption? Is the original patrimony and sovereignty of man to be wrested from him forever? Is the grant made to Adam, renewed to the patriatchs, repeated by all the prophets, and finally confirmed by "the Lord from Heaven," never to be made good? How is Christ the "Second Adam," if he redeem not the forfeiture of the first? Why are we taught to pray that our Father's kingdom may come, and his will be done on earth as in Heaven? Do these promises and petitions contemplate a translation to some happier sphere, or the rescue and renovation of this? Where is the Kingdom of God to come? Where is his will to be done as in Heaven? In the sun, the moon, or the stars? In Mars, Venus, or Jupiter? Verily, we can offer no sublimer prayer, and none more consonant with the design of the Redeemer's advent, than this—that the hallowed sceptre of the earth, usurped by the prince of darkness, and wielded by him so long and so cruelly over the fallen lord of this lower world, may be restored to human hands, even the hands of the Mighty Antitype, the Second Adam, the Lord from Heaven. Oh, no! Satan shall not wear his stolen diadem forever, His despotic sway shall be broken. His dominion shall be taken away.

"The prince of this world is judged; now shall he be cast out." Expelled already from Heaven, he shall soon be ejected from the earth. This planet belongs to Christ, and he shall come to claim it for himself. "And thou, profane, wicked prince, whose day is come, when iniquity shall have an end, take off the crown, and remove the diadem; abase him that is high, and exalt him that is low; I will overturn, overturn, overturn it, and it shall be no more, till he shall come whose right it is, and I will give it him." This proclamation which God the Father hath sent before the chariot of his Royal Son, is hastening to its accomplishment. The second advent shall crown the first with glory. Then shall the whole earth be at rest, and man redeemed shall inherit the promised dominion. Rescued from the tyranny of Satan, to share Immanuel's glory, in actual sovereignty and perfect blessedness, the saints "shall reign on the earth."

"Thus heavenward all things tend, for all
  were once
Perfect, and all shall be at length restored.
So God hath greatly purposed. Who would
  else
In His dishonored works Himself endure
Dishonor, and be wronged without redress."

The contrary doctrine belies the whole scheme of Divine Revelation. If this world is not to be ransomed and renewed, but depopulated and destroyed—if Christ is to come simply as a mighty judge, to hold a grand assize, separate the righteous from the wicked, remove the former to a happier scene of being, banish the latter to an appropriate place of torment, and then annihilate this globe, or render it unhabitable, and leave it forever under the ban of his vengeance, as if it were a guilty thing, and deserving such sanctity of doom—then where is the fulfillment of prophecy? then where is the redemption of the pledge? But the inspired charter of our hopes furnishes us better instructions, and warrants us in cherishing better expectations. "Christ was once offered to bear the sin of many; and to them that look for him he shall appear the second time, without sin, unto salvation." His humanity links him indissolubly with this earth; and he shall come to triumph where he suffered, and reign where he redeemed. For this fulfillment of her Master's promise, the Church has been looking with joyful confidence ever since he ascended from Olivet, and a glance at the accompaniments of this glorious *parousia* will justify her longing expectation.

* * *

The final object and issue of Immanuel's glorious advent will be the establishment on earth of his imperishable kingdom of righteousness and peace, in which all his faithful followers are to participate as joint heirs of his inheritance and royal ministers of his throne. They say, indeed, that the Messianic kingdom is already established at his former coming, being spiritual and ecclesiastical in its character; and that it is destined to go on from age to age, extending its limits and increasing in power, till it embraces all nations and fills the whole earth. I admit that the church is the kingdom of Christ, but it is only in embryo or chrysalis, hereafter to be developed in the perfection of its beauty. I acknowledge that the power of grace in the regenerate heart is the kingdom of Christ, but it is only as the swelling bud, which in the prophetical springtide of the universe shall burst into fragrant blossom, and in the eternal summer of our restored and perfected nature shall form the ripened fruit. Our Lord tells us, that "when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." To sit upon the throne of his glory—what is it but to exercise his glorious regal prerogatives? and this he does not do till his glorious manifestation, with his angelic retinue. With this agrees the declaration of the apostle Paul, "the Lord Jesus shall judge the quick and the dead at his appearing and his kingdom;" where "his appearing and his kingdom" are mentioned as synchronous events, and with them the judgement of "the quick and the dead." This is the kingdom whose coming we invoke in the Lord's Prayer, the subject of a thousand promises throughout the Holy Scriptures, the consummation of all the hopes of the faithful, and the crown of all their joys. Courage, ye fearful saints! Your Master will return as he departed, and enthrone you with himself in a renovated world. The night may be dark and stormy, but it is "far spent," and the Everlasting Light will soon dawn upon us. "Then shall the moon be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Jerusalem, and in Mount Zion, and before his ancients gloriously."

—*Banner of the Church.*

Power of Faith.

It cannot be. God must change before he will let a sinner perish who trusts in Christ.

Oh, it is wonderful what power faith has. I recollect standing at the Mansion House one day, waiting to cross over to the other side where the omnibusses were coming from all the corners of the compass, and I was looking for an opportunity to run in and out between them. A blind man came up and said; I am sure you will lead me across, I am sure you will lead me across." I am sure I did not want the job; but I am quite sure that, if the blind man was sure I would do it, I could not decline to do it; and I did it accordingly. I did not like to have a blind man's confidence thrown away. It seemed as if his confidence was my compulsion. And, oh, blind sinner, lay hold upon the skirts of Christ to-night, and say, "Jesus, I believe that thou wilt lead me. At any rate, I mean to trust thee to do it. I have done with saving myself, and I mean to rely on thee and thee only." I tell you, your faith will compel him; your faith will hold him fast. He will do anything for faith. Was he not overcome at the brook Jabbok by Jacob's faith? Did not faith in the woman that touched the hem of his garment win a cure? And when he spoke to the Syro-Phœnician woman, and called her a dog, did she not win healing for her daughter by the brave stand she made by her faith? The Lord waiteth to be garcious! Trust him, sinner. The Lord help you to do so; and he shall have the glory, for ever and ever!—*Spurgeon.*

Still, let God's people thank him, and take courage. Though grace is slow in its progress, it shall change the whole man betimes; and the motto which flashes in gold on the high-priest's forehead shall be engraven on our reason, heart, and fancy; on our thoughts, desires and affections; on our lips, and hands, and feet; on our wealth, and power, and time; on our body, and soul, and spirit—the whole man shall be "holiness to the Lord."

"By their Fruits."

The words of Christ are all and always for use. That we are to look at people in their profession and reality, is taught by these words. The Savior only assumed a fact which would have existed if he had said nothing of it. Men have used their eyes ever since the world began, and ever will. Fruit-bearing is the Christly standard of discipleship. We, as well as others, are looked upon, and the look has reflex influence, and people are made better by the sight, if we are what we ought to be. It is easy to realize that others are being looked at, but we are subject to the same scrutiny.

It ought to be a pleasure to shine for Jesus as lights in the world. It would be if pride were so much removed from us that our conscious honesty would make the look of others pleasure able, simply that Christ might be honored and souls blest. Fruit comes out of nature. As I look out of my window, I see two trees beside each other, of similar shape and of the same size. But in putting on their spring clothing, one looks red, and the other yellow; not the air, nor the soil, but the nature of the tree decides the color, and will determine the fruit. How easily should we show Christly fruit when we are filled with its nature! Then as the leaves of healing will be the spirit and words which go from us to others from day to day.—*Sel.*

Hints to Writers.

It is a great thing to have some little work always going forward. Only by experience will you really understand how a very little thing done faithfully every day will, in the process of days, mount up to a great sum. If you are a human being that can write (to write is the great consolation of some), then write even one page a day. The hours pass; the pages accumulate; they grow into something very considerable. And what is written is written. It abides; you have something to show for your work. It is a vexing thing in the work of many men, that a great deal of it just does the thing needful for the day, and leaves no permanent trace. Even to get a matter into your memory, is an intangible possession; still more is it an immaterial and imponderable acquisition to have trained yourself to a moral habit. But pleasant and substantial are the covered pages; that is, if you know you have done them to the very best of your ability. Though not a soul on earth may think them good; though even you keenly see their faults; there is a true and sweet satisfaction in that last thought.

There is nothing on earth so beautiful as the smile on the face of duty. Something faithfully done is somehow inexpressibly cheering. And then, work takes the mind off itself. The mill must go; give it grist to grind, or it must grind itself. One good thing about a task of writing is, that while lying awake at night, instead of thinking over a hundred worrying and anxious thoughts, you will involuntarily be ruminating your subject, and trying to see your way further through it. When Chalmers rose in the morning, he had often done all his task of writing for that day; and noted it in a few short-hand lines in pencil.—*Country Parson.*

Armageddon.

S. K. GIBSON.

The word itself signifies "mountain of destruction" or of slaughter. It seems to be used in the Apocalypse as a symbol of the battle of the great day of God Almighty, and no doubt is taken from the word Megiddo, or Mageddon, which was once the scene of great slaughter and carnage. Says Dr. Wm. Smith in his Bible Dictionary, "Megiddo was in a very marked position on the southern rim of the plain of Esdraelon, on the frontier line of the territories of the tribes of Issachar and Manassah, and commanding one of those passes from the north into the hill country, which were of such critical importance on various occasions in the history of Judaea. The first mention occurs in Josh. 12: 21 where Megiddo appears as a city of one of those kings whom Joshua defeated on the west of Jordan.

The song of Deborah brings the place vividly before us as the scene of the great conflict between Sisera and Barak. The chariots of Sisera were gathered unto the river of Kishon. (Judg. 4: 13.) Barak went down with his men from Mount Tabor into the plain (4: 14), then fought the kings of Canaan in Taanach by the waters of Megiddo. (5: 19.) The chief historical interest of Megiddo is concentrated in Josiah's death, when Pharaph-nechoo came from Egypt against the king of Assyria, Josiah joined the latter and was slain at Megiddo,(2 Kings 23: 29), and his body was carried form thence to Jerusalem.

The story is told in the Chronicles in more detail. (2 Chron. 35: 22, 24.) There the fatal action is said to have taken place in the valley of Megiddon.

This calamity made a deep and permanent impression on the Jews. Thus in the language of the prophets (Zech. 12: 11), the mourning of Hadadrimmon in the valley of Megiddo? become a prophetical expression for the deepest and most despairing grief; as in the Apocalypse (Rev. 16: 16), Armageddon in continuance of the same imagery, is presented in the scene of terrible and final conflict. Megiddo is the modern el-Lejjun, which is undoubtedly the Legio of Eusebius and Jerome."

I do not regard it as strange that Mr. Smith and others should look for the literal accomplishment of much of the imagery of the Old Testament when brought into the New, and made prominent in the scene of the coming judgment. Concerning the Babylon; are not the types, symbols and tropes of the old handed down to the new testament, to be fulfilled literally? How can we doubt when we trace them through from the beginning to the ending, when "Babylon shall be brought in rememberance before God?"

So again with "Tophet, or the valley of the son of Hinnom," when the worm shall not die, neither shall the fire be quenched." Christ takes up, this imagery or figure, and points us forward to the future *Gehenna* of fire where soul and body will be destroyed, of those who obey not the gospel; and is the same as the second death in Revelations, which is the final ending of Tophet.

Meigiddo *was* the scene of conflict and carnage. Armageddon *is to be* the final scene of conflict in the great day of God Almighty. The spirits of demons inspired wicked men to deeds of carnage and blood in olden times; so in the latter times "the spirits of devils working miracles (will)go forth unto the kings of the earth *and of the whole world to gather them* to the battle of the great day of God Almighty." (Rev. 16: 14.) *And he gathered them into a place called in the Hebrew tongue Armageddon.*" (v. 16). The "gathering" here cannot be the gathering of the saints, for (1,) the saints are gathered *out of every* nation, kindred, tongue, and people; while these are the kings of the *whole world.*

And (2,) the saints are caught up to the Lord in the air *when he comes*: whereas this gathering is *after the Lord comes.* And (3,) the saints are gathered to Jerusalem as saints: "The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." (Is. 24: 23.) See Jer. 33 and Zech. 14. It is not in Armageddon, then, that the Lord will reign with his saints, but in Jerusalem, *a city of peace*, and not of war, blood and carnage. And (4,) these are led, not by the spirit of God, but by the spirit of devils, and come under the vials of God's wrath. The seven vials, are the last temporal judgments upon a wicked world; the saints are not partakers of these plagues; they fall alone upon the wicked who "worship the beast and his image," and the same shall drink of the wine of the wrath of God," while the saints stand upon the sea of glass, and sing the song of victory, not in Armageddon but in Jerusalem, the "city of the great King." The earth is yet to be the scene of mighty and terrible conflict; but one in which God's people will not suffer, it will belong alone to the wicked.

The book of Revelations is not the only one that teaches that there will be a battle among the nations of earth, that will be the final one. Jeremiah says the wine cup of the Lord's fury shall be put to the lips of every natio'n, and says "ye shall certainly drink:" "Drink ye, and be drunken and spew and fall, and rise no more, because of the sword *which I shall send among you.*" The Lord shall roar from on high and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth: a noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground." (Jer. 25.) Isaiah, also, gives us a vivid and glowing description of the impending judgments of earth's inhabitants: "The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem and before his ancients gloriously." I believe these scriptures teach us that this dispensation will close by the temporal judgment of God upon the wicked, in which they will die the first, or Adamic death; from which they will arise and come to judgment, where they will die the second death in *Gehenna* fire; as they must of necessity die the *first* death before they can die the *second.* And the prophet says: "They shall be gathered together as prisoners are gathered in the pit and shall be shut up in the prison, *and after many days shall they be visited.*" Does it not mean they shall die and after many days be resurrected? If not, does it teach that the Lord will gather the wicked and shut them up in a pit *alive*, many days, *then visit them*? If so, there may be a probation after the Lord comes.

No, the judgments of God will destroy the wicked under the vials of his wrath, "and the nations shall rush like the rushing of mighty waters, but God shall rebuke them, and they shall flee far off and shall be chased as the chaff of the mountain before the wind, and like a thistle before the whirlwind." See Joel. 3: 9-17; also, when in the harvest of earth; war among the nations shall be proclaimed, and the mighty men of war are to be waked up, preparation made, plowshares beat into, words and pruning hooks into spears, the heathen awakened, and come up to the valley of Jehoshaphat, which is the valley of "decision" or "concission vs. threshing." (Margin.) So too, the Revelator says: "The nations are angry, thy wrath is come and the time of the dead that they should be judged." (Rev. 11.) See also ch. 19, when in the final conflict of nations, and the slain of the Lord are many, God will invite the fowls that fly in the midst of heaven to come and eat the flesh of kings and of captains and of mighty men, which "are not lamented or buried." This is the supper of the great God. With these scriptures before us, (and there are many more that teach the same things,) how can we fail to believe in the coming battle of the great God? and which in the figures of prophecy, is called, Armageddon? It is very evident to my mind, that in Rev. 16, vs. 14 and 16 stand connected, as to instruction: and v. 15 is thrown in by way of admonition. For in v. 15 Christ speaks, and says "I," the pronoun is in the *first person.* In the 16 v. John tells what he saw, and he uses the pronoun "*he*" third person; which shows that the 16 v. is a continuation of the same subject from v. 14; and that would make but one gathering, all of one class, seduced by the spirits of devils which go forth to the kings of the earth and the whole world to gather them to the battle of the great day of God Almight, and they are gathered in a place called Armageddon. Amen. While, as we understand, God "gathers" or causes the gathering to take place, it is not God directly, but indirectly, he uses means. He says, "I will make Jerusalem a cup of trembling," unto all people round about." "The Lord maketh the earth empty." The earth is defiled unto the inhabitation thereof: *because* they have transgressed the laws, changed the ordinance, broken the everlasting covenant. *Therefore hath the curse devoured the earth.*" (Is 24.) Again, "I will gather all nations against Jerusalem to battle." "I will send the sword among you." It is thus the Lord makes the wrath of man praise him. He has even used one wicked nation to punish another; and now in the last controversy with the nations, he permits the spirits of devils to go forth and do the work of gathering; they take possession of men and lead them on to final conflict. The Lord help us to be found watching and waiting for Christ, for only such will escape the deceptions of the seducing spirits, "which if possible will deceive the very elect." And here we are amid these "perils" and "preperations" for the great and decisive day of the Lord; "and who may abide the day of his coming."

The Church.---No. 4.

C. C. MARSTON.

The Scriptures describe very clearly the kind of person required to discharge the duties of an elder. It is not every man, who is fit for the place. One may be an exemplary christian, and able to do much good in a humble sphere, and yet not qualified for the eldership of a church. Great mistakes have been made in this matter. The idea prevails with many that if a man is "good" he is prepared for any calling of God. This is a mistake. True, without "goodness" we are unfit for the work of the Lord. But every "good man" cannot preach the gospel; neither is every good man fit to be elder in a church. We read "*God gave* some apostles" etc. (Eph. 4: [illegible].) Again Paul addresses the elders of the church at Ephesus as having been made so by the Holy Spirit. (Acts 20: 28.) No man has any right to assume this office; indeed it is a fearful thing to aspire to it unlawfully. Unless a person is specially fitted for it by the Holy Spirit, and possesses qualifications such as God's book specifies he has no right to its work. And if he should by craft secure the endorsement of a church as its elder he will soon prove a failure and a disgrace and the cause will languish under his administration. Still, however, there is such a thing as scripturally aspiring to this work. "If any one longs after an overseer's office, he desires an excellent work." (Em. Dis. 1 Tim. 3: 1.) All who possess the qualification for the work will desire it, and even "long after" it. To such Paul would say they "desire an excellent work." Now let us glance at the gospel signs of fitness for this office. 1 Tim. 3: 1, 7; Titus 1: 6-11. An elder or bishop must be blameless, or "irreproachable" as the Diaglott reads. Any one against whom a charge can be preferred is not fit for this office. He must be without a reproach. He must be moral, upright, honest, chaste, truthful. It may be asked, are not these things required of all who belong to the church, as well as of its officers? To which I reply that the church in some instances is a sort of spiritual hospital, where the spiritual sick and dying are nurtured and cared for. Luke 14: 21, answers this description. There "the poor, maimed, halt, and blind" were bidden to the feast. But the keeper of a hospital should not himself be an invalid. So, though the church may have the sick and maimed ones in its membership, yet its overseer or elder should be sound and well—blameless.

The elder must not be a polygamist—he must be the husband of one wife. In the days of the apostles, as now, there were those who believed in the plurality of wives. It is supposed by many that when a polygamist was converted to Christianity he was not required immediately and unceremoniously to break up his family relations and turn away his wives and children as would be the case many times destitute and helpless. Yet the gospel is radically opposed to polygamy, and one of its designs was to restore the family relations to its original purity and sanctity. Hence the propriety and necessity of having the leaders and teachers in the church practically as well as theoretically opposed to this error. Thus the custom would become dishonerable, and in time die out entirely, which was the case.

"Vigilance" is another characteristic. He must be watchful—always on the alert. He is to have a care for the welfare and safety of his flock. Satan is always busy. And there is no end to the varieties of his schemes to ruin the church of God. The elder is a sort of Spiritual watchman on the walls of Zion whose duty it is to give the alarm on the approach of any outside foe or evil. Then there are internal convulsions and troubles constantly rising requiring the attention of the most careful vigilance. Careless and sloth in the overseer has in more than one instance proved the ruin of the church.

He must be "*sober.*" This does not refer to temperance, but rather to the quiet and calmness of a well balanced mind. There are persons who lose all control of their minds and passions when surrounded with circumstances calculated to disturb and perplex them. Such an one is not fit to be elder in the church of God. It is expected that he will pass through just such scenes, and for the safety and good of the flock he must be sober and be able to control himself fully while the storm may rage fearfully without.

The elder that "rules well" must be of "modest or good behavior." There is danger of men in "high positions" being "puffed up." This is true in both church and state. Some men cannot endure promotion. To be a good elder, *the office* as to honor, must be entirely forgotten. And the work with reference only to the glory of the Master must be the absorbing thought "Given to hospitality." This is one of the Christian graces; and yet it is spoken of specially as a qualification for the eldership. No penurious, inhospitable man is fit to have the spiritual oversight of a church. "Like priest, like people" is a well known maxim. The elders are to be examples to the rest of the flock. If they are naturally inhospitable the spirit of it will crop out in their teaching and example, and soon the whole society will partake of the same narrow contracted selfishness. And *vise versa.* A watchful man of a church who is hospitable and open-hearted will have his influence in the same direction.

"Apt to teach." There are two kinds of teachers in the church: Mechanical teachers, and easy or natural teachers. Some men teach as though, seemingly, they could not help it. They are *apt* to teach. Others what little they are capable of teaching seems to be from a faculty that is manufactured and mechanical. They are not easy or natural teachers. This is an important part of the elder's office. There is a difference between teaching and preaching. While all preachers are teachers to a certain degree, yet all teachers are not preachers. Preaching is the more public proclamation of the gospel to the world. Teaching relates to the more private instructions of the church, illustrating and explaining that proclamation after it has been given. "Or ministry, let us wait on our ministering: or he that teacheth, on teaching." (Rom. 12: 7.) "He gave some, apostles; and some, prophets; and some, evangelists; and some, *pastors and teachers.*" (Eph. 4: 11.) Here the distinction is made plain. One waits on his ministry or the preaching of the word, while the other, who is a teacher by calling, waits on teaching. The "pastor," or shepherd of the flock, is also the teacher or instructor of the same. This work is local, while that of preaching or proclaiming is general. This is a wise provision. After the word has been preached and a society been raised up there is need of some one to expound the scriptures and instruct those young converts in the way to life. Who shall do it? The preacher has probably gone to another community, which was the apostolic way of laboring. So he cannot perform this work *of teaching.* It falls upon those who are teachers in the church—those who are "apt to teach"—*the elders.*

The Image Beast and Worship.

P. ALLING.

In the 6th chapter of Ephesians we have an exhortation "to put on the whole armor of God," and to take for our weapon of warfare "the sword of the Spirit, which is the word of God." And why? Because, we "war not against flesh and blood, but against principalities; against powers; against the rulers of the darkness of this world; against spiritual wickedness in high places." (Margin, wicked spirits in heavenly places.) This has been the character of the *powers and principalities* of earth in all ages of the past; and will be pre-eminently so in their last forms, as clearly revealed in the book of Revelation, and particularly so in the symbols of chapter 13 and 17. That we may understand our true relation to these powers, and the dangers to which we may be exposed, I will give a quotation from chapters 14 and 15, defining the results upon the two classes in the final day: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which shall be poured out without mixture into the cup of his indignation." "And I saw, as it were, a sea of glass mingled with fire, and those that had gotten the victory over the beast, and over his image, and ver his mark, and over the number of is name, stand on the sea of glass, aving the harps of God; and they ng the song of Moses, the servant of iod, and the song of the Lamb." The ontext shows the universality of these wo classes. There are *but the two:* hose who "worship," and those "who vercome." These are considerations aat should move every thinking mind › an examination of the subject, with n intensity that will take no denial ll the matter is understood, and we dividually learn in which class we re now standing.

In Rev. 13, 14, 15, we have this language: "And he [the two horned east] deceiveth them that dwell on he earth by means of those miracles e had power to do in the sight of the east; saying to them that dwell on ne earth that they should make an nage to the beast, which had a wound y a sword and did live." "And he ad power to give life to the image of he beast; that the image of the beast hould both speak and cause that as nany as would not worship the image f the beast should be killed." I wish hese points to be noted and kept in nind by the reader, viz:

1. That the dwellers upon earth are eceived by the miracles wrought by he two-horned beast.

2. That the beast in whose sight hese miracles are wrought is the *papal estored beast.*

3. This is a likeness, or a power resembling that papal beast, "which had wound by a sword and did live" after ts restoration.

4. That there are three distinct, eparate, living beasts here brought to iew, all existing at the same time, nd that time is this side of the ending f the 1260 years, as previously shown.

The image will now claim our attenon. The wars of the French revoition, and the early wars of Napoleon, vere directed especially against both he civil and ecclesiastical powers of he papacy, and ended in their overhrow and destruction, as anciently rganized. This fall left the Protestant ations of Europe and the world in the scendancy. It is true, Protestantism as divided up into various phases, till it was the *prevailing, permanent eligion of Europe.* It stood back of he civil power of the nations, but exrcised a moulding influence that dicated many of the acts of the Vienna reaty of 1814; and especially their ubsequent act in the creation of what s called the holy alliance treaty. In his last treaty the rulers "pledged hemselves to govern according to the recepts of the Christian religion, and o receive into that alliance all others rulers], who professed the same princiles which dictated that act." All of he sovereigns of Europe signed that ompact, except the Pope. Thus we ee that *protestantism was then a power uperior to the papacy,* as previously hown, by their acts of restoration of he papacy to the civil and ecclesiastial power she held from that time to er downfall in 1870. In the acts of he Vienna treaty, and subsequent acts, Protestantism was recognized as an ggregate; whilst each nation was free o choose their own phases and forms f religion, and to make laws for its rotection and advancement. In each f those nations at that time, and since, here has been a *national* religion with he ruling sovereign, as its legal head, nd power is lodged in that head to nforce the acts of those organisms, qually as great, or even greater, than hat exercised by the Pope in the papal States of Italy since that epoch.

Again, in chapter 17, the papacy is called "Great Babylon, the mother of harlots." Now, as those Protestants were all once members of the mother church, and came out from her as proestors against some of her most lagrant errors and abominations, may he not be correct in calling them "apostate daughters?" This application includes the entire family of individualized daughters, as they are now and heretofore have existed; whilst the image beast of chapter 13 represents the same class, aggregated nationally as they were in the acts of the Vienna and holy alliance treaties, and as now seen in their world's alliance meetings.

Up to the close of the last century the papal religion had the ascendency over the nations of earth. Since that time it has been reversed, and Protestantism has had it, world-wide, over the papacy, Mohammedism and heathenism, sustained by these Protestant nations, in all climes, much as was the papal religion by the Pope and the ten kingdoms during the 1260 year period. Revelation and history here agree, and form a cable not easily broken.

These conclusions are confirmed by the various "World's Christian Alliances," convocations held in different part of Europe, within the last twenty-five years, and in the one about to convene in the city of New York. All these meetings, in so many respects, resemble similar assemblies of the papacy in her earlier days, that it requires no great stretch of imagination to see in them a striking likeness, or image, to the papal restored beast. If further testimony is needed, I think it will soon be furnished in the speedy adoption of measures for a Protestant Ecumenical Council, soon to assemble to consummate their world-wide plans. One great object thus to be attained is this, to induce the nations to agree to settle all their difficulties by arbitration, as did the United States and England the late Alabama question. Already they have sent out their agents, who are visiting the courts and crowned heads of Europe and America for this purpose, who report favorably. If this object can be attained it will be hailed as a sure precursor of the world's conversion to the Protestant faith, as their final hope of the world. The enormous expense of the standing armies of Europe is now exhausting their national strength and resources to such a fearful degree as to cause their rulers to listen to the suggestion, as their hope of safety.

The miracles wrought, consist in the wonderful advancement in the arts and sciences; in the introduction of steam as a propelling power; in the building of steamboats, railroads and telegraphs; in the extension of knowledge in every department, and especially in printing and circulating of the Bible in nearly all the languages of earth, by missionary and other societies, aided and protected by the governments as above noted. The deception is this: the dwellers upon earth are lead to believe that through these and other human instrumentalities, under the fostering care and influence of these Christian nations, the long-promised latter day glory of the church is to be ushered in without the personal intervention of Christ. This deception is a great one, and nearly universal in all Protestant nations.

Worship is defined to be *adoration.* This being the definition, it requires no proof or argument to sustain the allegation that the dwellers upon earth are guilty of this sin. The rivers of blood shed, and the untold amount of treasures expended in every age of the past in defense of their civil and religious institutions of man's devising, attests the fact of this adoration.

Thus are the present powers and principalities of earth, exalted to the *heavenly places* under the guidance of those wicked spirits, now transformed into angels of light, and must be overcome if we will be victors and sing the song of Moses, the servant of God and the Lamb. Hence, *the whole armor* is indispensable in this mighty warfare. These things are the filling out of the vision, which was "*for the time of* the end," and will speedily terminate in their final overthrow in the battle of the great day of God Almighty.

Origin of Souls.

O. D. GIBSON.

The origin of souls, or at what point in the history of the great past, the soul commenced its career, has been to me a point of some interest, provided it is correct that it is a living, conscious entity in the body, and also after the body is in the dust, thus showing it to be distinct *from,* and *independent of* the body. Admitting this to be the case, the query is, Does this soul *begin with* the body, or does its origin date long before this point in its history? Now this question was answered in my hearing a few evenings since by a theological divine who claims to be Greek, and I think also a Hebrew scholar. He doubtless thought to solve this knotty question, and end all further doubts, or controversy on it. He stated that "soul's were not made to order and given at birth, but were all invested in Adam. Not only were the bodies of the whole race in Adam, but also their immortal souls were in him; and are generated, or transmitted by generation, the same as the body." Now I may be hard to be suited, but to say the least, this answer is not altogether satisfactory. It may be a real revelation of how the immortal soul, and the mortal body happen to be found in company, but the soul's origin is still in obscurity, as placing it in Adam and his transmitting it to his children, is not telling its origin, but simply a few of its movements, or a few acts in its history. Neither does it inform us whether it was a conscious entity before it was placed in Adam. Now, inasmuch as they say it *is,* while *in,* and continues to be *after* the body dies, why should it not be *before* it enters the race in Adam? If then it existed in a separate state before Adam we have the old transmigration theory confirmed. Is it not a little singular that after it migrates from the body, it should remember all the events of its life in the body, when now it is in the body it has no recollections of its former life before it entered it? Now if my intelligent part was in Adam, it must have been an intelligence then; why then can I not recall the events that happend *then,* as well as since I was born? This doubtless seems singular reasoning, or reasoning about singular things; yet how can one help it? When such singular problems are put forth, one naturally desires to solve them.

But how immortal souls can generate or beget their kind was not elucidated, or explained. If some one who may read this in the "TIMES" can do it, they will confer a favor. Souls, they say, are immaterial,—will they explain the process of that which has no substance, to produce that which has none? also whether it is anything, or nothing when produced?

How to be Happy.

"Some time since," says Dr. Payson, in a letter to a young clergyman, "I took up a little work purporting to be the lives of sundry character as related by themselves. Two of these characters agreed in remarking that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us when heaven pleases. It occurred to me at once that the most of my sufferings and sorrows were occasioned by an unwillingness to be nothing, which I am, and by consequent struggles to be something. I saw if I would but cease struggling, and consent to be anything or nothing, just as God pleases, I might be happy. You will think it strange that I mention this as a new discovery. In one sense it is not new; I had known it for years. But I now saw it in a new light. My heart saw it and consented to it; and I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too."

The Christian Life.

Come to the Ark.

Come to the Ark! Come to the Ark!
To Jesus come away.
The pestilence walks forth by night,
The arrow flies by day.

Come to the Ark! the waters rise,
The seas their billows rear;
While darkness gathers o'er the skies,
Behold a refuge near!

Come to the Ark! ere yet the flood
Your wandering steps oppose;
Come! for the door that open stood
IS NOW ABOUT TO CLOSE.

Come to the Ark! all, all that weep
Beneath the sense of sin;
Without, deep calleth unto deep,
But all is peace within.

Perfection.

J. BUFFUM,

Some Christian people, and even some ministers, seem to have an unaccountable aversion to the words "perfect" and "perfection," as found in the Scriptures; and persist in explaining them so as to make them mean imperfection. Nevertheless the commandment remains, "Be ye perfect," and "Be ye holy," (Lev. 20: 7; 1 Pet. 1: 16): and the words seem to be plain enough if we are willing to have them so, especially when compared with other portions of the Holy Writ.

There are three precious statements in the Scriptures which have fastened themselves on my mind, in which the word "perfect" occurs, so as to make it extremely desirable for us all to attain the character and position to which they apply. The first is Isa. 26: 3, "Thou wilt keep him in *perfect peace* whose mind is stayed on thee: because he trusteth in thee." The second is James 3: 2, "If any man offend not in word, the same is a *perfect* man, and able also to bridle the whole body." And the third occurs in 1 John 4: 18, "*Perfect* love casteth out fear; because fear hath torment. He that feareth is not made *perfect* in love." It seems to me there can be no servant of Christ but must desire to be in possession of "perfect love," and the more so because it is said in the previous verse, "Herein is our love made perfact, that we may have boldness in the day of judgment." If ever we need boldness and fearlessness, it will certainly be in that great and solemn day.

"Perfect peace," and a mind "stayed" on God; "a perfect man" that "offendeth not in word;" and "perfect love which casteth out fear," how desirable all of them! If we are of those who are "looking for that blessed hope, and the glorious appearing of Jesus Christ, our great God and Saviour,"* we should pray and strive with all faithfulness and earnestness, cost what it may, to be made acquainted with, and partakers of, these blessings. If we take God at his word, with humble faith relying on the merits of Jesus, we shall find that "the very God of peace will sanctify us wholly, and preserve our whole spirit, and soul, and body, blameless unto the coming of our Lord Jesus Christ."—(1 Thess. 5: 26) —*Advent Herald.*

Patience.

V. HUNT.

Patience is a little word, but when we come to pronounce it by our actions, it is not so little. With out patience we can not please God. We must be patient in well doing; for says Paul, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of *patience* that after ye have done the will of God, ye might receive the promise." (Heb. 10: 35, 36.)

So you see that "*patince*" is of great value, for if we do the will of God, if we have not patience we will loose our reward. Again we are told: "To them who by patient continuence in well doing seek, for glory, honor, immortality, eternal life." (Rom 2: 7.) So we see that the little word patience is of the greatest value to him who is seeking a home in the Kingdom. In the parable of the sower (Luke 8,–19,) we find use for patience again: "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." We will now look at Romans 5: 3: "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope." Here we find *tribulation* worketh patience, patience experience, experience *hope.* "And hope maketh not ashamed." Again: "But if we hope for that we see not, then do we with *patience* wait for it." (Rom. 8–25.) Again: "But in all things approving ourselve as the ministers of of God, in much *patience,* (not a little,) in afflictions, in necessities, in distresses," (2. Cor. 6: 4,) "Remembering with out ceasing your work of faith, and labor of love, and *patience* of hope in our Lord Jesus Christ, in the sight of God and our father." (Thes. 1: 3.) "So that we ourselves glory in you in the Churches of God, for your *patience* and faith in all your persecutions and tribulations that ye endure." (2 Thes. 1: 4.)

"But thou, oh man of God, flee these things; and follow after righteousness, godliness, faith, love, *patience,* meekness." (Tim. 6: 11.) "That the aged men be sober, grave, temperate sound in faith, in charity, in *patience.*" (Titus 2: 2.) "That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6: 15.)

But with out further quotations, all can see and understand my position, viz: That with out patience it will be impossible to gain a home in the kingdom, which is soon to be set up under the whole heavens. Would you have immortality? Then remember it can only be obtained by patient continuence in well doing." Would you enjoy the promise made by God to Abraham? If so, Paul tells us, "Through *faith* and *patience* we are to inherit the promise." Would you win in the Christian race? If so, "Run with *patience* the race that is set before you looking unto Jesus the author and finisher of our faith." (Heb. 12: 1–2.) Do you want to know a man who practiced *patience?* If so, find out who was the author of the eighteenth Book of the Old Testament. Would you know who is better than the proud? The wisest man that has or ever will live, says "The *patient* in spirit." (Eccl. 7; 8.) Are you looking for the soon coming of Jesus? If so, "Be patient therefore brethren unto the coming of our Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receives the early and latter rain. Be ye also *patient,* establish your hearts: for the coming of the Lord draweth nigh."(James 5: 7–8.)

"Even so come Lord Jesus," and bring life and immortality for thy waiting bride. And may writer and reader compose a part of the number that shall sing the songs of final and eternal redemption, is my prayer.

SAID a visitor at a country almshouse to a feeble, palsy shaken old man—

"What are you doing, Wisby?"

"Waiting, sir."

"And for what?"

"For the appearance of my Lord."

"And what makes you wait for his appearing?"

"Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing."

Better have Wisby's hope than Victoria's septer, Lazarus' rags than Dives' purple. Better is poverty with piety, than riches with perdition. —*Heber.*

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*This rendering of Titus 2: 13—which, it will be noticed, differs somewhat from our version,—is said by Dr. Cumming to be "the literal translation of the verse, as any classical scholar well knows;" and it may be added that Rev. A. Barnes in his "Notes" sustains this translation.

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, September 30, 1873.

IN BR. ROYCE's article in last TIMES, for "re-sown," should have read "unsown grain."

WE expect to attend the Indiana Conference, beginning October 2, at Union Mills.

IN last paper, article "*Views of the Jews*," 13th line of last paragraph, for respected Jesus, read rejected Jesus.

"THE DISEMBODI[illegible] EXAMINED" has been unexpectedly delayed, but will now soon be ready for distribution. Those who have sent orders will be patient a few days.

IT is time we give more attention to our young people in our paper. This we intend to do. "Uncle Simeon" is interesting himself in their behalf. Let others who have the ability do likewise.

BR. H. H. TUCKER, of Dudley, Mass., was ordained to the work of the ministry on the 11th of September, at the Alton Bay camp-meeting. May the Lord help him in the good work of saving men.

WE hear good reports from the Alton Bay camp-meeting. It is almost too large, having about 300 board tents, aside from the many made of canvas. The congregations were so large that several speakers were employed at the same hour, at different stands.

"THE SCIENTIFIC FARMER" is the name of a new and beautifully illustrated paper just started by C. F. Blakely, 107 Fifth Avenue, Chicago. It has 16 pp., a size smaller than this paper, enclosed in a beautiful cover. Published monthly at $1.50 per annum.

THE annual report of the Eastern Publishing Society shows that the *Crisis* is in a flourishing condition. It is an excellent organ, and is to be edited jointly, the coming year, by Brn. Couch and Grant. Its present circulation is not far from 10,000 copies. May it continue to do good, as it has done in former years.

OUR subscription list should, and can be greatly enlarged. It is now the right season of the year to obtain new subscribers for THE TIMES. But who shall do it? Ministers and people. Let not one wait for another. We can easily add 1,000 new subscribers to our list this coming fall and winter if all will interest themselves.

WE are glad to learn that a noble effort was made at Springfield and Alton Bay, to raise funds to carry "the gospel of the kingdom" to the South. We trust the matter will not end here. Br. P. G. Bowman, from South Carolina, is on a mission to New England to raise funds to help on the good work in the South, and is meeting with success.

ALL letters for the paper, all obituary notices, and articles for publication should be sent to the Editor, at 25 West Lake street Chicago, and not to Brodhead, Wis. Only private letters should be sent to Brodhead, and even those may be sent to Chicago by writing "personal," on the envelope. By remembering this, delays will be prevented.

WE call attention to the letter in another column, written by Eld. C. W. Turner, a Methodist minister for many years, addressed to the presiding elder of the Milwaukee District. Br. Turner has taken a stand for the truth, and has left the M. E. Church. We hope to hear from him often. He will now publish and scatter his views in tract form among his former friends and brethren in the ministry. May he induce many to use the eye-salve of truth.

GENERATION.—Br. D. M. Peavy writes: "Br. Sheldon: I experience much difficulty in the attempt to interpret the word generation to mean 100 years."

The term "generation" does not always signify a cycle of time, and furthermore, when it does, it does not invariably indicate 100 years—it often means a shorter term of years. The generation that were to "see" the last signs must be a generation of people, and not of time, for people can "see," while time cannot.

THE RELIGIO PHILOSOPHICAL JOURNAL, (Spiritualist organ) of Chicago, is making war on Moses Hull and Victoria Woodhull. How about a house divided against itself? Moses is starting a new paper in Boston. This Chicago paper is down on Moses and Victoria for carrying free-love principles too far. It is said pots and kettles do sometimes accuse each other of being black; and Satan sometimes rebukes sin to bring himself a little credit. Doubtless Hull & Woodhull will retaliate by exposing their accusers. We shall watch the fight.

Abiding in the True Vine.

We read about "the vine of the earth," but that is not the "*true* vine." This "vine of the earth" is full of clusters—it is a productive vine—but its fruit is all carnal in its nature. To be right before God we must get out of this vine, and get into Christ, "the *true* vine," so that as branches derive vigor from the vine they are connected with, we may constantly be replenished with a holy unction emanating from him. We invite attention to the following remarks, found in a little tract entitled "Abiding in Christ:"

There are three declarations made in the Scriptures concerning those who abide in Christ, which all the children of God would do well to ponder deeply, with a view to applying the question to their own souls, whether they are in very truth really abiding in him, or whether, through ignorance or unbelief, or, still worse, through an unwillingness to live the life of holiness which is necessarily involved in such abiding, they are still living and walking in the flesh. For this abiding in Christ is a practical experience, and brings forth practical fruit.

It is very blessed for the child of God to know his complete judicial standing in Christ, and his perfect acceptance before God in Him. But far more blessed is it to know an *actual* completeness in him, and a real and experimental dwelling in him, and he in us, whereby he becomes, not only judicially but actually, our life, and we come to know what it is to have him to work in us, to will and to do of his own good pleasure.

Let us look, then, at what are in these declarations concerning those who abide in Christ.

1. "Whosoever abideth in him sinneth not." (1 John 3:6.)

2. "He that abideth in me, and I in him, the same bringeth forth much fruit." (John 15:5.)

3. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

Just the three things that of all others the souls of God's children cry out for are here declared to be theirs on one condition; and if they have them not, it must be because that condition is not fulfilled. Now, beloved Christian reader, are these things true of you? Pause for a moment, and solemnly consider this question. Is it true of you, that you are not sinning? Is it true of you, that you are bringing forth much fruit? Is it true of you, that you ask what you will, and get it? If not, what then is the necessary conclusion? What can it be but that you are not abiding in Christ?

Your understanding of God's truth may be very extensive; your faith, as regards justification, may be unwavering; your knowledge of the Scriptures may be very exact and critical; the typical and prophetic teaching of the Bible may have been very much opened to your understanding; but do these things avail to keep you from sin, to make you fruit-bearing branches, and to give you power to prevail with God? They cannot; for the positive declaration of our Lord is, that if we are not abiding in him, we can do *nothing, nothing!* Let this word ring through your souls. No fruit-bearing, no practical righteousness, no walking worthy of the Lord unto all pleasing, no power, nothing that will not be burned up in the day when the fire shall try every man's work of what sort it is! Beloved readers, can you contemplate these things without sorrow of soul, and earnest longings to know for yourselves what it is to abide in Christ?

Believers, let me make a solemn appeal to you. Do not your hearts condemn you because of unfaithfulness and sin, and have they not often in times past condemned you? Have you not repented, confessed, and been forgiven times without number, until you have become at last almost too much ashamed and disheartened to seek forgiveness again knowing that the same temptations will probably bring the same defeats? Does not the seventh chapter of Romans describe your experience far more fully than any other chapter in the Bible? Have not the commands to holiness, which stand out so clearly on almost every page of God's Word, seemed at times almost like a mockery to you, so impossible have you found it to obey them? Is not the First Epistle of John a sealed book to you? and are not its declarations concerning the practical freedom from committing sin of those who are born of God, unfathomable mysteries? Do you know what it is to be so "freed from sin," as to have your "fruit unto holiness;" to be so "dead to sin," as to find it impossible to "live any longer therein?"

It may be that outward sins do not much trouble you; but that what you mourn are sins of the heart, of the affections; roots of bitterness; intellectual apprehension of truth without corresponding moral results; much knowledge, but little power; much activity, but little godly zeal; much that is earthly, but little that is heavenly, in your walk and conversation. Can you think that this is what it is to "walk worthy of the Lord unto all pleasing?" Is this what it is to "stand perfect and complete in all the will of God?" Is there nothing better for you than this? Surely the Bible does not tell you so. God has not called you to such a calling as this. Christ did not die to leave you in this sad condition. The fault cannot be in the salvation he has procured, but must instead lie in your apprehension of that salvation, or in the failure of your faith to grasp it. Need you seek further for an answer than your own sad admission that you are not abiding in Christ? If you are not abiding there, God says you can do *nothing*. Oh, friends, it is one thing to talk about abiding in Christ, but it is far different really to be there; and if the fruits of that abiding are not yours, be sure your souls know it not, however clear the doctrine concerning it may be to your understanding.

But perhaps you question whether it is your privilege always to abide in Christ. Has he not commanded it? and is not his command equivalent to a promise? Think you that he meant you only to make of him a transient refuge in times of peculiar trial or especial service, and that at other times you were to abide in self again? Ah no! this you cannot believe. Our blessed Lord meant just what he said—that he would be our abiding place, where we might dwell, and walk, and lie down in quietness and rest of soul forever. And so fully did he mean this, that he sets forth the destiny of those who do not abide, in language that may well make you pause. Do not deceive yourselves. It *is* your privilege, nay rather, it is your duty, to abide in Christ; and the most fearful sin of all the sins you are committing is this one, that you are not so abiding. Fly, then, to your refuge, and hide yourselves where your life is hid—with Christ in God.

The one great practical question of importance to you, then, at the present time, is how to abide. Dear friends, this can only be by faith. Efforts will not hide you in Christ; works will not; neither resolutions nor prayers can take you there. Faith alone is the entrance to him; faith alone can take that mighty step out of self and into Christ, and faith alone can keep you there.

But what sort of faith is it that can accomplish so wondrous a transformation? The answer to this is very simple. It is the same sort of faith as that which at first gave you the forgiveness of sins, and made you children of God. It is faith in the Lord Jesus Christ and the work he accomplished, and faith in God's record concerning that work. You have hitherto believed that his death procured for you redemption from hell, and deliverance from the stains and guilt of sin, and made you in Christ judicially complete in the sight of God. But if you should see that his death purchased far more for you than this, would it require any different sort of faith to believe it, than it did to believe that which has already been made yours by faith? Assuredly not; on the contrary, you could not dare to doubt it. What is meant, then, by such passages as these: "Ye are dead, and your life is hid with Christ in God;" "Buried with him by baptism unto death;" "Quickened together with him;" "Seated in heavenly places in him;" "Created in him to good works;" "If any man be in Christ he is a new creature;" "Jesus Christ is in you, except ye be reprobates;" "Christ liveth in me;" "Ye are the sample of the living God; as God hath said, I will dwell in them and walk in them;" "He that is joined to the Lord is one spirit;" "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord?"

Do not these passages, and others like them, teach us that the death of Christ has purchased for believers more than mere deliverance from hell, even the blessed and glorious reality of being indwelt by the living God? Our Lord's crucifixion opened to us the portals of the life in himself. He took us down into death with him, that we might rise *in him* in newness of life. He shed his precious blood not only to put our sins away, but also to make us one with himself, that he might dwell in us and we in him,—that we might be one, even as he and His Father are one. Oh, my friends, what a wondrous mystery, and what an amazing blessing is this! The soul hasteneth from words in touching such a theme! But surely, if this is what he died for, then, marvelous as it is, this grace is ours—to dwell in God and God in us; for if we have any share at all in the death of Christ, if he bore our sins and carried our iniquities, then *all* the purchase of his death must necessarily be ours; and of us, even of us, vile and unworthy as we are in ourselves, is this declaration true, that "ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." Ponder these words, believer, and tell me, thou who hast believed that thy sins were all atoned for by the death of Christ, Canst thou believe this too? Can thy faith grasp such a wondrous, unspeakable glory as this? Canst thou say now, with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me,"—and dost thou mean it? If so, thou art abiding in Christ; for to abide in him is to make pratically ours, by faith, what is ours already by the purchase of his death. Paul prays for the Ephesians, that Christ might dwell in their hearts by *faith*. He died on purpose that he might dwell there, but his indwelling only becomes a practical reality to us when we believe. This may seem a paradox, that we are in Christ by right of his death, and yet we are not practically in him until we believe. But so God teaches us; and in the matter of justification we have long ago learned not to wonder at the mystery, for when we believed that our sins were atoned for, we believed a thing already true in Christ, but not really made ours until our faith grasped it.

Let us not stumble then at this mystery, but turn to some further Scriptures which declare it. In 1 John 4:15, God tells us, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Canst thou believe this reader? Thou confessest that Jesus is the Son of God, and hast long confessed it; dost thou believe that God dwelleth in thee, and thou in him? For if thou dost, thou art abiding in Christ, and all that is declared to be true of those who abide, will straightway become true of thee: thou wilt not sin, thou wilt bring forth much fruit, and thou mayest ask what thou wilt and get it. Take the comfort of this to thy soul. Thou art abiding in Christ, and he is working in thee to will and to do of his good pleasure.

But perhaps thou wilt say, "I have always believed I was in Christ, yet could never say I was abiding in him." What is this but actually to say that thou hadst two lives, one in Christ, and one in thyself; whereas God says, "*Ye* are dead, and your *life* is hid with Christ in God." Thou calledst thy life in him judicial; but did not this leave room for a life out of him,—a life of continual sin? And how dishonoring this must be to the work of Christ, as well as contrary to the whole testimony of the Bible. No wonder that word concerning those who "walk after the flesh" was true of thee, that thou couldst "not cease from sin." But there are better things in store for thee than this. Let us look at another Scripture: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Does the Spirit of God dwell in thee, believer? Then God says thou art not in the flesh, but in the Spirit, and Christ is in thee. Canst thou say this too? If not, then art thou not driven to the alternative of saying that the Spirit of God does not dwell in thee? for has not God joined these two things together? Surely, from this thy soul will recoil. God says it then, that thou art not in the flesh but in the Spirit, and that Christ is in thee; and incomprehensible as it may seem, and above all thy senses, still if God says it, it must be true, and thou must believe it. And this is what it is to have Christ to dwell in thy heart by faith. This is what it is to abide in Him.

Hast thou ever known what it was to experience this for a little while? Hast thou ever been driven by the storms of life, or its fierce temptations, to hide in Christ for a moment, and felt the blessedness of such a biding? Hide in him always and forever; make him thy continual abiding place, and go no more out. Or hast thou ever known what it was to have transient visits from him, when, as an old writer says, thy soul being truly melted and tender before him, he has come into thee as a wafaring man that tarries for a night? And hast thou found such tarrying infinitely sweet and precious to thee? Let thy faith, then, open the door of thy heart to him now as his continual dwelling place; let thy faith draw him in there to make it his home, that he may from henceforth and for evermore walk in thee, and live in thee, and work in thee, and be thy life. Go to him and say, "Lord, I am abiding in Thee, and Thou art dwelling in me. I would not dare to say this if Thou hadst not said it, for every sense in me asserts the impossibility of it; but Thou *hast* said it, Thou hast declared that Thy death purchased this very thing, and therefore I do not disbelieve it. I am abiding in Thee, because Thou hast died for me." Take God thus at his word. Nakedly believe him without waiting for signs of feelings, and very soon it will be proved to thy own soul to be a blessed reality. Thou wilt find that thou *art* abiding in Christ, and that he *is* working in thee to will and to do of his good pleasure.

Thus thou wilt obey the command, "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." By faith thou wilt "put off the old man," and "put on the new;" by faith thou wilt crucify the flesh with its affections and lusts; by faith thou wilt abandon the flesh, and leaving it behind thee as a dead and corrupt thing, thou wilt step out of self and into Christ, and take up thy abode in him. All this thou wilt do by faith: but very soon thou wilt find it done to sense. The flesh will be found to be crucified and put off, and the Lord Jesus Christ will be put on, and thou wilt be able to say with Paul, "To me to live is Christ."

Then the mysteries of the Scriptures will be open to thee. Then the voice of the Spirit will be heard in thy soul, and thou wilt be able to follow his guidance. Then thou wilt realize the force of that passage, "He that saith he abideth in him ought himself also so to walk even as he walked." Then, as was said before, thou wilt know what it is not to sin, to bring forth much fruit, and to ask what thou wilt and get it

Beloved child of God, let me entreat of thee to abide in Christ. Now, even now, by faith hide thyself in him, and take him for thy all in all. Thou art nothing, thou never canst be anything, but Christ died that he might be all to thee; and thou wilt find a rest to thy soul that no words can describe, if only thou wilt lose thyself in him. Let his sweet and perfect life flow through thee without hindrance on thy part. Bear about continually his dying, that so the life of Jesus may be made manifest in thy mortal body. Lose thy own life, to find his life made thine. Die, that thou mayest live.

And do this continually. Never let Satan tempt thee out of Christ, or persuade thee to believe that thou art not abiding in him. Resist him, steadfast in the faith, and he shall flee from thee. But if for a moment he should succeed in enticing thee out of thy hiding-place, and thou find thyself a mark for his fiery darts, oh, flee back again to the blood of cleansing; hide thee in thy impregnable fortress, and lose thyself again in Christ. So shalt thou come at last to be a pillar in the temple of thy God to go no more out; and thou shalt know in thy own experience the fulfillment of the prayer with which we close: "Now the God of peace, that brought again from the dead of our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

That Perplexing Theory.

The Bible theory of a resurrection, is so far above human comprehension, that it is perplexing thousands. It is made so prominent in the Bible that it cannot be disposed of with a mere sneer. The theology of the age which passes current, and arrogates to itself the tittle of orthodoxy, has no need of a litteral resurrection; hence, efforts are being made on every hand to make it appear that the resurrection is spiritual in its nature. Paul affirmed, "Some man will say, How are the dead raised up? and with what body do they come"? And that is just what is now being said. We are told that it is a philosophical impossibility for the material body to be released from the power of death, and so the claim is being made that the resurrection simply subtracts a spiritual body from the material body; thus *assuming* that there is a spiritual body residing in each material body. But Paul, the only inspired writer who ever spoke of a spiritual body, never intimated that the spiritual body was an inside body, to be released at death; but simply taught that the natural body should be *transformed into* a spiritual body at the resurrection: "It is sown a natural body; it is *raised a spiritual body:*" So this cuts of the theory of a spiritual body before the resurrection dawns. And more than this, the apostle proceeds to illustrate his meaning by referring to the resurrected body of Christ, in these words: "There is a natural body, and there is a spiritual body. And so it is written. The first man, Adam was made a living soul; the last Adam a quickening spirit. Howbeit that was *not first* which is spiritual; but that which is natural and *afterward* that which is spiritual." (1 Cor. 15:44—46) So the natural body has its day *first* and is "sown a natural body;" and "*afterward*," as in the case of Christ, it is "raised a spiritual body," by the transforming power of Divinity. A spiritual body is not a spirit without a body, but a body spiritualized, or a body made spiritual at the resurection.

The claim is made without proof, and contrary to facts, that the spiritual body and the spirit are only two names for one thing; thus paving the way for the claim that the spirit it to be raised from the body, instead of having the material man raised.

The advocates of a resurrection of the *spirit*, who deny that the body is ever to rise, find it necessary to locate the resurrection at the hour of *death*, else they would be driven to the conclusion (1) that the spirit enters the grave with the body, thus conceding its mortality; or (2) that each man has *two* spirits, as *one* spirit is given up at death, as in Christ's death:—"Father into thy hands I commit my spirit;" and as in Stephen's case—"Lord Jesus, receive my spirit." Not being willing, however, to grant two spirits to each man—one to leave the body at death, and one to be resurrected from the body at some later date—they have fixed upon the hour of death as the time when the spirit is resurrected from the body. Well, if that is the time of the resurrection, millions must thus have been resurrected before the first Advent, for millions had previously died. Now comes the difficulty. How then could Christ have been "the first born from the dead"? (Col. 1:18.) Or how could he by his resurrection have "become the first fruits of them that slept"? (1 Cor. 15:20.) This fact alone refutes the claim of a spirit-resurrection.

Christ was the first one ever raised to immortality, as a sample of "the better resurrection." Others had simply been *awakened* without being changed. The saints, too, will rise with *bodies* at Christ's coming—"Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21.) Not change our *spirit*, but *body*. "Shall also qucken (make alive] your *mortal bodies*" (Rom. 8:11), not immortal spirit-bodies, but "*mortal bodies.*"

God can make alive our "mortal bodies," just as in the care of Christ: "He which raised up the Lord Jesus shall *raise up us also* by Jesus." (2 Cor. 4:14.) His resurrection was not at death, but three days after, so it was not a resurrection of his spirit.

Because the *philosophy* of the resurrection of the body cannot be explained, the doctrine is being extensively repudiated by the would-be-wise theologians of the day; but this principle fully carried out would unsettle faith in every miracle recorded in the Bible; for the resurrection itself is nothing less than a *miracle*.

No miracle ever has been or ever can be explained, except on the principle of the unlimited power of God, which is incomprehensible to man. The admission of God's power to work *any* miracle, is a concession of his power to miraculously raise the dead; for if he really has any *miraculous* power, who shall limit it because of inability to measure it? Well might Paul propound the question—"Why should it be thought a thing incredible with you that God should raise the dead?"

And in response to the query of the skeptic—"*How* are the dead raised up, and with what body do they come?" Paul responds—"Thou fool, that which thou sowest is not quickened [made alive] except it *die*"; so the resurrection will make alive a body that has *died*, instead of liberating a deathless soul from a dying body. "But that which thou sowest [in sowing grain], thou sowest not that body that shall be [at the harvest], but bare grain [unclothed grain], it may chance [to be a sowing] of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body [in a clothed state—not naked grain].... There are *also* celestial bodies, and bodies terrestrial.... *So also* is the resurrection of the dead. It is sown in corruption; it is raised in *incorruption*.... It is sown a natural body; it is raised a spiritual body"—the same body clothed with immortality.

Soul of Man.

Since the term "soul," so often used in the Bible, is sometimes used to signify the person entire, sometimes the mind, and sometimes the life of the person; and since it is so often said to die, and since there can be no mind without life, how can a soul, in any sense, live after the death of the person? When the person dies, it is true that the *life* leaves the body, but not as a *personality*, for it never was a personality, but simply an element. If man could not live without an inside personality to make him live, neither could the horse live without an inside horse to give life to his external horseship; and it the outward person could not live without an inward person to produce life, neither could that inward person live without another inward person to make it live; and then that second inward person would just as really need a third inward person to cause it to live, and so on, till a thousand inward persons are found; and then we should have to look for still another inward person to produce life, or else fall back upon the reasonable fact that life is an *element* that causes a personality to live, instead of being a personality itself; and when we take that ground, it is plain that the first personality could live on the same principle, independent of an inward personality.

Life leaves the body under the stroke of death in the same sense in which light leaves the candle when blown out—it is not still in existence in another locality. So when soul signifies life, death kills it; and when it indicates mind, death kills it, for there can be no mind without life; and when it signifies person, as all admit, death kills it. There is, however, a life in Christ, the property of the saint, which death cannot kill. But *present* life is obliterated by death. By killing the person, the life is killed; by killing the life, the mind is killed; for mind depends on life, and life cannot exist independent of an organism, as a personality, being only an element, or result of the spirit of life. The Bible reads thus:

"All they that go down to the dust, shall bow before him; and none can *keep alive* his own *soul*." (Ps. 22:29.)

"Thou hast delivered my *soul* from *death*." (Ps. 56:13.)

"He spared not their *soul* from *death*." (Ps. 78:50.)

"Let my *soul live* and it shall praise thee." (Ps. 119:175)

"The eye of the Lord is upon them that fear him,....to deliver their *soul* from *death*." (Ps. 33:19.)

"My *soul* chooseth strangling and *death* rather than my life." (Job 7:15.)

"The *soul* that sinneth, it shall die." (Ezek. 18:4)

"Eight *souls* were saved by water." (1 Pet. 3:20)

"Every living *soul died* in the sea." (Rev. 16:3)

"What man is he that liveth and shall not see *death*? Shall he deliver his *soul* from the hand of the *grave*?" (Ps. 89:48)

"O Lord, thou hast brought up my *soul* from the *grave*." (Ps. 30:3.)

"His *soul* draweth near unto the *grave*." (Job. 33:22)

"He will deliver his *soul* from going into the pit." (Job 33:28.)

"Thou hast in love to my *soul* delivered *it* from the pit of corruption." (Is. 38:17.)

"God will redeem my *soul* from the *power of the grave*." (Ps. 49:14.)

"Deliver my *soul* from the sword." (Ps. 22:20.)

"They smote all the *souls* that were therein with the edge of the sword, utterly *destroying* them." (Josh. 11:11.)

Where is the proof that soul signifies a personality independent of man, instead of meaning the man entire, or the life or mind of man?

Disembodied Existence.

Job looked for an existence in the future—subsequent to the stroke of death—but did he look for a disembodied existence? If so, where is the proof? Not in the Bible; for Job in contemplating the arrival of the latter day, says: "In my flesh shall I see God." This stands in the way of the theory of a disembodied existence.

In advocating doctrines that are void of proof, it is sometimes thought best to manufacture proof. This is true of the doctrine of man's disembodied existence. An effort is being made to convert Job's testimony into evidence of a disembodied state, by setting up the claim that Job, when correctly translated, did not say, "Yet in my flesh shall I see God," but said, "Without my flesh shall I see God." The fallacy of this claim is apparent at a glance, for in the context Job tells us *when* he expected to see God: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh, [or, without my flesh], shall I see God." (Job 19:25, 26.) When did he expect to see God? Not during the interval between death and the resurrection, but "at the latter day," at which time the resurrection is due, for Jesus affirmed, "I will raise him up at the last day," (John 6:40); so if Job was not to see his Redeemer till the latter day, it is a shocking blunder to say that he will then see him without his flesh, for if a disembodied state were to precede that epoch, it would then terminate; besides it is not reasonable to suppose that Job would overleap thousands of years of glory in the presence of God, and not speak of seeing God till the arrival of the latter day, if such glory were to exist in the intermediate state. The margin reads: "After I shall awake, though this body be destroyed, out of my flesh shall I see God." When? "After I shall awake"—not during the sleep of death. How? "Out of my flesh;" that is, out of my fleshly eyes. This reading being misapprehended, doubtless led to the erroneous rendering: "Without my flesh."

No man is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjectedness when he ranks himself with the worms of the earth.—*Pascal.*

Without Father or Mother.

BROTHER SHELDON:—Please explain through the *Times*, the 3d verse, 7th chapter in Hebrews, and oblige me.

M. A. BARKER.

As we have several times given an exposition of this text, we will just quote it, giving only a few points: "Without father, without mother, without descent, having neither begining of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

Paul is here referring to Melchisedec, not as a man, but as a *Priest*, in which respect he and Christ were alike, and entirely unlike the priests under the law, who must have a priestly record of father, mother, a record of birth and death, &c.; but in the priesthood thus carefully recorded, neither Christ or Melchisedec had father or mother; yet as *men* they both had a mother; in the record neither of them had a begining of days or end of life; yet it is certain that Christ died as a man, and so did Melchisedec. Christ "sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." He was a priest of another order, having no begining of days or end of life in the Levitical record of priests. He is a "priest forever"—or to the age.

The Christian Era.

BR. SHELDON.—Would you oblige by answering the following question in THE TIMES?

Have we reasons to believe that any mistake has been made in keeping *time* since the date of the vulgar era? That is, has the earth made 1873 revolutions around the sun since the beginning of that date to January 1, 1874, A. D., and oblige yours, expecting eternal life at the appearing of our Lord Jesus.

C. W. CONOLLY.

If all nations had began to count from the Christian era in the time of Christ, as they now do, there could be but little chance for discrepancy in computation; but this method of reckoning was not commenced until the fifth century. From that epoch no doubt the time has been correctly kept; and there is but little room to doubt that Christ was born four or five years before the Christian era (so-called) began. If there is any mistake it must be trifling. Historical events are chronologically located by astronomy in such a manner as to make it pretty certain that Herod died about 1878 years ago, and Christ was certainly born previous to his death.

A Sweet Faced Enemy.

Perhaps it is not generally known that the prayers, as well as the sermons of Mr. Beecher are reported weekly. In a recent prayer thus reported in the *Plymouth Pulpit*, the following words were used: "Bring us more and more to see how *sweet the face of death is*...... May we behold death wonderingly. and say, 'It is the coming of the Son of man—of him that loved us and gave himself for us.'"

Death is an "enemy," according to Paul; yet Mr. Beecher thinks it has a "*sweet face*," and recognizes it as the coming of the Son of man. Is the Son of man an "enemy"? If Mr. Beecher and Paul are both right, this conclusion is inevitable. Which is right? Paul, or Beecher?

Tafel's Translation.

We have just received the second part of Tafel's interlinear translation of the Hebrew scriptures, and are much pleased with its general character. Price to regular subscribers $2.00 per part for the Hebrew, and $1.50 per part for the Greek. They are being published alternately, one part every three months. It will require a number of years to finish the work. Published by L. H. Tafel, 635 Arch St., Philadelphia. The two Hebrew parts already published reach from the 1st of Genesis to the 27th of Exodus. Critical students of the Bible will admire it; but general regret is expressed that its completion is so far in the future.

Western Tract Fund.

Our book and tract shelves are nearly empty. We need to issue new editions of many of our valuable productions, but do not wish to contract new debts just as we are getting out. Probably some who have not aided us in obliterating the debt, will deem it a pleasure to help us in this department, and thus aid us in keeping free from debt. We ought to be able to keep on hand a quantity of works to scatter free in new fields, but it costs money to print them, and doubtless many will deem it a pleasure to help publish them. Let us again open the "*Western Tract Fund.*" Who will donate under this head?

Miscellaneous.

AT HOME.

—A whole family, named Walker, were arrested in Tremont, N. Y., Sept. 21, on a charge of counterfeiting currency and stamps. A large quantity was found on their premises, and material for the manufacture of more.

—An unknown burglar was shot at Quincy, Ill. Sept. 23, while attempting to force an entrance into the residence of Mrs. L. B. Finlay, on North Fifth street. Mrs. F. was alone with her daughter in the house at the time, and, hearing the burglar, challenged him, but he still tried to get in, when she fired two shots, and the ruffian retreated, groaning and staggering. The next morning traces of blood were found around her house, but the burglar escaped.

—Passengers who arrived at Memphis, Sept. 20, by steamer from up the river state that for several days past the Asiatic cholera has prevailed at Osceola, Ark., a small town forty miles above here, and that there were some six or seven deaths there yesterday. The negroes are all leaving the town, and the cotton-pickers on the plantations in the vicinity are getting away as fast as they can. This will seriously inconvenience the gathering of the crop there, and, unless the panic subsides, there will be much cotton lost.

—The GRAPHIC BALOON bubble has burst. September 19th was the day appointed for the ascent. Prof. Donaldson and eight men commenced at 3 o'clock a. m. the work of inflating. At eight o'clock, when about one fourth filled with gas, the baloon became unmanageable, and, as the safety-valve would not work, Prof. Donaldson cut a hole six feet square in the canvas and the monster was brought into subjection. After two days' delay the gas was again let in. This time the monster exploded, so there is an end for a time to aerial navigation.

—About 2 o'clock Sept. 22, a steam boiler in a small out house in the rear of King & Co.'s feed mills, Nos. 509 and 511 Tenth avenue, New York, exploded, blowing both ends of the building in which it stood out. An end of the boiler passed almost intact through a stable on the Thirty-eighth street side, and instantly killed a horse. The fragments of the other end smashed the corridors in the tenement houses Nos. 503 to 508 West Thirty-ninth street. One piece, weighing about thirty pounds, crashed through a wall into a bedroom where a man and a boy were sleeping, and destroyed nearly everything in the apartment without injuring the inmates.

—Tallahassee, Fla., Sept. 21: "A terrific storm prevailed throughout this section of the country on Friday morning. Several stores were unroofed, thirty or forty houses were blown down, and several others were badly damaged. A great number of gin houses were destroyed. The crops are considered ruined. Three or four lives were lost, and several persons were wounded. A large number of cattle, etc., were killed. The roads were blocked by fallen trees, and the telegraph wires and fences are down for miles. The loss in this county is immense. St. Marks was completely swept away, only two houses being left standing, and twenty families were made homeless. Newport is also reported swept away."

ABROAD.

—A large reduction is being made in the Austrian standing army.

—His Majesty King Victor Emmanuel has gone to Berlin, where he will remain several days.

—The number of deaths in Paris, by cholera, from the 9th to the 14th inst., is officially reported to be 121.

—The volcano Manna Loe is in a state of eruption. It can be seen more than 100 miles distant, and illuminates the whole island.

—The Emperor of Austria will visit St. Petersburg in January, and will probably attend the wedding of the Duke of Edinburg.

—PARIS, Sept. 22.—It is reported that Count de Chambord has given his supporters assurance of a peaceful policy, especially with regard to Italy, in case he should be placed on the French throne.

—Gen. Garibaldi, who has had a hand in every foreign war of any consequence for the last generation, has offered his services to the Republic of Spain. President Castelar has declined them on the ground that his help is not needed.

—The fire by which Plaza Vapor, Havana, was destroyed was a very disasterous one. The total loss is variously estimated at from three to eight millions of dollars. The insurance only amounts to $524,000, nearly all in English companies.

—The admiralty Lords received information London, Sept. 18, that boats belonging to the British navy have been attacked by pirates near Penang, and two of their officers wounded. The man-of-war Thalia has been despatched to the scene of the outrage, with orders to chastise the pirates.

—The whaling steamer Arctic has arrived at Dundee, Scotland, having on board the remainder of the crew of the Polaris, who were picked up, July 20, by the whaler Ravenscraig, from Dundee, twenty miles south of Cape York, in boats constructed from remnants of the bulwarks of the Polaris. By direction of the chief officer of the Ravenscraig, the rescued crew were transferred to the Arctic.

—The King's Government, Sandwich Islands, has arrived at the conclusion that it is to the highest interests of the country to conclude a treaty with the United States on the basis of the cession of Pearl River Harbor. The King has ordered his Minister of Foreign Affairs to notify the United States Minister that he (the King) is ready to negotiate such a treaty. The foreign and native population generally favor the project. King Lunalilo is dangerously ill.

Correspondence.

Minnesota Camp-Meeting.

BR. SHELDON—We had a very interesting and profitable time at our State camp-meeting and annual conference. The spirit of the Lord seemed to pervade throughout the entire meeting. Br. and Sr. Mansfield were with us and preached the Word in power and demonstration of the Spirit.

The weather, most of the time, was unfavorable to holding the meetings in the open air; for that reason some concluded, after the first Sunday, to adjourn the meeting to Winona. In pursuance to that decision they repaired immediately—together with Br. and Sr. Mansfield—and accordingly commenced meetings in the Advent Church in this city, on the following Tuesday evening. The meetings that have been held here have been blessed to many. It was apparent at the commencement, from the large attendance, etc., that a deep interest was manifested. We assembled in the morning at ten o'clock, and every evening, and the following Sunday three times: at the close of the meetings we were unable—so large was the attendance—to seat all the people. Many will doubtless never forget the last Saturday night, after Sr. Mansfield had preached.

Br. Mansfield felt it his duty to invite all forward that felt their need of the witness of the Spirit, and a deeper practical experience of religion; many accepted the invitation and came forward. I think I never was in a meeting where there was a greater unanimity of feeling and blessing among the ministerial brethren, believing that it is high time for the church to rise on higher ground, and to contend for the "witness of the Spirit," the "seal of the Holy Spirit of promise," and the "sure confidence once delivered to the saints. God help us to seek the old paths, and walk in them.

THOMAS K. ALLEN.

Winona, Sept. 22, 1873.

Tent Meeting Report---No. 4.

This meeting commenced August 15, and closed the 25th. All that could be done to make the tent attractive, as a place of meeting, was done by the friends. The floor was covered with clean saw dust: it was seated with chairs from the hall, also the stand and platform. Altogether it was a desirable place to spend a social hour, besides being located in the business part of the city. Yet the hearing was small throughout. All who did come observed good order. We slept quietly in the tent alone, save two nights, during our stay Tracts were taken away freely, and one good feature was discernible. that I seldom see elsewhere; that is this, in going about the city I never found where a tract had been torn up, but this I have often found elsewhere. I visited many of the business men, conversed with them freely, and gave them tracts; but their minds seemed as dark as midnight on the teaching of the Bible, and their feelings perfectly averse to obtaining any knowledge of it. The fact is, I never was in a place that was so much under Satanic influence as this city. Gambling, pleasure, whisky, beer and tobacco is the order of the day, and a part of the night. Singers' and Turners' Gardens are visited by thousands on Sunday evenings, cheered by music, and filled with beer, and steeped in tobacco, they seemed to be prepared for any work of the flesh. It is sickening to pass by those slums of vice, and smell the stench of beer and tobacco.

I boarded two blocks from the tent. In going that distance on Sunday morning, I met two loads of beer to supply the slums for the day. I was told that five teams were employed to supply the city with beer, and in passing around one square on Sunday, I saw four places open where billiards and cards were used. Truly, it represents a Sodom.

In visiting business men I often meet with such remarks: "What fools you must be to believe this world will ever end."

The ministers kept away, and their congregations generally. Vital godliness is almost out of the question. The church-going people are small in number, and take more interest in festivals, etc., than in godly edifying. Surely, it may be said to the saints of God in this place as it was said to the church in Sardis. (Rev. 3:4.)

Br. Brockwell was lame and could not help, (only by means), nor yet attend; but himself and wife are heart and hand in the work, so that the great burden of the meeting fell on Br. Marsh, who bore it joyfully and gladly; I may say like Paul, on another occasion, "These were my helpers in the Lord." God bless them.

P. W. HOUGH.

La Crosse City, Wis.

From Br. L. C. Kerr.

Any of the brethren wishing me to visit hem and preach, will please correspond with me at Coomer P. O., Niagara County, N. Y. I am a new beginner in the cause, but hope to do good.

Iowa Annual Meeting.

The fourth session of the A. C. Conference of Iowa convened at Manchester, September 10, 1873, President F. H. Kenney in the chair.

Members present.—Elds. F. H. Kenney, H. H. Janes, M. J. Janes, R. B. Dutton, J. Ridley.

Licentiates.—D. A. Dickinson, G. W. Woodard, A. W. Walrod, H. A. Plank, J. W. Sald, J. N. Taylor.

Delegates.—Henry Ryan, I. Cooley, Wm. H. Connell, Manchester; W. Chandler, Delmar; G. Dean, Cascade; G. Cruthers, Otter Creek; C. L. Jones, West Point; J. S. Walters, Edgewood.

Voted, to amend article 12 of the constitution, so that new churches may be admitted directly after calling roll of members, and, following that, the reading of the report of quarterly conferences. Second, that the election of officers take place immediately after the report of Treasurer.

The following churches have been organized during the year, and were admitted into the conference: A. C. C., of Afton, by F. H. Kenney, with seven members; Otter Creek, by R. B. Dutton, with eight members; Edgewood, by J. Ridley, with thirteen members.

Report of quarterly meetings accepted, with the exception of the reception of the Clarksville Church, presented by Br. Adrian; a misunderstanding; Br. J. Ridley appointed to investigate the matter.

Report of Secretary and Treasurer heard and accepted.

The following officers were elected: President, D. A. Dickinson; Secretary, J. Ridley; Treasurer, I. Cooley.

Report of ministers showed them to be striving to prepare a Bride for their Master, with the exception of L. G. Hiscox, who was expelled for disorderly conduct.

Report of churches.—These are mostly in a prosperous condition, and their influence is being felt.

Voted to ordain C. W. Pitsor, J. W. Sald, and G. W. Woodard. Br. Pitsor not being present, Br. M. Chandler, P. S. Buck, and Eldad Cooley were appointed a committee to ordain him.

Brn. D. A. Dickinson, J. Ridley, R. B. Dutton, I. Cooley, and J. Beddow were appointed to take charge of the tent, and put it in the field if possible. Br. J. Ridley was appointed to circulate a subscription and receive money, to pay a balance of forty dollars due on the tent.

Voted, that we request the churches belonging to this conference to raise, as a missionary fund, a sum equal to fifty cents per member, before the next annual conference, said sum to be paid to the Treasurer of the conference. And we request the ministers to keep this before the churches until they shall act in the matter.

The following preamble and resolution was adopted:

WHEREAS, The business session of this conference necessarily takes from the interest of the camp meeting, thus hindering its workings; therefore,

Resolved, That the two be separated, and that the next annual conference be not held at the same time as the camp meeting.

Brn. J. Ridley, C. W. Pitsor, and H. H. Janes were chosen as a committee to locate and appoint the next annual conference.

The following were appointed a camp-meeting committee: J. Ridley, C. W. Pitsor, H. H. Janes, D. A. Dickson, I. Cooley, Wm. H. Connell, J. Beddow.

Br. F. H. Kenney and Sr. H. A. Plank withdrew from the conference.

The "proposition" for a union from the Christian Conference was presented, and the following amendment offered: That we act in harmony and with the co-operation of the conference in the southern part of the State; passed as amended.

A committee consisting of G. Dean, I. Cooley, W. H. Connell, C. L. Jones, D. A. Dickinson, and J. Ridley were appointed to confer with the committee from the Christian Conference, and, if they accept the amendment, to act with them in carrying out the proposition.

J. RIDLEY, Secretary.

P. S.—The camp-meeting was *good*. There was a good attendance from the surrounding country, also from Manchester. There were many who bore witness to Jesus' power to save, who, years ago, were in the service of Satan. There were five baptized who started during the meeting to serve the Lord; (I baptized four more the Sunday following.) Wanderers were reclaimed and the Lord's people strengthened, and much prejudice removed from the minds of those that had *heard of us*; but had never *heard us* before. At our love feast, Sunday morning, seventy testified for Jesus in about twenty minutes, and at the close of the meeting, Sunday evening, over one hundred gathered around the table to commemorate the death of our absent Lord. It was a season long to be remembered, the results of which can only be known in eternity. To the Lord be all the praise.

J. RIDLEY.

From Mary A. Griffin, Minnesota.

I see by THE TIMES that small sums are accepted, as well as the large ones, to help lift this debt of the Society. I send one dollar to be applied on the debt. My means are limited at present, or I would gladly make it more. I read THE TIMES with the greatest interest, and love the truth it advocates. It is our weekly preacher. I am not a member of the Church yet, but if God in his providence sees best to place me where I could attend the Advent meetings, there my heart would be also.

From Geo. M. Hutton, Wis.

The Southern Wisconsin camp-meeting, held at Belleville, Wis, has just closed. From first to last our dear Saviour was present. In some of the meetings the foretaste seemed more like the aftertaste; but generally the hours were of a solemn nature, because of the searching times of the Spirit. And we all feel as though the Lord had refined us.

We believe that all the lamps will be brightly burning when Jesus comes. Seven watchmen were there. Seven precious ones are nearing Christ, and are rejoicing in earnest hope. Many others are deeply interested, and we shall hear from them again. With an overflowing heart we praise the matchless name of Christ.

From Wm. Breach, Kentucky.

I must confess that THE TIMES has been a great help to me, to show me in what darkness I have been working for thirty years. By reading THE TIMES and searching the Scriptures, I have been able to learn that I am nothing more than a mortal. God has given me a law and I must keep it; for, if I do not, I must die, but not a death that never dies. I am a member of the Christian Church, sometimes called the Campbellites. I have to fight some hard battles, but the word of the Lord will conquer. We have got a few here who are contending for the faith once delivered to the saints. I am sorry to tell you that I have not got the means to send you now for more tracts, and pay you for THE TIMES, that I have had for the last year; but, if the Lord will, I will send it before my next year is out.

From D. S Morris, West Va.

Although surrounded with embarrassments, I cannot feel easy in my mind without responding to the call for help in relation to the debt that hangs over the Society. I therefore return the *blank* pledge filled up with the small sum of Four Dollars. I am an old afflicted man—a member of the Baptist Church.

I never can express in human language the light, the peace, the gladness, the holy gratitude, the love to God, awakened in my mind, by the announcement, illustration and defence of gospel truths as found in the writings of Adventists. Oh, how inexpressibly pleasing to the child of God to learn, by a proper understanding of his word, that God *does not* and *will not* delight himself in the *eternal* torment of the wicked, but that he will burn them up. Oh, that every lover of Jesus felt as I feel, and would give as I have given to the blessed cause, and the debt would be paid. Yours in the blessed hope.

From Eld. S. B. Mabry, Iowa.

BR. SHELDON.—I would like to say through the paper, to the friends scattered abroad in regions beyond, that I think (the Lord will), that I shall have time in connection with my labors here during the coming fall and winter week-day evening, and occasionally a Sabbath, in which to help in protracted meetings in destitute places, either in West Illinois or East Iowa, in vicinities where I can reach them readily from this place. As I believe with all my heart that earth's probation is almost over, I feel that I should labor where help is most needed; and I am willing to do all in my power to help sound forth the good news of the soon coming kingdom, and try to tell, by the grace of God, the story of "Jesus and his love" for perishing men.

Will any who need help let us know their condition, and, if we cannot go, we will try and send you some one who can. We shall attend to the demands already upon us as soon as possible. Expect soon to commence a meeting in South Clinton; then one west three miles, near the M. E. Tabernacle, and other places. Meanwhile, let us hear from any in more remote regions, and we will try to arrange accordingly. Pray for us, dear brethren, that the word of God may be duly spoken, from time to time, and become the power of God unto salvation to many precious souls. Our P. O. address is, until further notice, Clinton, Clinton County, Iowa.

From Eld. A. N. Seymour.

To the church of Christ scattered abroad, greeting.

DEARLY BELOVED:—God by his good providence, some thirty years since, opened our eyes to see the glowing light of heavenly wisdom; which has gradually increased, and which shines so vividly, and gloriously around our pathway at the present time, and we do thank God from the center of our affections, that so good and *great a light*, was ever rolled within our probationary pathway. It has been a matter of unspeakable satisfaction, and delight to us, while traveling the rugged journey of life. It has yielded a rich harvest of encouragement the whole distance. It has beckoned us onward, amidst all obstacles that thronged our pilgrim pathway, and threatened our demolition. It has buoyed up, and strengthened our energies while holding forth, to a perishing race, the "unsearchable riches of Christ." So that we never have seen one moment that we felt we could relinquish our claim to the blessed hope; or abandon our anticipations of soon realizing the full fruition of what God has promised; and to-day, although greatly worn out by the efforts of the past, we cherish the hope most firmly and sincerely, and more than ever desire to redouble our energies, and spend, and be spent, in the service of our dear Master. *Some*, perhaps, may have thought otherwise of us; as we have not for a time past given our sympathy and support to the cause in the west through the ADVENT CRISTIAN TIMES. To such we would say that the *policy* that has controlled its weekly issues did not seem to *accord* with apostolic usage, consequently we could not conscientiously approbate its course, or sympathise with its efforts, although the paper contained much that was truly beneficial to the waiting ones. We have anticipated a change. It has come; and doubtless it will be for the glory of God—the prosperity of the church of Christ, and the salvation of souls. Our heavenly father has already set his *seal* of approbation, to the *change*, by simultaneously moving upon the hearts of his tried children, so that they have, by their free will offerings, emancipated the Association, and cause from its *rut* of despondency; and all hearts are greatly elated, and encouraged at the prospect. God has been much better to them, than all their fears, thank his ever blessed name. Now that the basis of the Association has been changed so that each brother and sister, bears more or less of a responsibility in the publication of the paper, and now that new officers stand at the helm to continue its energies; every soul who loves God, truth, holiness, and the Lord's appearing, should stand up for Jesus, and respond with a hearty good will, to the call for temporal, mental, and spiritual aid; and if all go together, as they should, we bespeak for the blessed cause, an onward movement; a movement that will tell now, and surely in the coming day of the Lord Jesus. In order to warrant the fulfillment of such a condition of things, so very desirable, all who, in secret daily talk with God, should effectually and fervently pray for the Editor, for the Association in general, and all who may write for the press. Pray that union, love and the spirit of Christ' may permeate the entire *ranks* of zion's speedily coming king. May we all consecrate ourselves anew to God, and to the good work of saving those who are dead in trespasses, and in sins. Time is short. Hasten to Jesus.

From Elder C. W. Turner, Wis.

To W. P. STOWE, Presiding Elder, of Milwaukee District.

DEAR BROTHER:--It seems by the *Sentinel*, that my case occupied your attention somewhat, at your last District Conference.

The unsoundness of doctrine complained of consists, I suppose, in giving the term "death," as applied to the punishment of the wicked, its primary meaning, and not its poetic, or typical use, as is the fashion in modern pulpits. The District Conference hold that the death and punishment referred to is an eternal process.

I hold that it is eternal only in its results like "eternal judgment," and "eternal redemption," in the Book of Hebrews, and the "eternal fire" of the 7th verse of the Book of Jude, that burnt out ages ago, God teaching by example, as well as precept, lest our dullness should mistake hismeaning. That this was the doctrine of the Church in the first and second century, and until corrupted by Platonism, and the teaching of Origen in the succeeding century, and that it has been the doctrine of the Church of England, since 1562, when she purged away her popish errors, and expelled a contrary doctrine, is certain.

In the case of Wilson vs. Fendal, to determine whether endless torments was a doctrine of the Church of England, or not, the Lord Chancellor in the case, which occurred 1864, decided it was not. For, remarked his Lordship, to decide that it was, would be to restore the article expelled in 1562; that he had no power to do: and this was in the presence of two Arch Bishops, and had their approval and signature. (See the Report in the London *Times* for Feb. 20th, 1864.) That the theological articles of the M. E. Church, were taken by Mr. Wesley, the founder of our Church, from this source and contain not one word to prove the endless misery of the wicked, cannot be denied.

That in the teachings of the pulpits on this subject it has been some times spoken of as a Hell white heated, in which sinners burnt like salamanders for ever, and at others as a state of ill being, something alike grumbling toothache, with all the intervening shades of woe, you will not deny. That Dr. True, whose case was before the public last winter, and myself should be allowed to modify this doctrine, is but a fair demand.

The doctrine is founded on the immortality of the soul, which, says Gibbon, Renan, Dr John Mason, Good, and a host of Christian writers, some even who oppose us, was of eastern or heathen origin, found by the Jews in their captivity, and unrecognized by them before that time, but endorsed by Christ, which we deny; for to admit it would be to admit that Christ endorsed a doctrine that places him in antagonism with the Hebrew Prophets, with David and Solomon, who say "the dead know not any thing;" that "there is no work, nor knowledge in *sheol*;" and that the wicked shall "be as though they had not been." If we put the teachings of one inspired writer in antagonism with another, all our theology will go up like dust. Says Christ: "I am come that ye may have life;" "I give unto them eternal life;" which he never could do if they had it by nature, and without him. Theophelus, Bishop of Antioch, who died A.D. 181, in a treatise to his friend (it may be found in his second Book,) says "God made man neither mortal nor immortal, but capable of either, to be rewarded with immortality if deserving; if not, to experience mortality, or death. As soon as Origen had taught, in the next century, his modified Platonism, he had to invent Restorationism to go with it, for the human mind can not endure the idea of eternity of woe. Dr. Albert Barnes and many other sensible men seem to admit this, and most all have admitted of some purgatorial process by which they get them out. You rarely allude to the subject, but hold it as a sort of home guard or army of reserve to control extreme cases. Should it be preached once a month in all its horrors in your Churches, your ministers would soon preach to naked walls.

But as I mean to spend the remnant of life in trying to rout this doctrine, horse and foot, I withdraw from the M. E. Church, as I want no heated discussion. It is not the first time I have done this. In 1837 I endeavored to convince the Church that she ought no longer to throw her ogees over slavery.

But Dr. True, Floy, Lee, Mattack, myself and others were forced to retire, or yield to ecclesiastical will; and after thirty years of toil for reform the General Conference recinded its own acts against us, and received back these men as the Apostles of human freedom. And the secular papers at the time made a note of the fact; that the Church had come in behind the nation in the work of reform.

I find Dr. True standing by my side again, though I have had no concert with him. And I think that in a short time after the laity have received this doctrine, it will cover your altars, and be heard from your pulpits.

May we soon see that God is not what our imagination, andtheology has painted him to be; but good, even in his primitive acts, suffering the curtain of perpetual death to fall on that part of his creatures only, who failing to work out their own salvation through faith in his Son, and whose continued existence in sin would be an infinite evil to themselves; his goodness in this appearing so striking as to lead the redeemed to say, "Hallelujah! the Lord God omnipotent reigneth!

1. "God's character saved from the misrepresentation of his friends."

2. Man saved from the awful thought that some of his elder brothers have been in hell for the past five thousand years.

3. There can be no conflict in the teachings of the Inspired writers. Some of them do deny immortality to sin and sinners; therefore none could have held or taught their immortality.

Selected.

Brain Discoveries.

Phrenology has been denied a position among the sciences by many eminent men, though it has not lacked illustrious defenders. Recent experiments by Prof. Ferrier, of King's college, London, and Dr. Christian Brown, of Wadefield, England, conducted at the latter place, go far to show that, while the phrenologists have been mistaken in some of their classifications, the principle which they maintained is correct. Drs. Ferrier and Brown put numerous dogs, cats, and other animals under the influence of chloroform, and then removed their skulls. When the brain was uncovered, they applied an electrode to its convolutions. The effect of this application was the excitement of the functional activity of the part touched, while the object remained insensible to pain. It was shown that each convolution had its specific work in connection with a given muscle or set of muscles. One, on being excited, was followed by a wagging of the animal's tail. Other centers furnished motive power to the

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P. W. Hough.

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Delegates.—Henry Ryan, I. Cooley, Wm. H. Connell, Manchester; W. Chandler, Delmar; G. Dean, Cascade; G. Cruthers, Otter Creek; C. L. Jones, West Point; J. S. Walters, Edgewood.

Voted, to amend article 12 of the constitution, so that new churches may be admitted directly after calling roll of members, and, following that, the reading of the report of quarterly conferences. Second, that the election of officers take place immediately after the report of Treasurer.

The following churches have been organized during the year, and were admitted into the conference: A. C. C., of Afton, by F. H. Kenney, with seven members; Otter Creek, by R. B. Dutton, with eight members; Edgewood, by J. Ridley, with thirteen members.

Report of quarterly meetings accepted, with the exception of the reception of the Clarksville Church, presented by Br. Adrian; a misunderstanding; Br. J. Ridley appointed to investigate the matter.

Report of Secretary and Treasurer heard and accepted.

The following officers were elected: President, D. A. Dickinson; Secretary, J. Ridley; Treasurer, I. Cooley.

Report of ministers showed them to be striving to prepare a Bride for their Master, with the exception of L. G. Hiscox, who was expelled for disorderly conduct.

Report of churches.—These are mostly in a prosperous condition, and their influence is being felt.

Voted to ordain C. W. Pitsor, J. W. Said, and G. W. Woodard. Br. Pitsor not being present, Br. M. Chandler, P. S. Buck, and Eldad Cooley were appointed a committee to ordain him.

Brn. D. A. Dickinson, J. Ridley, R. B. Dutton, I. Cooley, and J. Beddow were appointed to take charge of the tent, and put it in the field if possible. Br. J. Ridley was appointed to circulate a subscription and receive money, to pay a balance of forty dollars due on the tent.

Voted, that we request the churches belonging to this conference to raise, as a missionary fund, a sum equal to fifty cents per member, before the next annual conference, said sum to be paid to the Treasurer of the conference. And we request the ministers to keep this before the churches until they shall act in the matter.

The following preamble and resolution was adopted:

Whereas, The business session of this conference necessarily takes from the interest of the camp meeting, thus hindering its workings; therefore,

Resolved, That the two be separated, and that the next annual conference be not held at the same time as the camp meeting.

Brn. J. Ridley, C. W. Pitsor, and H. H. Janes were chosen as a committee to locate and appoint the next annual conference.

The following were appointed a camp-meeting committee: J. Ridley, C. W. Pitsor, H. H. Janes, D. A. Dickson, I. Cooley, Wm. H. Connell, J. Beddow.

Br. F. H. Kenney and Sr. H. A. Plank withdrew from the conference.

The "proposition" for a union from the Christian Conference was presented, and the following amendment offered: That we act in harmony and with the co-operation of the conference in the southern part of the State; passed as amended.

A committee consisting of G. Dean, I. Cooley, W. H. Connell, C. L. Jones, D. A. Dickinson, and J. Ridley were appointed to confer with the committee from the Christian Conference, and, if they accept the amendment, to act with them in carrying out the proposition.

J. Ridley, Secretary.

P. S.—The camp-meeting was *good*. There was a good attendance from the surrounding country, also from Manchester. There were many who bore witness to Jesus' power to save, who, years ago, were in the service of Satan. There were five baptized who started during the meeting to serve the Lord; (I baptized four more the Sunday following.) Wanderers were reclaimed and the Lord's people strengthened, and much prejudice removed from the minds of those that had *heard of us*; but had never *heard us* before. At our love feast, Sunday morning, seventy testified for Jesus in about twenty minutes, and at the close of the meeting, Sunday evening, over one hundred gathered around the table to commemorate the death of our absent Lord. It was a season long to be remembered, the results of which can only be known in eternity. To the Lord be all the praise.

J. Ridley.

From Mary A. Griffin, Minnesota.

I see by The Times that small sums are accepted, as well as the large ones, to help lift this debt of the Society. I send one dollar to be applied on the debt. My means are limited at present, or I would gladly make it more. I read The Times with the greatest interest, and love the truth it advocates. It is our weekly preacher. I am not a member of the Church yet, but if God in his providence sees best to place me where I could attend the Advent meetings, there my heart would be also.

From Geo. M. Hutton, Wis.

The Southern Wisconsin camp-meeting, held at Belleville, Wis, has just closed. From first to last our dear Saviour was present. In some of the meetings the foretaste seemed more like the aftertaste; but generally the hours were of a solemn nature, because of the searching times of the Spirit. And we all feel as though the Lord had refined us.

We believe that all the lamps will be brightly burning when Jesus comes. Seven watchmen were there. Seven precious ones are nearing Christ, and are rejoicing in earnest hope. Many others are deeply interested, and we shall hear from them again. With an overflowing heart we praise the matchless name of Christ.

From Wm. Breech, Kentucky.

I must confess that The Times has been a great help to me, to show me in what darkness I have been working for thirty years. By reading The Times and searching the Scriptures, I have been able to learn that I am nothing more than a mortal. God has given me a law and I must keep it; for, if I do not, I must die, but not a death that never dies. I am a member of the Christian Church, sometimes called the Campbellites. I have to fight some hard battles, but the word of the Lord will conquer. We have got a few here who are contending for the faith once delivered to the saints. I am sorry to tell you that I have not got the means to send you now for more tracts, and pay you for The Times, that I have had for the last year; but, if the Lord will, I will send it before my next year is out.

From D. S Morris, West Va.

Although surrounded with embarrassments, I cannot feel easy in my mind without responding to the call for help in relation to the debt that hangs over the Society. I therefore return the *blank* pledge filled up with the small sum of Four Dollars. I am an old afflicted man—a member of the Baptist Church.

I never can express in human language the light, the peace, the gladness, the holy gratitude, the love to God, awakened in my mind, by the announcement, illustration and defence of gospel truths as found in the writings of Adventists. Oh, how inexpressibly pleasing to the child of God to learn, by a proper understanding of his word, that God *does not* and *will not* delight himself in the *eternal* torment of the wicked, but that he will burn them up. Oh, that every lover of Jesus felt as I feel, and would give as I have given to the blessed cause, and the debt would be paid. Yours in the blessed hope.

From Eld. S. B. Mabry, Iowa.

Br. Sheldon.—I would like to say through the paper, to the friends scattered abroad in regions beyond, that I think (the Lord will), that I shall have time in connection with my labors here during the coming fall and winter week-day evening, and occasionally a Sabbath, in which to help in protracted meetings in destitute places, either in West Illinois or East Iowa, in vicinities where I can reach them readily from this place. As I believe with all my heart that earth's probation is almost over, I feel that I should labor where help is most needed; and I am willing to do all in my power to help sound forth the good news of the soon coming kingdom, and try to tell, by the grace of God, the story of "Jesus and his love" for perishing men.

Will any who need help let us know their condition, and, if we cannot go, we will try and send you some one who can. We shall attend to the demands already upon us as soon as possible. Expect soon to commence a meeting in South Clinton; then one west three miles, near the M. E. Tabernacle, and other places. Meanwhile, let us hear from any in more remote regions, and we will try to arrange accordingly. Pray for us, dear brethren, that the word of God may be duly spoken, from time to time, and become the power of God unto salvation to many precious souls. Our P. O. address is, until further notice, Clinton, Clinton County, Iowa.

From Eld. A. N. Seymour.

To the church of Christ scattered abroad, greeting.

Dearly Beloved:—God by his good providence, some thirty years since, opened our eyes to see the glowing light of heavenly wisdom; which has gradually increased, and which shines so vividly, and gloriously around our pathway at the present time, and we do thank God from the center of our affections, that so good and *great a light*, was ever rolled within our probationary pathway. It has been a matter of unspeakable satisfaction, and delight to us, while traveling the rugged journey of life. It has yielded a rich harvest of encouragement the whole distance. It has beckoned us onward, amidst all obstacles that thronged our pilgrim pathway, and threatened our demolition. It has buoyed up, and strengthened our energies while holding forth, to a perishing race, the "unsearchable riches of Christ." So that we never have seen one moment that we felt we could relinquish our claim to the blessed hope; or abandon our anticipations of soon realizing the full fruition of what God has promised; and to-day, although greatly worn out by the efforts of the past, we cherish the hope most firmly and sincerely, and more than ever desire to redouble our energies, and spend, and be spent, in the service of our dear Master. *Some*, perhaps, may have thought otherwise of us; as we have not for a time past given our sympathy and support to the cause in the west through the Advent Christian Times. To such we would say that the *policy* that has controlled its weekly issues did *not* seem to *accord* with apostolic usage, consequently we could not conscientiously approbate its course, or sympathise with its efforts, although the paper contained much that was truly beneficial to the waiting ones. We have anticipated a change. It has come; and doubtless it will be for the glory of God—the prosperity of the church of Christ, and the salvation of souls. Our heavenly father has already set his *seal* of approbation, to the *change*, by simultaneously moving upon the hearts of his tried children, so that they have, by their free will offerings, emancipated the Association, and cause from its *rut* of despondency; and all hearts are greatly elated, and encouraged at the prospect. God has been much better to them, than all their fears, thank his ever blessed name. Now that the basis of the Association has been changed so that each brother and sister, bears more or less of a responsibility in the publication of the paper, and now that new officers stand at the helm to continue its energies; every soul who loves God, truth, holiness, and the Lord's appearing, should stand up for Jesus, and respond with a hearty good will, to the call for temporal, mental, and spiritual aid; and if all go together, as they should, we bespeak for the blessed cause, an onward movement; a movement that will tell now, and surely in the coming day of the Lord Jesus. In order to warrant the fulfillment of such a condition of things, so very desirable, all who, in secret daily talk with God, should effectually and fervently pray for the Editor, for the Association in general, and all who may write for the press. Pray that union, love and the spirit of Christ' may permeate the entire *ranks* of zion's speedily coming king. May we all consecrate ourselves anew to God, and to the good work of saving those who are dead in trespasses, and in sins, Time is short. Hasten to Jesus.

From Elder C. W. Turner, Wis.

To W. P. Stowe, Presiding Elder, of Milwaukee District.

Dear Brother:—It seems by the *Sentinel*, that my case occupied your attention somewhat, at your last District Conference.

The unsoundness of doctrine complained of consists, I suppose, in giving the term "death," as applied to the punishment of the wicked, its primary meaning, and not its poetic, or typical use, as is the fashion in modern pulpits. The District Conference hold that the death and punishment referred to is an eternal process.

I hold that it is eternal only in its results like "eternal judgment," and "eternal redemption," in the Book of Hebrews, and the "eternal fire" of the 7th verse of the Book of Jude, that burnt out ages ago, God teaching by example, as well as precept, lest our dullness should mistake his meaning. That this was the doctrine of the Church in the first and second century, and until corrupted by Platonism, and the teaching of Origen in the succeeding century, and that it has been the doctrine of the Church of England, since 1562, when she purged away her popish errors, and expelled a contrary doctrine, is certain.

In the case of Wilson vs. Fendal, to determine whether endless torments was a doctrine of the Church of England, or not, the Lord Chancellor in the case, which occurred 1864, decided it was not. For, remarked his Lordship, to decide that it was, would be to restore the article expelled in 1562; that he had no power to do: and this was in the presence of two Arch Bishops, and had their approval and signature. (See the Report in the London *Times* for Feb. 20th, 1864.) That the theological articles of the M. E. Church, were taken by Mr. Wesley, the founder of our Church, from this source and contain not one word to prove the endless misery of the wicked, cannot be denied.

That in the teachings of the pulpits on this subject it has been some times spoken of as a Hell white heated, in which sinners burnt like salamanders for ever, and at others as a state of ill being, something alike grumbling toothache, with all the intervening shades of woe, you will not deny. That Dr. True, whose case was before the public last winter, and myself should be allowed to modify this doctrine, is but a fair demand.

The doctrine is founded on the immortality of the soul, which, says Gibbon, Renan, Dr John Mason, Good, and a host of Christian writers, some even who oppose us, was of eastern or heathen origin, found by the Jews in their captivity, and unrecognized by them before that time, but endorsed by Christ, which we deny; for to admit it would be to admit that Christ endorsed a doctrine that places him in antagonism with the Hebrew Prophets, with David and Solomon, who say "the dead know not any thing;" that "there is no work, nor knowledge in *sheol*;" and that the wicked shall "be as though they had not been." If we put the teachings of one inspired writer in antagonism with another, all our theology will go up like dust. Says Christ: "I am come that ye may have life;" "I give unto them eternal life;" which he never could do if they had it by nature, and without him. Theophelus, Bishop of Antioch, who died A.D. 181, in a treatise to his friend (it may be found in his second Book,) says "God made man neither mortal nor immortal, but capable of either, to be rewarded with immortality if deserving; if not, to experience mortality, or death. As soon as Origen had taught, in the next century, his modified Platonism, he had to invent Restorationism to go with it, for the human mind can not endure the idea of eternity of woe. Dr. Albert Barnes and many other sensible men seem to admit this, and most all have admitted of some purgatorial process by which they get them out. You rarely allude to the subject, but hold it as a sort of home guard or army of reserve to control extreme cases. Should it be preached once a month in all its horrors in your Churches, your ministers would soon preach to naked walls.

But as I mean to spend the remnant of life in trying to rout this doctrine, horse and foot, I withdraw from the M. E. Church, as I want no heated discussion. It is not the first time I have done this. In 1837 I endeavored to convince the Church that she ought no longer to throw her ogees over slavery.

But Dr. True, Ploy, Lee, Mattack, myself and others were forced to retire, or yield to ecclesiastical will; and after thirty years of toil for reform the General Conference recinded its own acts against us, and received back these men as the Apostles of human freedom. And the secular papers at the time made a note of the fact; that the Church had come in behind the nation in the work of reform.

I find Dr. True standing by my side again, though I have had no concert with him. And I think that in a short time after the laity have received this doctrine, it will cover your altars, and be heard from your pulpits.

May we soon see that God is not what our imagination, and theology has painted him to be; but good, even in his primitive acts, suffering the curtain of perpetual death to fall on that part of his creatures only, who failing to work out their own salvation through faith in his Son, and whose continued existence in sin would be an infinite evil to themselves; his goodness in this appearing so striking as to lead the redeemed to say, "Hallelujah! the Lord God omnipotent reigneth!

1. "God's character saved from the misrepresentation of his friends."

2. Man saved from the awful thought that some of his elder brothers have been in hell for the past five thousand years.

3. There can be no conflict in the teachings of the Inspired writers. Some of them do deny immortality to sin and sinners; therefore none could have held or taught their immortality.

Selected.

Brain Discoveries.

Phrenology has been denied a position among the sciences by many eminent men, though it has not lacked illustrious defenders. Recent experiments by Prof. Ferrier, of King's college, London, and Dr. Christian Brown, of Wadefield, England, conducted at the latter place, go far to show that, while the phrenologists have been mistaken in some of their classifications, the principle which they maintained is correct. Drs. Ferrier and Brown put numerous dogs, cats, and other animals under the influence of chloroform, and then removed their skulls. When the brain was uncovered, they applied an electrode to its convolutions. The effect of this application was the excitement of the functional activity of the part touched, while the object remained insensible to pain. It was shown that each convolution had its specific work in connection with a given muscle or set of muscles. One, on being excited, was followed by a wagging of the animal's tail. Other centers furnished motive power to the lage, mouth, head, &c., or aroused pleasurable emotions or provoked fierce passions. The great centers of motion are collected in the front part of the brain; the nerves, which move the muscles of the jaw, are just over the ears where the phrenologists have placed alimentiveness. Contrary to all their deductions, however, the cerebellum is mainly, if not exclusively, useful in supplying power to the muscles of the eye. It is not phrenology alone which has been illustrated by these experiments. Dr. Ferrier has discovered why large parts of the brain may be diseased without interfering with sanity, and why the slightest inuries to other portions result in epiepsy. He succeeded in the artificial production of epileptic symtoms in a dog, and demonstrated what Dr. H. Jackson had conjectured that epilepsy is occasioned by a lesion between two cerebral convolutions. He was also equally successful in inducing St. Vitus' dance, and in tracing out its material cause.—*Cin. Gazette.*

Infirmities.

All men have them. Perfect men are scarce; most men have defects which will ruin them unless restrained. Where they are not visible, they often cause pain and fear. Though under cover, they work mischief. Men who have achieved success, have frequently almost failed; and those who have failed have often come near success. One faulty bolt plunges the best of machinery into disorder. Great results hang on trifles. It is surprising how many almost great men there are around us. But one defect makes them failures. A wheel is no stronger than its weakest part. Men are subject to the same general law. Giants become pigmies by having "one soft spot in their heads." If they do a strong thing, they at once destroy it by their folly. Men are like rivers aboundnig in deep water with shallow places. The tonnage is limited by the bars and shallowest water, yet large ships may pass the bars by engineering. Much depends on skill and pluck. Defects do not necessarily work one's ruin. If one knows his weak points, and watchtully guards them, he may escape. But he must build a lighthouse near the breakers and set a guard. It is half the battle to know where the danger lies, and to have the sense and courage to set and maintain the watch. The trouble is that men generally tax the weakest point of their machinery most. An egotist is the last one to suspect danger from too much self reliance. The arrogant man usually glories in his imperial, dictatorial, bluff demeanor. Unruly appetites and passions are often indulged and excused when they should be curbed and brought into subjection. The weak in logic frequently pride themselves on feats of reason; the most dogmatical of men are usually those who should conceal their ignorance with care; those who scarcely have wisdom enough to follow are frequently ambitious to lead, and those who can only ruin are often anxious to be allowed to rule.

A careful and truthful estimate of both our strong and weak points is most essential to the security of success. Then we can avoid temptations which are likely to conquer, avoid responsibilities for which we are not adapted, avoid enterprises for which we are incompetent, and devote our energies to pursuits in which we are likely to succeed. The failures of the past should teach us where our danger lies and how to correct our errors. It is a sad experience to be almost successful in being generous, useful, happy, prosperous, respected, loved, and yet fail from one single fault, one uncontrollable defect of character. At the foot of the cross we should study our faults and dangers, and implore help to overcome. The Spirit will help our infirmities, the power of Christ will make us victors, grace will set the heart right, and that will regulate the life. Then we may glory in our infirmities, that the power of Christ may rest upon us.—*Selected.*

Only Believe.

I once saw a lad on the roof of a very high building, where several men were at work. He was gazing about with apparent unconcern, when his foot slipped, and he fell. In falling, he caught a rope, and hung suspended in mid air, where he could sustain himself but a short time. He perfectly knew his situation, and expected to be soon dashed on the stones below. At this moment a kind and powerful man rushed out of the house below, and standing beneath him with extended arms, called out, "Let go the rope; I will receive you." "I can't do it." "Let go the rope and I promise you shall escape unharmed." The boy hesitated for an instant, and then quitting his hold, dropped easily and safely into the arms of his deliverer. Here is a simple act of faith. The poor boy knew his danger; he saw his deliverer, and heard his voice. He believed in him, trusted him, and letting go every other dependence and hope dropped into his arms.

Do you feel that you have done all that you can? Just stop doing, and begin to trust Christ to do it all for you, and you are safe. A man is rowing a boat on a river, just above a dreadful cataract; the current begins to bear him downward; the spectators give him up for lost. "He's gone," they exclaim. But in another moment a rope is thrown toward the wretched man—it strikes the water near the boat. Now how does the case stand? Do all the spectators call upon him to row, to try harder to reach the shore, when each stroke evidently bears him nearer the fall? Oh, no; "Give up your desperate attempt! Take hold of the rope!" But he chooses to row; and in a few moments he disappears and perishes. All his hope lay not in rowing, but in taking hold of the rope; so the sinner's hope lies not in struggling to save himself, but in ceasing to struggle; for while he expects to accomplish the work of salvation himself, he will not look to Christ to do it for him.

But some abuse the doctrine of unmerited grace, and say, "If all I have to do is to cease from trying to save myself, and to be willing that Christ should do the work of salvation, why urge me to be a christian, or to do anything? Why not let me sit still and wait until Christ shall come and pardon me?"

And if that man in the boat had dropped the oars, and then folded his arms, and waited for the rope to save him? He might as well have died rowing as sitting still; and would certainly have died in the latter case. But he must grasp the rope. So the sinner must lay hold on the hope set before him, not by waiting until he is better, but by first concluding that he never will be any better, in the way that he is going on, and then look to Christ.

How to be Miserable.

Never extend to your fellow man, in the hour of need, a helping hand. Sit idly down and allow your thoughts to dwell upon "the might have been." When a friend offends you in word or deed, mope it out in mulish pout. To allow self and all its sensual gratifications to predominate over your better virtues, and mistrust all around you.

Now is this the way to live? Is this the way to pass away the life that has been bestowed on us by our beneficent Creator? Can we, leading such a life as this, prepare for the great beyond? The echo of my heart answers me back, "No, no!"

Then let us be up and doing; let not the golden hours pass unheedingly by. Dwell not too earnestly upon the past; for yesterday we were; to day we are, and to-morrow we hope to be.—*Sel.*

Our Young Folks.

What is Life?

A little crib beside the bed,
A little face above the spread;
A little frock behind the door,
A little shoe upon the floor,
A little lad with dark brown hair,
A little blue-eyed face, and fair,
A little lane that leads to school,
A little pencil, slate and rule;
A little, blithesome, winsome maid,
A little hand within his laid;
A little cottage, acres four,
A little old time-fashioned store;
A little family gathering round
A little turf-heaped, tear-dewed mound;
A little added to his soil,
A little rest from hardest toil;
A little silver in his hair,
A little stool and easy-chair;
A little night of earth lit gloom,
A little cortege to the tomb.

Kiss me, Mamma.

"Kiss me, mamma, before I sleep." How simple a boon, yet how soothing to the little supplicant is that soft gentle kiss. The little head sinks contentedly on the pillow, for its peace and happiness within. The bright eyes close, and the rosy lips are revealed in the bright and sunny dreams of innocence. Yes, kiss it, mamma, for that good-night kiss will linger in memory when the giver lies mouldering in the grave. The memory of a gentle mother's kiss has cheered many a lonely wanderer's pilgrimage and has been the beacon-light to illuminate his desolate heart; for remember, life has many stormy billows to cross, many a rugged path to climb, with thorns to pierce; and we know not what is in store for the little one so sweetly slumbering with no annoying care to disturb its peaceful dreams. The parched and fevered lip will become dewy again, as recollections bear to the sufferer's couch a mother's love—a mother's kiss. Then kiss your little ones ere they sleep; there is a magic power in that kiss which will endure to the end of life.—*Western Recorder.*

Brothers and Sisters.

"My brother is as polite to me as any one else, when I go out with him," said a girl proudly to a companion. What a reflection on his manners at home! A sister will, perhaps, accidently knock over some of the tools with which her brother is busy. An apology involuntarily rises to her lips, but she stifles it on considering that it is only Jack; and all the satisfaction he is offered for disordered plans is a blunt "Oh!" Angry reproaches are sure to follow. "You are real ugly, Jack, to talk so about such a thing, you know I didn't mean it," is the equally angry rejoinder. Why did she say so? Two words would have saved all the trouble. Want of politeness is the cause of more quarrelling between brothers and sisters than anything else. In their play, children are constantly meeting with little accidents, for which they should be taught to apologize. I have seen the cheeks of a child flush with anger, his eyes flash, and a little hand raised to strike the unfortunate breaker of the toy, when, as if by magic, the blow was arrested with these words, "Excuse me, I did not mean to."—*Sel.*

A Cheerful Home.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our path, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death, and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place: while, on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home, the children gather "as clouds and as doves to their windows:" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.—*Friends' Intelligencer.*

The Little Girl that Made a Table.

M. L. BOLLES BRANCH.

"Who comes here?" asked Uncle Edward, looking up from his carpenter's bench and plane, as he heard somebody pushing at the door; and when an instant after, a little head with short brown hair showed itself, he said, "Oh, its my little boy, Nan!"

"I ain't a boy!" said Nannie, coming quite in then, and moving her feet restlessly in the sawdust.

"O ho!" said Uncle Edward. "Then what makes you slide down hill, and beg for skates, and fly kites, and have a bag of marbles, and ride the old horse bareback, and borrow my tools?"

"I don't care; I ain't a boy. I'd despise to be!" replied Miss Nannie, hanging a long curly shaving over each ear as she spoke. "Say, Uncle Edward, I want to make a little table.

"Yes, yes!" said the uncle, and he handed it to her.

May I have this little square piece of board?"

"Now, may I take your big gimlet? I want to bore some holes for the legs."

Uncle Edward passed pown the gimlet, and Nannie bored a hole in each of the four corners of the square board. Then she borrowed a knife to whittle out some legs with, and when they were done she hammered them stoutly in. Now the table was done, and it stood as level and firm as anybody's table.

"I'm going now," said Nannie, taking it up. I'm going to give a tea party, and I had my little set of dishes all ready: and Aunt Lizzie let me make some tiny pies and cookies when she was baking this morning, but I didn't have any table to set the things out on, so I thought I would come in here and make one. You may come to my party, if you want to, Uncle Edward."

And of went the little girl, with great satisfaction, to set her table.

"That's a smart one!" said Uncle Edward looking after her as the door shut. "I'd like to see the thing she can't do! I'll warrant her pies and cookies are done to a turn. It's a thrifty little housewife that can cook a meal, and make a table to put it on!"

Then he went back to his planing, while Nannie set her table out on the flat rock under the apple-tree, where the birds sang, and no one in all the world, whether boy or girl, was happier than she.

"HONOR thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth. (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Heimer, 1026 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 3c.

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[Printing Presses located at Norwood Park.]
TERMS: { Two Dollars a Year. One Dollar for Six Months.
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To Correspondents.

Samuel Haughton—Your money was not received. We are sorry as it is a disappointment to us as well as you.

The $4000 Fund.

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Marriages.

SMITH—CUNNINGHAM—Married in Newton, U. Falls, Sept. 17, 1873, by Rev C. Cunningham, Mr. Jonathan C. Smith, (Missionary in Kansas,) to Miss Susie E. Cunningham, of Newton, Mass.

Obituary.

CHANDLER—At the residence of H. C. Wright, Cascade, Iowa, Sept. 7th, Rollen only child of Ruben T. and Alice Wright Chandler, aged six weeks and one day.

"Bud of promise, precious flower,
Thou didst wither in an hour;
Early called to yield thy breath,
Thou art lovely e'n in death."

Crisis please copy. H. E. WRIGHT.

WRIGHT—Peacefully fell asleep in Jesus in Cascade, Iowa, August 29th 1873, Jason Wright, formerly of Connecticut, and consort of Harriet E. Wright; Aged 63 years.

For about ten years he has been a firm believer in the great truth of the coming of Jesus, and its kindred doctrine. He was sprinkled in infancy, but not being satisfied on that point, two years ago, at the Camp meeting in Cascade, though in feeble health with pallid cheek, and form wasting with consumption, he resolved fully to follow his Lord's command, and was buried beneath the liquid waves of the Cascade river.

HODGSON—Died at Avena, Wis., Sept. 22nd, of typhoid fever, Nathan Hodgson, Aged 34 years.

He leaves a numerous circle of friends to mourn his loss, a young wife, three small children, aged parents, brothers and sisters, weep in his absence. We tried to comfort them from these words, "For so he giveth his beloved sleep." Psa. 127-2. PHILO HITCHCOCK.

HOLLISTER—Died in Easton, N. Y., April 11th, Bro. Reuben R. Hollister, Aged 70 years and three months.

He began to serve the Lord in early life, and was a faithful member of the Presbyterian church for many years. In '42 he heard Wm. Miller, and others set forth the doctrine of the near coming of Christ, which he embraced with joy. For 30 years he has been walking in the truth. But he now rests in hope, leaving a devoted wife and three children to morn his loss. May the sweet consolation of God's word and spirit comfort the lonely widow and fatherless children.

J. WILBUR.

CHAMBERS—Died, in Chambersburg, Gallia Co., Ohio, Sept. 18th, 1873, Myrtle, daughter of John and Louisa Chambers, Aged 1 year 6 months and 7 days.

Myrtle was sweet and lovely; but thus have the afflicted parents been called to yield up to the demands of death, their lonely child whose voice always blended with theirs, filling their ear and heart with joy, but while their hearts and home are desolate, they have hope; and our prayer is that as they almost worshiped her on this earth that they may so live that they may meet her again on the new earth, and see her in immortal bloom, where death shall never come.

"And when that bright morn in splendor shall dawn,
Death shall be banished, his sceptre be gone,"
Joyfully then shall Myrtle arise,
And friends behold her with unclouded eyes.

Words of comfort by S. P. Whitney, from Jeremiah 31: 15, 16, 17.

ROCHEL A. GIBSON, Eureka, Ohio.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Rochelle, 3 p. m., and perhaps, evening.
Broughton, third Sabbath in each month, Hope S. H., 10:30 a. m. Center, 3 p. m.
New Rutland, fourth Sabbath in each month, 10:30 a. m., and afternoon or evening, as brethren may arrange.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10:30 a. m.
North Side, Lincoln Park, at 3 p. m.
Mission Hall, 619 West Lake street, at 7:30 p.m.
Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.
D. R. and M. S. MANSFIELD.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

The quarterly meeting of the DeKalb District will be held with the church at Afton Centre, commencing Thursday, Oct. 2, at 7½ o'clock p. m. Those coming on the C. & N. W. R. R. will stop at DeKalb; those on the C. & G. R. R. will stop at Waterman. On Friday teams will be at either station, if friends will send me word that they are coming.
H. G. McCULLOCH, Sec'y.

Mineral, Oct. 2, 3.
Hennepin, Oct. 4, 6-9.
New Rutland, Oct. 5.
Ackerson's S. H., Oct. 12, 10 a. m.
White Rock, 3 p. m. same day.
Elida, in the evening.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

The first quarterly meeting of the Neponset District will convene with the church at Mineral, Bureau county, Ill., on Thursday evening, Oct. 2. Br. C. C. Marston will probably be with us to preach the Word. L. F. COLE, Sec'y.

Square Grove, 11 a. m. Sabbath, Oct. 5.
Eagle S. H., 2:30 p. m. same day.
C. W. SMITH.

To the friends of the Advent cause in Southern Illinois.—There will be a meeting of days, commencing at the Mt. Joy Advent Church, Johnson County, Sunday, Nov. 2, and continue over the second Sunday. Eld. Wm. McCulloch has consented to be with us on that occasion, and will probably remain for a number of weeks. Come, brethren, from all parts of this section of the State and work for the Lord. F. A. CHILDS.

A new house of worship, near Avalanche, Wis., is to be dedicated on the 30th of Oct. Eld. Sheldon is expected to preach the Word. Meetings may be held several days after the dedication, by ANSON BROWN.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. [illegible] and every two weeks after.
California, Jan. 12, 10:30 [illegible] d every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
J. R. PRESTON, Pastor.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after
Mariette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

There will be a special conference for the benefit of brethren in the Grand Traverse region, to be held at the Cornell school-house in Wexford, Mich., one mile south of North County Line, and one mile west of State Road, commencing Thursday evening, Oct. 2, and hold over Sunday. The place of meeting is about 11 miles from Kingsley Station. Teams will be in readiness at Kingsley Station to convey all the friends from abroad to the place of meeting. A number of our ministering brethren will attend. We hope to meet many of our Northern brethren there. We invite all to come. Inquire for A. Brigham or Lewis Cornell. JOHN BOWEN.

The first Q. M. of the Eastern District of Michigan is appointed to be held with the A. C. Church at Dearborn, on the Michigan Central R. R., ten miles west of Detroit, commencing on Thursday, Oct. 2, at 2 p. m., and lasting over Sunday. All are invited. The brethren there have made a laudable exertion, and have a comfortable house of worship nearly finished.
JOHN H. PATON, Sec'y.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.
In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.
JAS. FERRISS, Pastor.

No preventing Providence, we will visit the Church of Christ, at Lapeer, the first Lord's day in October, and spend some days with them. Any who may desire to see us, and hear us preach once more, on our way going to and coming from the above place, may notify us by letter. We shall go by private conveyance.
A. N. and A. M. SEYMOUR.
P. S.—Address us at home, Reading, Mich., or at Lapeer, in care of Br. Ira Green.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Ceeleyburg, Aug. 2, evening, and once in four weeks.
Norris S. H., Aug. 3, 10 a. m., and once in four weeks.

Br. John Lyons' S. H., Aug. 3, at 3 p. m., and once in four weeks.
Weaster Creek, Aug. [illegible], at 3 o'clock p. m., and once in four weeks. ANSON BROWN.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Palley, Sept. 21, and once in four weeks. E. P. GRAVES.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delnar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

The second quarterly meeting for the Southwestern District will be held with the church at Pine River, Richland county, Wis., on Saturday, Oct. 11, at 2 o'clock, and hold over Lord's day. All are invited to come to this gathering of the children to work for the Master.
P. W. HOUGH

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

Bailey S. H., near Elk River, Sunday, May 11, at 3 p. m., and once in two weeks until further notice. S. C. WELLCOME.

Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
Lily Pond S. H., Otsego, Sunday, June 22, at 3 p. m., and once in two weeks till further notice. S. C. WELLCOME.

The first quarterly meeting of the Hutchinson District will commence on Friday evening, Oct. 17, at the Powell school house, in McLeod Co. We solicit aid from the preaching brethren, and hope all lovers of the Master will feel an interest in this meeting, and come with prayerful hearts.
WM. PARSON.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

The Lord willing, the first quarterly meeting of the Eastern District of the N. Y. State A. C. Conference will be held in a beautiful grove on the shore of Sodus Bay, Wayne County, N. Y., commencing Oct. 2, to hold over the following Sunday. A general invitation is extended all to come in the name of the Lord, to build up, not to tear down. Come prepared to take care of yourselves as far as possible. Provisions will be made for the aged, infirm and poor. Come as to camp-meeting. The Wayne County and N. Y. State tents will be there to provide lodging room for all who need. Those coming from the East or West, on the N. Y. Central R. R., change cars at Newark. Those coming on the Lake Ontario Shore R. R. will change cars at Wallington Junction. Trains on the Sodus Bay R. R. will stop within a few rods of the ground. Come one, come all, praying for a good meeting.
B. P. STEVENS, President.
CHAS. OAKS, Secretary.

OHIO.

Advent Christian Church, Reynold's S. H. Preaching every Sunday, at 10 o'clock a. m., and at 7 o'clock p. m. Prayer meeting Wednesday evening, 8 o'clock. Preaching brethren having a gospel sermon to preach, and traveling this way, are earnestly invited to give us a call and to preach the word. ELD. P. FOE.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

There will be a grove meeting, four miles northwest of Garden Grove, near the Gospel Ridge S. H., commencing on Saturday at 11 a. m., Sept. 21. J. S. BALDWIN.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

There will be a quarterly meeting of the Northern Indiana and Western Michigan Conference, to be held with the church at Union Mills, Ind., commencing Oct. 2, and holding over Sunday. It is expected that the Peninsular or Port Huron & Chicago R. R. will be in operation then, which goes through Union; if not, those coming on the morning trains to Laport will find conveyance to Union. Come all who can.
JAMES FERRIS, President.
DR. D. NAFE, Secretary.

Sumption Prairie, Ind., Sept. 7, 10½ a. m., and 7 p. m., and every four weeks.
Union Mills, Ind., Sept. 14, 10½ a. m., and 7 p. m., and every two weeks.
JAS. FERRISS, Pastor.
[The P. O. address of Br. Ferriss, is Buchanan, Michigan.]

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Blenny St.

JOSEPH LUTRELL, Sec'y. 207, St. Joseph St.

Advertisements.

The Bible Banner.

THIS PAPER IS EDITED BY
ELDS. JOHN COUCH, WILLIAM SHELDON,
A. A. PHELPS.

Published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of THE TIMES three months free, or both one year for $2.75, with a book or engraving free. All orders for the *Banner* and TIMES should be addressed to W. L. HIMES, 25 West Lake St., Chicago, Ill. All orders for sample copies (sent free) or for the *Bible Banner* ALONE, should be addressed to E. A. KING, 14 Murray St., New York.

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W. F. CLARKE,

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.—N CHICAGO, OCTOBER 7, 1873. WHOLE NO. 492

Advent Christian Times.

Published Every Tuesday by the

Western Advent Christian Publishing Society.

26 West Lake Street, CHICAGO.

Poetry.

Sow the Seed.

Sow with a generous hand;
 Pause not for toil or pain;
Weary not through the heat of summer
 Weary not through the cold spring rain;
But wait till the autumn comes,
 For the sheaves of golden grain.

Scatter the seed, and fear not—
 A table will be spread;
What matter if you are too weary
 To eat your hard-earned bread?
Sow while the earth is broken,
 For the hungry must be fed.

Sow—while the seeds are lying
 In the warm earth's bosom deep,
And your warm tears fall upon it,
 They will stir in their quiet sleep,
And the green blades rise the quicker,
 Perchance, for the tears you weep.

Then sow for the hours are fleeting,
 And the seed must fall to-day,
And care what hands shall reap it,
 Or if you shall have passed away
Before the waving cornfields
 Shall gladden the sunny day.

Sow—and look onward, and upward,
 Where the starry light appears;
Where, in spite of the coward's doubting,
 Of your own hearts trembling fears,
You shall reap in joy the harvest
 You have sown to day in tears.

—*Sel.*

The Sin Against The Holy Ghost.

BY HORATIUS BONAR, D. D OF SCOTLAND.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit."—Mark 3. 28, 29.

It would serve no purpose to discuss or enumerate the various opinions that have been held respecting this sin. Let us just take the passage itself, and try to find out what the narrative is really meant to teach us.

The key to the passage is contained in the 30th verse,—"Because they said" (were saying), "He hath an unclean spirit." This is the Evangelist's remark for the clearing up of the statement; or rather, I should say, it is the Holy Spirit's own comment on a declaration made specially respecting himself. In the 28th and 29th verses, the Son is speaking of the Spirit, and of the sin against him; in the 30th, the Spirit interprets the words of the Son, and shows that the sin against himself is in reality a sin against the Son. In reading these three verses, in this connection, as spoken successively by the Son of God and the Spirit of God, we see how jealous the one is for the honor of the other. The Holy Spirit will not put upon record this testimony of the Son regarding himself without adding his own testimony to the Son, and showing how sin committed against himself is committed against the Son, and dishonor cast upon himself is dishonor cast upon the Son.

It was in Galilee that these words were spoken; for Jesus was, at this time, "going through every city and village preaching, and showing the glad tidings of the kingdom of God" (Luke 8: 1). He was opposed, reviled, and threatened, as he went along, teaching and healing. The opposition, however, did not come from the Galileans, but from the Scribes and Pharisees who came down from Jerusalem (Matt. 12: 24; Mark 3: 22). There might be among the inhabitants of that half Gentile region, ignorance and unbelief; but they did not go so far in their malignity as the more intellectual, better educated, and (in the common acceptation of the word) more "religious" citizens of Jerusalem, as represented by their leaders, the Scribes, and Pharisees, and Priests. These, though better read in the Prophets, and professing to be waiting for Messiah, were foremost in the rejection of Christ; setting themselves against himself and his Messiahship with a persevering and desperate malignity, such as we might have reckoned impossible.

Not only did these Jewish leaders shew their unbelief, in Jerusalem and Judea; but they went everywhere, tracking the Lord's footsteps, endeavoring to provoke and entrap him; misrepresenting all that he said and did; maligning him as a wine-bibber and a keeper of the worst company; nay, as possessed of a devil; nay, more, as doing and saying all that he said and did under the influence of this possession. In the present narrative we find them in Galilee, many days' journey from Jerusalem. What were they doing there? They did not come to listen, nor to be taught, nor to be convinced, nor to admire. They had traveled all this distance out of pure malignity. Like demons from hell, they follow the Lord in order to assail him or plot against him. They grudged no toil, no travel, no cost, in order to carry out their hatred to Christ. They watched, with hellish eagerness, every word and motion; misconstruing all his doings; abusing him both for what he did and for what he did not do; and seizing every opportunity for poisoning the minds of the people against him.

In the scene to which our narrative refers, we find him working a miracle; a miracle of no ordinary kind. The case is a very desperate one. The man is both dumb and blind,—perhaps deaf too; and more than this, he is possessed with a devil. He is a signal monument of Satan's power. He is one of Satan's best fortified and best garrisoned fortresses. There could hardly be a clearer or more explicit exhibition of Satan's infernal enmity to man, and of his horrid character as the marrer of God's workmanship, the inflicter of darkness and disease. Seldom had the seed of the serpent been so exhibited in his hatefulness and enmity; and seldom had he been so directly and gloriously confronted with the woman's Seed, in all his loveableness of character and his kindness to man. If ever, therefore, human unbelief were utterly inexcusable, it was here. If ever man's enmity might have been expected to give way, it was here. If ever, in the halting between two opinions, a better choice might have been *forced* upon man, and even the Pharisee made ashamed of siding against Christ, it is here. God had brought heaven and hell face to face, before man; he had brought the Prince of light and the prince of darkness into close and direct collision; and that in circumstances most likely to enlist man's sympathies with heaven against hell, with the Son of God against the devil and his angels. It might have been expected that man would, at least for once, have taken the side of God; and that the Scribes and Pharisees, the most enlightened and best educated of the land, would have given way in their prejudice and hatred. But it is just here that the greatness of their hostility comes out; and as afterwards the cry arose in Jerusalem, "Not this man, but Barabbas," so here, in Galilee, a like cry is heard, from the lips of the same men, "Not the Holy Spirit, but the devil!"

Thus it was that these Scribes and Pharisees sinned against the Holy Spirit, by imputing to the devil the works of Christ, which he did by the power of the Holy Ghost in him. They did not do this in ignorance; for they were not half-enlightened Galileans, but men well-read in their Scriptures; they did it knowingly. They did not do it hastily, and under the influence of passing excitement; they did it deliberately, and resolutely, and continuously. They did it with their eyes open; they did it maliciously, in the desperate hatred of their hearts. They did it without one extenuating circumstance,—without anything either to excuse or to account for their malignity. This is the sin which our Lord here declares to be unpardonable. To have said that this marvelous universe was created by the devil, and not by God, would have been a *kindred* crime; a sin of awful daring. To have said that the miracles of Egypt, the dividing of the Red Sea, the manna, the water, the healing of the serpents' deadly bite, the drying up of Jordan, the overthrow of Jericho, the arrest of sun and moon in Gibeon, were all the work of the devil, would have been sins *like in kind* to this of the Pharisees; but not, by many degrees, equal to it in dark malignity. For, in this miracle of Christ, thus misinterpreted, we have more of divine love and power,—more of God himself, than in all these other miracles together. One of the fullest and brightest manifestations of God's character, as our loving, healing, pardoning, redeeming God, is in this miracle; and hence the particularly aggravated guilt of those who reviled it as the work of the devil. It was a work done by the special power of the Holy Ghost,—a work in which might have been clearly read the Father's love and power, the Son's love and power, the Spirit's love and power. Yet this work of the Holy Spirit, this miracle of Godhead's love and power, is ascribed to Satan! It was calling God the devil, and the devil God; it was calling hell heaven, and heaven hell. It was not mere rejection of Christ; it was not mere disbelief of his miracles; it was not mere refusal of the divine testimony to his Messiahship. It was something beyond all these phases of unbelief. It was the substitution and preference of the evil for the good, of the darkness for the light, of the seed of the serpent for the Seed of the woman. Nay, more, it was the deliberate declaration, not that the works of God the Holy Ghost were unreal and untrue,—but that they were not his works at all, but those of the devil. It was the admission of their reality, but the ascription of them to the devil. It was carrying out the hatred of Christ to such an extreme as to be willing to acknowledge Satan as the worker of miracles rather than Christ; nay, it was so hating the Holy Spirit, because of his thus witnessing for Christ, as to call him "an unclean spirit," Beelzebub, the prince of devils!

Such is the sin against the Holy Ghost; a sin which originates in very peculiar circumstances; which can only be committed by those who sin wilfully, daringly, and maliciously; and which, in all probability, could only be committed when the Lord was upon the earth, working miracles by the power of the Spirit.

It is worthy of notice, that our Lord does not affirm that even these blasphemous Pharisees had *actually committed* the sin. The awful words regarding the sin that has no pardon are spoken as words of warning. In them the Lord is pointing to the horrible gulf which these Pharisees were approaching, and warning them off. He sees them like a vessel drawing nearer some raging whirlpool, and he speaks that they may be alarmed and turn back. In this there is a blessed mixture of grace and righteousness. He would warn even the Pharisees! He would sound the alarm even to those who were on the very point of plunging into hell!

The sin is thus a peculiar sin. It is not the same as rejection of Christ and final unbelief. It is not even blasphemy against Christ and his work. It is not simply sin against light and knowledge. It is not repeated, nor prolonged, nor outrageous backsliding. It is something special; something open and before others; it is something deliberate and malicious; it is something which would render the man's state quite hopeless, and seal his doom at once. It is something connected directly with the Spirit, and which involves daring blasphemy against him and his doings. It must, then, be a greater sin than that of Judas, for his sin was pardonable to the last. It must be a greater sin than scourging, buffeting, reviling, crucifying the Lord of glory. Oh, how unutterably hateful must that sin be, of which we thus read, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall never be forgiven him. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall never be forgiven him, neither in this world, neither in the world to come. He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; BECAUSE THEY SAID, HE HATH AN UNCLEAN SPIRIT!"

But, while this sin is a very peculiar one, and, possibly, only committed when our Lord was here, and that by those who ascribe to the devil the miracles which Christ did, by the Holy Ghost, there are approximations to it, in all ages, of which men need to be warned. The way in which many attack revivals, and revile those engaged in them, and ascribe the conversions to mere excitement, or hypocrisy, or love of show, or to *Satan himself*, is a perilous approach to blasphemy against the Holy Ghost. Let men beware how they speak of those religious awakenings. If you dislike them, or see no evidence for their genuineness, at least let them alone. Especially let those who, in their zeal for ecclesiastical order, have set themselves against such movements, and do not hesitate to throw out insinuations as to all these being the devil's work, beware lest they be found fighting against God, and reviling the Spirit of God. They may be nearer the sin of the Pharisees than they are willing to think; and their zeal for sound words, in which they pride themselves, only helps to identify them the more with these haters of the Lord. The dislike of sudden conversions looks very like a denial of the Spirit's work; just as the dislike of assurance looks like a questioning of the work of Christ,—a denial of its sufficiency to give immediate peace to the awakened conscience. Let the ungodly beware of scoffing at revivals; and let professing Christians beware of standing aloof from them, as if they were fanaticism, or excitement, or the work of Satan.

Physiology of Preaching.

Husband all your strength for the delivery of your sermon. Take not a step, sing not a line, speak not a word unnecessarily; for we arise in the morning with a certain amount of physical power, and acquire but little power during the day from other sources. It is the recuperation which it gives, and if that force be expended in a long walk or ride to church, or in any muscular effort whatever, you have just that much less for the sermon, and every clergyman must know that the more physical vigor he has, the easier he can preach. Singing is an effort; hence every verse sung is a loss of vocal power.

Be more of a man than to be the slave of a sip of water, a lozenge, or a lump of sugar, before or during preaching; the necessity of these grows upon a man with great rapidity, and detracts from his independence and self reliance.

Avoid conversation from the time of rising in the morning until the sermon is delivered; for the more your subject absorbs your whole being, the greater will be the unction with which the message is delivered. Begin in a low tone, but with the utmost distinctness of utterance; and as the lungs grow warm and the vocal organs more pliable, throw in more voice gradually, until the end of the discourse; otherwise you will break down before you are half through.

Never study a gesture or an intonation; this involves a mental diversion from the subject, and impairs your force.—*Vermont Chronicle.*

Be in Earnest.

"Do you think I believe what you say of my danger;" asked a young man of one who urged him to seek at once his soul's salvation. "I have a brother who is a minister, and two sisters who are professors of religion, and they never told me of it. No, indeed, and I am sure they would not." So he sheltered himself behind his friends inconsistency, and went on in hardness of heart.

Even the good Mr. Simeon received this rebuke from a dying relative: You never warned me of the great danger I was in, of neglecting my soul's salvation." "Nay my brother, but I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters." "Yes," said the dying man, "but you never came to me, closed the door, and took me by the collar of the coat, and told me I was unconverted, and if I died in that state, I was lost. Now I am dying, and but for God's grace I might have been forever undone."—*Selected.*

Man's Present State; and its bearing on his future destiny.

E. ROYCE.

There is one thing in particular which the reader of an article on a religious subject generally desires to know at the commencement, and that is, what the writer wishes or intends to prove. But I trust he will forgive me when I inform him that in the present case he will be obliged to read it in order to have his wish gratified. For I have not, as is too often the case, *adopted* a belief at a venture, and then made an effort to force the Bible to prove it true, but first go to God's laws, written and unwritten to get a sure foundation on which to build, and having done so, proceed to reason logically on, and draw conclusions from it, irrespective of my own former views, or those of others.

It was once said by a noted writer (Thomas Paine,) "We can know God only through his works." This is true, though it may not prove what its author intended, for his written word, when made free from interpolations and mutilations, is as much a part of his works as are the laws of nature. Both must be perfect, as they are the handiwork of a perfect Being, and for the same reason they must agree. Therefore, wherever there is an apparent conflict between them, we must give precedence to the teaching of his unwritten—his natural laws because they are, and ever have been beyond the control and power of man to alter, consequently are to-day as perfect as when first established; while his written word, as all do, or may know, has been somewhat mutilated, either intentionally, or by accident, in the various translations through which it has passed, in the hands of men. And this is not all. The *idiom* of the languages in which the scriptures were written is different in many essential respects from ours, and having been retained without explanation in our translation, has proved the basis of gross errors in belief, on the future destiny of the race, especially that large portion included in the scriptural term "the unjust." And this is, in fact, the real source of all disbelief in the Bible, for it represents the Creator of all things as possessing attributes entirely at variance with the character of an all-wise, benevolent, and perfect Being.

It is the object of this article to present this subject before the reader in its true light, as far as space will permit. And the writer earnestly hopes that prejudices caused by wrong education are not so deep-seated as to prevent his seeing its truthfulness, and harmony with the real character of our Maker, and his beloved Son, our Lord and Saviour. In investigating this important question, one primary fact must be understood at the outset, namely: that nothing in the universe came by chance, but all things that are, were produced by, or in harmony with, fixed laws ordained for the purpose. And that one of the most important of these, the one in fact which underlies all others, and without which neither vegetable nor animal can exist, is the law of electricity as developed by the connected *poles* of an electric battery. That is, a positive and negative power brought into contact, and thereby producing a result.

Were the inquiry made what God first created, the reply might be, as it often is, the heavens and the earth. But this is a mistake. It is true the matter, in a chaotic state, from which they were to be formed was, so far as they are concerned, "in the beginning," created. But that was not the *first* act of creative power. For we learn from scripture, (Rev. 3:14,) that the "faithful Witness," the *Logos*, or Word, was "the beginning of the creation of God." In proof of this, John, at the commencement of his Gospel, says: "In the beginning (i. e. before matter was created) was the Word, (i. e. in existence) and the Word was with God, and the Word was God." In other words, the Word was God's instrumental power. That is, his will or commands were manifested through the Word. Hence, John says in continuation: "All things were made by him," &c. God's Word is his position, and his Spirit is his negative power. That is, these are his instrumentalities by which all things were made. But like the poles of a battery they are inoperative alone. The Word can accomplish nothing without the aid of the Spirit; nor can the Spirit accomplish anything unaided by the Word. But when connected they produce the desired result. Hence it is truly said, the Spirit and Word agree; i. e. act in harmony.

Their first work, so far as we have any account, was to form the light by separating it from the darkness, and thus establishing the two etherial poles. Now we knew that neither animals nor vegetables could live for any great length of time either in pure light or gross darkness; but a combination of both produces the medium desired. So also, when they separated the water from the land they established the two material poles, and a combination is indispensable in order to produce vegetation. Every organic body also whether it be animal, or vegetable, is formed, and its germ or spirit-life is quickened to activity by this law. In the vegetable kingdom the seed, of whatever kind it may be, is the positive, and the earth its negative pole. The seed cannot produce alone, neither can the earth, but when brought in contact, a body after the form and nature of the one sown is the result. The same rule holds good in the propagation of all animals. The sexes are the two opposite poles, and when the fœtus is quickened in the womb of the female, a death transpires corresponding to the death of grain sown in the womb of earth, and in both cases alike the elementary parts of a new body commence their formation.

By this law also we learn the meaning of the scriptural declaration that God created evil. The primary use of this term in scripture is not to define the *quality* of a thing of itself, but to express a distinction between it and something better. There are no defining terms of comparison used in scripture, but every thing is in harmony with this law *expressed* in the superlative, while as before shown it is *graded* in the comparative degree. That is, as neither extreme can produce any result without the aid of its opposite, so there could be no good unless there was something of an inferior quality of a similar kind. And those two qualities, without regard to their similarity in other respects, are scripturally termed good and evil. So the whole creative work of God was, in the abstract, "very good," no matter what its kind or quality was; yet between the different qualities of any kind, the poorer was evil, the better, good. And thus at the beginning, by causing different qualities of matter to exist, God created good and evil. As a further illustration of this subject we will take the superlative terms, love and hate, as used in scripture. There are two twin brothers mentioned, both of whom were, as the record shows, beloved by their Creator; yet because the older for a special cause was preferred or chosen to a particular work, it is written "Jacob have I loved, but Esau have I hated." This gives the true interpretation of scripture language where superlatives are used. Hence, when Jesus would teach his disciples the important truth that they must love him *more* than their earthly friends, he told them in order to do so they must "hate" father and mother, wife and children, &c. And this fact, so clearly illustrated, gives the key to a correct understanding of the term "cursed," out of which a theological belief has been manufactured by man and charged to Divinity, which would be a disgrace to any earthly Potentate. And now having made this charge against a popular dogma, I will briefly prove it, and then proceed with my subject. This system teaches, first, that God is more powerful and wise than any other being, which is strictly true. Second, that he made man intending he should remain in Eden as his subject forever; but the devil, acting through the serpent, so beguiled him that he completely upset God's plan; which if true shows an imperfection or oversight in the Divine arrangement, else it could not have been accomplished. Third, God was so exasperated about it that he brought a withering curse on man's innocent posterity, and not on them alone, but on all beasts of the field, fowls of the air, and fish in the sea, and the earth also. Now I am sure every candid reader will admit that it would be not only a disgrace but an unmitigated act of tyranny, for any earthly ruler to inflict punishment on his subjects for the acts of others over whom they had no control. Fourth, that he gave his Son as a "substitute" to bear the penalty which was justly due the race for violating his laws, thus frustrating the object for which they were made. And what earthly ruler would do that? Would it be a mark of wisdom with our legislature to enact laws for the regulation of society and punishment of crime, and then attach a proviso by which the guilty party might atone for their crime by substituting some innocent person to suffer in their stead? What would such laws be worth? Corrupt men might make such laws truly for evil purposes, but not so with Jehovah. The penalty of all his laws, both physical and moral will, to their full extent, be visited on the heads of those who violate them. For he is no respecter of persons.

(TO BE CONTINUED.)

Litch's Offer.

A. ARMOUR.

It is not a reward of *one thousand dollars*, or a *three hundred dollar horse*, to find the words "immortal soul" or "deathless spirit" in the Bible; but it is, if materialists will produce *one text* from the *New Testament* which teaches the doctrine of the *utter* unconscious state of *the dead*, he, J. L., will *accept it*. His letter presents three points for our consideration:

1. The subjects of our inquiry,—"*the dead.*"

2. Their state—"*utter unconsciousness*," or not.

3. The witnesses to whom we are restricted for proof—"*Christ and his apostles*," in "*the New Testament.*"

Let us then notice, first, the subjects of our inquiry: They are "*the dead.*" Surely Br. L. uses the word in a Bible, or at least in a *New Testament* sense. He knows, perhaps, that the New Testament word, *nekros*, translated "*the dead*," means "*a dead body, a corpse.*" Does he ask proof of the *utter unconscious state of corpses?* When I have quoted from Eccl. 9:5, "*the dead* know not anything," the comment by immaterialists used to be: "The dead *body*, you know; the soul is an immortal thing, *it* cannot *die*, and therefore it is not intended to be represented by the terms, "the dead." *Does* Br. L. mean to represent an *undying* part of man by the words, "*the dead?*" Are we to produce proof of the utter unconscious state of *dead deathless spirits?* Will Br. L. produce one passage in the New, or Old Testament, where the *disembodied* spirit or soul is called "*dead?*" If he will, it might not be hard to prove the *dead* spirit "utterly *unconscious.*"

Secondly, we consider the state of the dead bodies, or dead spirits, and we find that neither the word "unconscious," nor the word "conscious" occurs in the English Bible. Can Br. L. find New Testament or Bible words to express the idea? If he does, he will ask us to prove a doctrine something like this, "*the dead know not anything.*"

Lastly, we come to the witnesses, "Christ and his apostles, who were the true teachers of Christian doctrine." And "If any man preach any other gospel....let him be *accursed.*" Hear Jesus: "Search the scriptures," (John 5:39)—search the Old Testament scriptures! "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Hear Paul: "*All Scripture* is given by inspiration of God, and is *profitable* for *doctrine.*" *Who is "accursed,"* those who *obey* Christ and his apostles, or those who *lay aside* the *Old Testament* scriptures?

But this is not producing a New Testament text which teaches the utter unconscious state of the dead. Br. L. may find such a one in John 11:11: "Our friend Lazarus *sleepeth.*" Jesus spake of his death. He says death is a *sleep; sleep* is a state of *utter unconsciousness;* therefore the dead are *utterly unconscious.*

Granting that in sleep we *dream*, yet we are not conscious in dreaming; we do not *perceive* the *realities* with which we are surrounded; we dream we are young and strong, when old and feeble; we dream we *are* where we are *not;* we are *utterly unconscious*. True, also, we are capable of being awakened—so are the dead; but this no more proves consciousness in sleep than the *capability of eating* in a hungry man proves that he is *filled.*

If Br. L. wishes to explain himself, perhaps the Editor will grant him a reasonable space in THE TIMES. His position, so far as I can judge, is this: "The *dead* are, *perhaps*, unconscious—but not *utterly* so;" and he seems to have some misgivings that the Old Testament would furnish positive proof that they *are* truly in an *utter* unconscious state!

If he is really so far advanced in materialism as to call *the conscious part* of man "*dead*," and only needs proof of its *utter* unconsciousness, we will expect him to declare himself a "soul-sleeper" very soon.

What I Heard.

O. D. GIBSON.

I attended a meeting a few days since, to hear a so-called Divine attempt to prove the immortality of the soul of man. In the course of his speech, he declaimed like this: "My friends, the spirits of our friends, who were once here on earth, are now all around us; yes, my friends, the air is full of them." And yet, but a little before this he had taught us that at death these same spirits went to heaven, if *good;* but, if *bad*, went down to hell;—proof, rich man and Lazarus. "It could not have been their bodies," said he, "for they were dead and buried; hence, it must have been their spirits."

Query—If these spirits go at death to these two different localities, how came they back here so thick as to have the "air full of them?" Surely, if the spirits of the wicked are here in the air, they are not in the same condition the rich man was for he was "tormented in this *flame.*" Now we are not in a "*flame*," and they being in the same air, cannot be in a "flame" either; so there must be a mistake somewhere. Again: if the spirits of our friends are around us, they are of both classes, so that they must have come from both sides of that "impassable gulf," by which means they have got together, either by crossing it, or playing a flank movement around it, and thus outwitted Abraham, who said such could not get together from either side, nor go from thence to where the rich man's brethren were, except "one rose from the dead." And surely they will not claim that a spirit could rise from the dead, for that would be an admission that the spirit dies; for that cannot rise from the *dead*, which is *alive*. So I see no way to get along with this matter but to conclude there is a mistake; that dead men's spirits are not all around us in the air, or else they have taken the wrong Scriptures to prove it by. That must be a large prison, or hell, in which to confine spirits, if they range the region of space filled with air. In fact, their sphere of action is enlarged since death, for, when "in this body pent," their sphere was quite limited, but now bounded alone by space. So, instead of being imprisoned at death, they were let out of prison, or at least have liberty of the prison yard, which is very extensive. Oh, what a *bottomless pit* this spiritism is! Imagination, when you once enter it, will let loose her flood-gates and whirl you on and on—you know not whither—for you have no measurements or guide, nor sounding-line that can reach bottom; neither can you reach shore; though you fancy you see land, it is only spirit land; you go toward it; it is only illusion, unreal, imaginary. God deliver us and give the true hope of the gospel of eternal life by a resurrection from the dead to immortality.

The Word and Spirit.

S. JUDSON.

The Bible, as a revelation of God's will and purposes of mercy to the race of man, is a blessed Book, full of instruction and promises. But men have undertaken to make improvements, and almost spoiled it by giving different interpretations from that designed. So God has raised up man to dig out the truth, and to give it in its primitive state. God has blessed them in that work, and now by putting on the gospel glasses, they can make it a common sense Book, without one truth clashing with another. Those that receive the light in the love of it will secure eternal life. The road that leads there is very streaight and narrow. If we get switched off on some other road—the directions are returned: the more we persevere in doing wrong, the further becomes the distance. The Bible says "return unto me and I will return unto you."

We fear that some who have started in the narrow way have switched off, set up separate interests, and lost the way, leaving their first love.

What an admonition to us all. Let him that thinketh he standeth take heed lest he fall. We as Adventists need to be cautious not to settle down to a correct theory in the head without love in the heart. If love be lacking there will be failure in the end. When Jesus comes, we shall go with the object we love most, where the attraction is the strongest. Solemn thought: "who shall abide the day of His coming; God is the book-keeper, and will keep his books posted without error; "He that loveth father and mother more than me is not worthy of one;" and Peter says: "If ye do these things ye shall never fall." So a through ticket is secured. But these promises are conditional; we are to obtain the promise. Jesus Christ is coming soon to recieve His bride. A very serious thought arises, what will be the character of those accounted worthy? We are not left in the dark: none but the holy and the pure will enter in. The ornaments necessary are described; among others, a meek and quiet spirit is approved. If we give no heed to comply with the requirements, will not that prove a fatal objection to being chosen?

When Jesus comes, it will be too late to rectify mistakes: "He that is filthy will remain filthy, and he that is holy will remain holy." The right kind of faith produces the right kind of work. To do the work in these last days, requires strong faith. We want the right kind of impliments to work with. The Bible will be a dead letter unless we have the spirit to apply it, giving an edge. The test of discipleship is in having the spirit, and we are cautioned not to "grieve the Holy Spirit of God whereby we are sealed until the day of redemption." Again, we are said to be "the temples of the Holy Ghost;" "if we defile His temple, He will destroy us. It seems that the Spirit of God will not stay if the temple is defiled. Will not the use of tobacco have that effect? If we get the breath that comes from it, I think there must be some defilement beyond that. I have had some experience, having used it for twenty five or thirty years. It is about that length of time since I broke from the habit which was a very strong one. When I went from home, I did not like to leave my company behind: but I became convinced that it was wicked for me to continue its use, so I took it to the Lord in prayer, and the Lord helped me out of my filthy habit. He gave me the will, I found the way, thanks be to the Lord I was made free, and got a full discharge.

To my Advent brethren in the Lord, I want to ask one question: When the Master comes will he say well done, in that direction?

Praise.

R. WILLET.

The Sweet Singer of Israel, throughout his Psalms speaks a great deal about praising the Lord in various ways, and by various means, or instruments of music. And in summing up, in the last, or 150th Psalm, he calls on "everything that hath breath" to praise the Lord. Some of the Psalms seem to be scarcely anything but praise (see 136th Psalm.) David said it was a good thing to praise the Lord, and good to sing praises unto our God, and pleasant. And again he says, he will praise him "while he has any being." Thus in his psalms, from beginning to end, it is praise and thanksgiving. And it is not only David who praises the Lord, but we hear Job uttering praise in all his afflictions, thus: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Also the other prophets, and Christ his disciples. Hear Peter, Paul, Silas, and others praising the Lord. Praise being so conspicuous a theme in the Bible, and so much inculcated and recommended to all, surely we should try to understand it, so that in trying to follow in the path of the just, we too may be able to praise and sing with the Spirit and understanding, and make melody in our hearts, as well as with our voices, or instruments of music. The question arises, What is true praise to God? I find that the utterances of praise on the part of David were the result of a contemplation of God, and his attributes, in connection with his wonderful works toward the children of men. And also by keeping in view the tender mercy of God, was he especially prompted to praise. Hence the expression, "Praise ye the Lord, for his mercy endureth forever;" and this declaration repeated again, and again, seems to be a keynote to many of the inspired melodies. A correct conclusion to be drawn from the inspired testimony I believe is this: that to sound forth, or to give the Lord true praise, it is very necessary to study his word and contemplate his works. And when we can realize the fact that the tender mercy of the God is over all his works, and that the testimony of his *word* is love to the children of men, then we can begin to catch some of the melodious strains contained in the Book of praise. And as we advance, keeping in mind the key note, "*God is love*," we begin to edify ourselves and others by the rehearsal of the sweet melodies reverberating all through the different parts of God's written music, given us to learn. Ah, who that has once caught the spirit of the heavenly strain, wafted down to us by the ages, as uttered by angelic lips on Bethlehem's plain, "Glory to God in the highest, and on earth peace, good will toward men," can forget their Lord? Who that has received the testimony of the word in regard to the true condition of man without a Saviour, but can appreciate the labor of love, and weep tears of sorrow and joy over the sad, sweet story of the cross. But if man be taught by man or devil that he is equal to God as to extent of future being by virtue of his nature, how can he properly appreciate the declaration falling from the Saviour's lips, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*." In view of this declaration, can we not with David say, "Let every thing that hath breath praise the Lord." I understand by the wording of the Psalmist a possibility of compliance or there would not be an exhortation: and also that the sentence implies a conditional command, "let every thing praise the Lord;" that is, if there be a willingness, then praise the Lord. And also in the light of prophecy, that all things would praise the Lord finally. Let us hear the Revelator: And every *creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, hear I saying, Blessing and honor, and glory, and power, be unto him, that sittith upon the throne, and unto the Lamb for ever and ever. And the four beasts said Amen." (Rev. 5.) Fellow mortal, can you not also say *amen*, to the precious promise of God's word, that there will be a time of blessing and praise, instead of cursing? when the Devil and his works shall all be destroyed? (Heb. 2–14 and 1 John 5–8). "Praise ye the Lord."

The State of the dead.

HATTIE WEED.

In all matters pertaining to a worldly character, we as rational beings should exercise our judgment and discretion, in order that we may discern the right from the wrong—the real from the false: If worldly matters are of so much importance which soon vanish away, and are gone forever, who can estimate the value of spiritual things which last through all time and eternity? How necessary it is that right views may be formed upon the subject which is of so great importance. Everything which tends to make men happier and better is worthy of earnest thought and careful consideration. The Bible, God's best gift to man, was intended to be a guide to his feet and a lamp to his path; to show him his duty to his maker, his fellow mortals, and himself; to lead him by its teachings through this weary world, on to the promised home beyond. Without it the christian would be tossed about like a ship without a rudder, with no knowledge of his future destiny. Sacred writing, as well as profane, has its readers who differ in opinion relating to the truths brought before them. One great truth brought before us in the Bible relating to "The state of the dead" is met with such a diversity of opinions that it seems hardly possible to be settled in our own minds on this subject. In order that it may be fully understood, a careful perusal of the holy scriptures, and an excersise of all our reasoning powers, is necessary. It has long been a query in my mind why it was that a judgment was necessary if all receive their reward at death? And why is it that christians fear to die, if death is the gate to endless joy? Why is it that they recoil with a shudder from crossing the dark river which leads them at once into paradise? And when they get there, how is it possible for them to be happy when they can look down on this earth and witness the sufferings of those near and dear to them? It is simply impossible. The Bible does not advocate any such doctrine. It must be plain to all persons of sound judgment that "the dead know not anything" for it is so declared in the divine Word. They sleep their last sleep till the last tramp shall sound, which shall arouse them to a new being.

Let us be thankful for the light that we have, and pray that others may be brought to a knowledge of the truth.

Commendable.

C. C. M.

The Bible is the Book of books. It is justly worthy of the pre-eminence over all other books. It deserves a place at the head of every man's business. And he, who with pure motives carries the Scriptures into his daily avocation, may expect heaven's grace upon the work of his hands. Still the rich, the great, and the monopolizers of this fast age pay but little heed to this blessed book. They pass it by with indifference or treat it with scorn. I was most happily surprised the other day on entering the cars on the Galena division of the C. & N. W. R. to find books distributed in beautiful racks within reaching distance of the passengers, with these words printed on the side, "The New Testament of our Lord and Saviour Jesus Christ." What, thought I, is Jesus Christ recognized as a Saviour here? Railroad hands are usually profaners of that name. Fearing I might be mistaken and humbugged by the superscription, I took the book from its quiet resting place, and opening to the 19th chapter of Luke I read carefully the whole chapter. There is no mistake. It is the blessed book it professes to be. It seemed to me that chapter had a beauty in it I had never seen before. The coloquy with Zaccheus, the parable of ten pieces of money, Jesus riding into Jerusalem on a colt while the people exclaimed, "Blessed be the king that cometh in the name of the Lord;" and stopping on the brow of Olivet the compassionate Master weeps over the desolate and forsaken city.

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The Spirit of Christianity.

JAMES A. NEWTON.

I am glad that there is a christianity in the world, by which all enlightened followers of Christ are cemented by a definite unbroken bond. That there are none others, who will finally attain to a crown of life in the final issue, we do not even intimate. But, that spirit of Him who came into the world to save makes his people one it cannot be denied. Oh, what a cheering thought is this to the minister of Christ, who teaches and preaches a christianity which commends itself to all mankind. And again, to the laity this is a boon of heavenly love, that his people are one in the spirit of Christ Jesus our Lord. Among the numerous creeds of christian faith, the faithful soldier finds no jar of sentiment in duty. Here we are one in brotherly love.

These sentiments and this spirit are sustained by the Great Teacher, and they are in harmony one with another, conferring a blessing to mankind, giving a joy only emanating from God its author. Our items of difference in Bible interpretation, never should create a feeling of animosity in the believer's mind. When we refuse to accord to others the liberty we wish to enjoy ourselves, we are both blind and bigoted. In the strength of Israel's God and the covenant of his grace may we stand forth before mankind untrammelled and unfettered by these allurements of him who would rejoice with the ungodly in an unprofitable and wicked controversy.

So charming is the spirit of christianity that even its bitterest enemies are vanquished by its influence. I love a friend and brother in Christ Jesus, 'who walks not after the flesh,' whether he be African, Swede, or American, king or peasant. There is nothing so pleasing to the faithful as to meet and greet a sacrificing friend of God and his church. And now, O, let this spirit characterize us, dearly beloved, and crowns and palms shall be given us at his coming and kingdom.

Some Excellent Thoughts.

VIRGIL HUNT.

A few good thoughts were brought out by a Presbyterian minister from the following words: "Pilate saith unto them, What shall I do then with Jesus who is called Christ?" (Mat. 27: 22.) He went on to say that all other questions, when compared to this, fell into insignificance. And as he proceeded I thought truly what a great and important question this is: "What shall I do then with Jesus?" And my mind ran back to the context, where Judas sold Jesus for thirty pieces of silver, and then the result which followed: "He departed and hanged himself."

And thus we see the fearful result of bartering our interest in the Son of God. But have we not sold Jesus cheaper still? Have we not sold him for earthly pleasures? Have not some of us sold him for the ball room—others for the pleasure of running horses—some for a game of billiards—a glass of liquor? Let us think how easily it is to sell the Lamb of God. I do not wonder when Pilate saw the miserable fall of Judas, that the question came home to his heart in thunder-tones, "What shall I do then with Jesus which is called Christ?" Our brother well said, "the question is in the singular (not plural)." Then the question comes home to each of us, separately, "What shall *we* do with Jesus?" When he comes in his glory with all the holy angels, may God grant that writer and reader may have acceptance of him.

The Bible Grows with One.

If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is even beyond you, and cheerily cries: 'Higher yet: Excelsior!" Many books in my library are now behind and beneath me; I read them years ago, with considerable pleasure; I have read them since with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them—I know more than these books know, and I know wherein they are faulty. Nobody ever outgrows Scripture; the book widens and deepens with our years. It is true, it cannot really grow, for it is perfect; but it does so to our apprehension. The deeper you dig into Scripture, the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says: "I understand the gospel, I have grasped all the Bible." Wait a bit, and when his soul grows and knows more of Christ, he will confess; "Thy commandment is exceeding broad—I have only begun to understand it."—*Spurgeon.*

THERE is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive him.

IN temporal danger seek spiritual security.

The Christian Life.

Have Faith in God.

There's a fullness in God's mercy,
  Like the fullness of the sea;
There's a kindness in His justice
  Which is more than liberty.

There's no place where earthly sorrows,
  Are more felt than up in heaven;
There's no place where earthly failings
  Have such kindly judgment given.

For the love of God is broader
  Than the treasure of man's mind;
And the heart of the Eternal
  Is most wonderfully kind.

But we make his love too narrow
  By false limits of our own;
And we magnify his strictness
  With a zeal we will not own.

Pining souls, come nearer Jesus;
  Come, but come not doubting thus:
Come with faith that trusts more freely
  His great tenderness for us.

If our love were but more simple,
  We should take him at his word;
And our lives would be all sunshine
  In the sweetness of our Lord.

—*Faber.*

Worldliness.

How vain the attempt to reconcile worldliness and spirituality!—to harmonize the service of mammon and of God! They who make the attempt, forget the character of the age and the course of the world in which they live. They forget that Jew and Gentile, having joined in the rejection and crucifixion of Him whom God sent to be the Saviour of the lost, the world lies under the guilt of that daring act of consummated wickedness.

Think you that God will not avenge the act? Think you that the sentence will not be executed—"Now is the judgment of this world"? They who do not receive this world, and who do not believe that the present is a period of God's long-suffering, and that a day is approaching in which the vials of His wrath will be poured out on an unrepentant and ungodly world, must read their Bibles with little intelligence. It is expressly declared that at the end of the present age, "the Lord Jesus shall be revealed in flaming fire (2 Thes. 1); and that, as when "Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." (Luke 17.) The executioners of judgment, it is written, "will gather out of his kingdom all things that offend, and them that do iniquity." (Matt. 13: 41.) And again—"The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." (Isa. 26: 21.) Such is the crisis to which we are hastening!

And if we are "delivered from this present evil world" (Gal. 1: 4), by the hand of omnipotent grace, and are brought into fellowship with God's Son, as "joint-heirs" with him in glory, what line of conduct becomes us while on our way to our heavenly inheritance? Are we to form an alliance with a world that is stained with the blood of God's Son? Are we to forget that "whosoever will be a friend of the world, is the enemy of God"? (James 4: 4.)

Blessed JESUS! oh, that our eyes were anointed with the heavenly eye-salve, that we might behold THEE in thine excellency! Then would the rays of thy glory, lingering on our eye balls dim our vision for other things. Reveal thyself, then, to our eye of faith, as thou didst of old to thy martyr Stephen, to the eye of sense. Wean our unfaithful hearts from earthly things. Extricate our hands from the entanglement of the world, and break every bond that hinders from self-surrender, and consecration to thy services. Give us more earnestness in seeking to rescue sinners from impending judgment, and keep us waiting and watching for the dawn of that long-expected day, when we shall see thee as thou art, be transformed into thine image, and be with thee for ever!—*Dublin Tract.*

SALVATION'S robe is not patchwork, partly Christ's righteousness, and partly ours. Christ is all.

in having the spirit, and we are cautioned not to "grieve the Holy Spirit of God whereby we are sealed until the day of redemption." Again, we are said to be "the temples of the Holy Ghost;" "if we defile His temple, He will destroy us. It seems that the Spirit of God will not stay if the temple is defiled. Will not the use of tobacco have that effect? If we get the breath that comes from it, I think there must be some defilement beyond that. I have had some experience, having used it for twenty-five or thirty years. It is about that length of time since I broke from the habit which was a very strong one. When I went from home, I did not like to leave my company behind: but I became convinced that it was wicked for me to continue its use, so I took it to the Lord in prayer, and the Lord helped me out of my filthy habit. He gave me the will, I found the way, thanks be to the Lord I was made free, and got a full discharge.

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I am glad that there is a christianity in the world, by which all enlightened followers of Christ are cemented by a definite unbroken bond. That there are none others, who will finally attain to a crown of life in the final issue, we do not even intimate. But, that spirit of Him who came into the world to save makes his people one it cannot be denied. Oh, what a cheering thought is this to the minister of Christ, who teaches and preaches a christianity which commends itself to all mankind. And again, to the laity this is a boon of heavenly love, that his people are one in the spirit of Christ Jesus our Lord. Among the numerous creeds of christian faith, the faithful soldier finds no jar of sentiment in duty. Here we are one in brotherly love.

These sentiments and this spirit are sustained by the Great Teacher, and they are in harmony one with another, conferring a blessing to mankind, giving a joy only emanating from God its author. Our items of difference in Bible interpretation, never should create a feeling of animosity in the believer's mind. When we refuse to accord to others the liberty we wish to enjoy ourselves, we are both blind and bigoted. In the strength of Israel's God and the covenant of his grace may we stand forth before mankind untrammelled and unfettered by these allurements of him who would rejoice with the ungodly in an unprofitable and wicked controversy.

So charming is the spirit of christianity that even its bitterest enemies are vanquished by its influence. I love a friend and brother in Christ Jesus, 'who walks not after the flesh,' whether he be African, Swede, or American, king or peasant. There is nothing so pleasing to the faithful as to meet and greet a sacrificing friend of God and his church. And now, O, let this spirit characterize us, dearly beloved, and crowns and palms shall be given us at his coming and kingdom.

Some Excellent Thoughts.

VIRGIL HUNT.

A few good thoughts were brought out by a Presbyterian minister from the following words: "Pilate saith unto them, What shall I do then with Jesus who is called Christ?" (Mat. 27: 22.) He went on to say that all other questions, when compared to this, fell into insignificance. And as he proceeded I thought truly what a great and important question this is: "What shall I do then with Jesus?" And my mind ran back to the context, where Judas sold Jesus for thirty pieces of silver, and then the result which followed: "He departed and hanged himself."

And thus we see the fearful result of bartering our interest in the Son of God. But have we not sold Jesus cheaper still? Have we not sold him for earthly pleasures? Have not some of us sold him for the ball room—others for the pleasure of running horses—some for a game of billiards—a glass of liquor? Let us think how easily it is to sell the Lamb of God. I do not wonder when Pilate saw the miserable fall of Judas, that the question came home to his heart in thunder-tones, "What shall I do then with Jesus which is called Christ?" Our brother well said, "the question is in the singular (not plural)." Then the question comes home to each of us, separately, "What shall *we* do with Jesus?" When he comes in his glory with all the holy angels, may God grant that writer and reader may have acceptance of him.

The Bible Grows with One.

If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is even beyond you, and cheerily cries: 'Higher yet: Excelsior!" Many books in my library are now behind and beneath me; I read them years ago, with considerable pleasure; I have read them since with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them—I know more than these books know, and I know wherein they are faulty. Nobody ever outgrows Scripture; the book widens and deepens with our years. It is true, it cannot really grow, for it is perfect; but it does so to our apprehension. The deeper you dig into Scripture, the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says: "I understand the gospel, I have grasped all the Bible." Wait a bit, and when his soul grows and knows more of Christ, he will confess; "Thy commandment is exceeding broad—I have only begun to understand it."—*Spurgeon.*

THERE is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive him.

IN temporal danger seek spiritual security.

The Christian Life.

Have Faith in God.

There's a fullness in God's mercy,
Like the fullness of the sea;
There's a kindness in His justice
Which is more than liberty.

There's no place where earthly sorrows,
Are more felt than up in heaven;
There's no place where earthly failings
Have such kindly judgment given.

For the love of God is broader
Than the treasure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make his love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal we will not own.

Pining souls, come nearer Jesus;
Come, but come not doubting thus:
Come with faith that trusts more freely
His great tenderness for us.

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

—*Faber.*

Worldliness.

How vain the attempt to reconcile worldliness and spirituality!—to harmonize the service of mammon and of God! They who make the attempt, forget the character of the age and the course of the world in which they live. They forget that Jew and Gentile, having joined in the rejection and crucifixion of Him whom God sent to be the Saviour of the lost, the world lies under the guilt of that daring act of consummated wickedness.

Think you that God will not avenge the act? Think you that the sentence will not be executed—"Now is the judgment of this world"? They who do not receive this world, and who do not believe that the present is a period of God's long-suffering, and that a day is approaching in which the vials of His wrath will be poured out on an unrepentant and ungodly world, must read their Bibles with little intelligence. It is expresly declared that at the end of the present age, "the Lord Jesus shall be revealed in flaming fire (2 Thes. 1); and that, as when "Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." (Luke 17.) The executioners of judgment, it is written, "will gather out of his kingdom all things that offend, and them that do iniquity." (Matt. 13: 41.) And again—"The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." (Isa. 26: 21.) Such is the crisis to which we are hastening!

And if we are "delivered from this present evil world" (Gal. 1: 4), by the hand of omnipotent grace, and are brought into fellowship with God's Son, as "joint-heirs" with him in glory, what line of conduct becomes us while on our way to our heavenly inheritance? Are we to form an alliance with a world that is stained with the blood of God's Son? Are we to forget that "whosoever will be a friend of the world, is the enemy of God"? (James 4: 4.)

Blessed JESUS! oh, that our eyes were anointed with the heavenly eye-salve, that we might behold THEE in thine excellency! Then would the rays of thy glory, lingering on our eye balls dim our vision for other things. Reveal thyself, then, to our eye of faith, as thou didst of old to thy martyr Stephen, to the eye of sense. Wean our unfaithful hearts from earthly things. Extricate our hands from the entanglement of the world, and break every bond that hinders from self-surrender, and consecration to thy services. Give us more earnestness in seeking to rescue sinners from impending judgment, and keep us waiting and watching for the dawn of that long-expected day, when we shall see thee as thou art, be transformed into thine image, and be with thee for ever!—*Dublin Tract.*

SALVATION'S robe is not patchwork, partly Christ's righteousness, and partly ours. Christ is all.

Advent Christian Times.

WM. SHELDON, - EDITOR.

*_*Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, October 7, 1873.

AN obituary notice has been received from Dr. Mathewson, announcing the death of Julia, one of our former office hands, who is still affectionately remembered by those who knew her best. But she now sleeps.

PLEDGES PAID.—Under this head, in the business column, all who pay their pledges will find an acknowledgment. It will be just as well for many to pay their pledges soon, as to wait, and much better for the office, as the money must be at once applied on the debt to stop interest.

WE regret to learn that Eld. P. W. Hough contemplates leaving Wis. in the spring, to settle in Iowa. It will be a loss that Wis. will feel sensibly, for he has been one of the most active men in our conference in spite of his advanced age. But Wisconsin's loss will be gain to Iowa.

ELD. GEO. THOMSON, of Arena, Wis., is still confined to his bed, unable to help himself. A short time ago he attempted to preach to a few who gathered at his house, sitting in a chair. He is not so well now as then—was not able to be carried to the dedication, as he had fondly hoped. May the Lord yet raise him up.

WE notice that it has been decided to change the name of the *Advent Herald*, to *Messiah's Herald*. It does not advocate our views of the nature of man, but in other respects is an excellent paper, and is well edited by Br. Orrock. It finds a weekly welcome at our office.

ALL letters for the paper, all obituary notices, and articles for publication should be sent to the Editor, at 25 West Lake street Chicago, and not to Brodhead, Wis. Only private letters should be sent to Brodhead, and even those may be sent to Chicago by writing "personal," on the envelope. By remembering this, delays will be prevented.

AN exchange appropriately says: "The pulpit should be like the heart of the fragrant flowers where the sweetness is, then you may trust that the busy people, like bees, will find the honey. The gospel rightly apprehended is full of winning power. Christ, lifted up, draws all men to himself. Where Jesus and the resurrection are the theme of preaching, there, surely, will be salvation and honor and glory."

DURING our recent absence, the mail brought us a sample copy of the Rochester discussion on "*Time*," between Brn. Barker and Whitmore. Having read only a part of it up to the present date, we cannot yet speak of the merits of the arguments used *pro* and *con*; and if we could, no doubt our readers would prefer to come to their own conclusions on reading the work, without being influenced by an expression of our mind. For sale at our office. Price 50 cents per copy.

WE find a general conviction among our ministers that we ought to make a special effort to raise a tract fund to supply destitute fields, as a missionary enterprise. We expect that this enterprise will meet with general favor among our brethren, as well as among our ministers. Let the noble work be commenced without delay. Who will be the first to patronize the "Western Tract Fund"? If you cannot send in donations at present, send a pledge payable on or before the first of January. We mean business, if you will help stay up our hands.

CORRECTION.—The following note is from Eld. J. Ridley, Iowa:

"BR. SHELDON:—In the last TIMES, in the report of the Iowa camp meeting, the sentence, "There were many who bore witness to Jesus' power to save, who, years ago were in the service of Satan," should read, "There were many who bore witness to Jesus' power to save, who, *one year* ago were in the service of Satan." Please correct.

Now is the time for every one of our ministers to plan for an earnest and active campaign. The evenings favor protracted efforts, and no time should be lost in gaining the ears of the people. How few of our preachers are doing full work. Let us have a reform in this respect. Preachers should be workers, not for notoriety or filthy lucre, but workers for God, doing *full* work. Do not enter the field as mere theological disputants, but as warm-hearted Christian ministers. Breathe the right spirit while you proclaim the right message.

ON Sunday Sept. 28th, it was our privilege to attend the dedication of the Arena (Wis.) house of worship, in connection with Brn. P. W. Hough, P. Hitchcock, B. Meigs, A. N. Hitchcock and M. D. Peavey. It is a plain house of worship, without any useless appendages. The meeting was well attended, and is to be followed by a series of meetings by Eld. Hough, which we hope will be productive of much good. Eld. P. Hitchcock has been chosen by the church as their pastor, in place of Eld. Thomson, their former faithful pastor.

WE here repeat what we have said in substance before: though we intend to be sufficiently lenient to give a reasonable margin for views contrary to those which the paper is specially intended to proclaim, we shall not consent to let such leniency become a monopoly. When we publish one article on a theme that our people do not endorse, another writer thinks he has an equal right to write on the same topic, confirming the views of the first writer. We view the matter differently: having given some space to a view we regard incorrect is a good reason why we should claim the balance of our space for our legitimate work. While we give some attention to *general* investigation, we have a *special* work that claims the most of our time and space.

What They Say.

The *Weekly Pilgrim*, published at James Creek, Pennsylvania, thus speaks:

THE ADVENT CHRISTIAN TIMES Publishing Co. are liquidating a debt of $4,000 by gratuitous funds from its patrons in cash and pledges. Last week there was over $800 sent in pledges besides a considerable amount of cash. That looks like business.

And we think it is time to be "about our Master's business."

The Western Tract Fund should be revived without delay, and the land be flooded with truth that has so long been kept in the shade. Many who have done nothing on the debt will have their consciences greatly eased by lifting nobly on the Tract Fund. We are flooded with calls for tracts that we cannot furnish. Help us sow the seed.

To Ministers.

The Methodist *Recorder* says a few things to ministers on personal appearance that might profit some of our ministers if they would heed the remarks:

Ministers should give attention to their personal habits and appearance. Slovenliness and foppishness are equally inexcusable. Cleanliness of body is a certain accompaniment of pure religion in the soul. The laws of health and the requirements of the gospel both agree in demanding a clean skin and neat apparel. However poor in purse a minister may be, he must keep his pores open and his garments neat and orderly. Finger-nails in mourning, dandruffed scalp, crumpled and sweated collars, and unwashed feet are abominations to be avoided. We do not put in a plea for vanity of fashion—far from it; but we do think the example of the ministers of the gospel should be such as to win respect, even in such superficials as dress and all outward deportment. True Methodism implies clean bodies as well as renewed spirits.

The Enjoyment of Life.

Idleness is not the true enjoyment of life; nor is that enjoyment dependent upon unbounded wealth. Many people of limited financial means really enjoy life better than their rich neighbors. Healthful exercise is no detriment to true enjoyment of life. A proper amount of work is both honorable and healthful. A secular paper thus treats this question:

It is singular to what an extent people believe happiness depends on not being obliged to work. Girls are considered well married if their husbands are wealthy, and boys considered well provided for if enough can be left them for support, and enough left for them to play business with. Honest, hearty, contented labor is the only source of happiness, as well as the guarantee of life. The gloom of misanthropy is not only a great destroyer of happiness we might have, but it tends to destroy life itself. Idleness and luxury induce premature decay much faster than any trade regarded as the most exhaustive and fatal to longevity. Labor, in general, instead of shortening the term of life, actually increases it. It is the lack of occupation that actually destroys so many of the wealthy, who have nothing to do but play the part of drones, and like them make a speedy exit, while the busy bee fills out its day of usefulness and honor."

"Hell."

An ancient prophet affirmed concerning the wicked—"Though they dig into *hell*, thence shall mine hand take them." Amos 9:2. *Sheol*, the term here rendered "hell," can be reached by *digging*; hence, it is connected with this material globe. But the occupants of this "hell" are to be *taken out* of it, instead of remaining there perpetually. And this hell is finally, not only to deliver up its occupants, but is itself to be consumed—"And death and *hell* delivered up the dead which were in them....and death and *hell* were *cast into the lake of fire*." (Rev. 20: 13, 14).

For the accommodation of that class of sticklers for our version of the Bible, who tell us that "hell" means *hell*, whether from *sheol* or *hades*, and not the state of the dead regardless of character; and who on this assumption insist that the hell of punishment already exists, and that sinners receive their punishment therein at death, we will grant their claim by way of experiment; and even then the eternity of torment is cut off, for this hell goes into the lake of fire. Here ends *this* hell; and if it is really the hell of punishment, of course it is the end of punishment too, unless it can be shown that God is to arrange two such hells for the same sinners. Besides, Christ went to this *same* hell—"He seeing this before spake of the resurrection of Christ, that his soul was not left in *hell*." (Acts 2: 31.) Did he go to hell of torment, or simply to the state of the dead?

☞ A Disappointment Impending.

A few days or weeks will bring a disappointment either to some who are confidently expecting the return of the Nobleman from the far country, or to the class who are saying, "Where is the promise of his coming"? Better, by far, be disappointed in looking for the Saviour too soon, than to be disappointed in having him come before we are ready to meet him. We have no faith in that Christianity that looks forward with contemplative delight to the anticipated disappointment of waiting ones, even though the march of time should prove them premature in their computations. We respect the principle of love for the advent of the divine King wherever we find it, even though it may sometimes be associated with dogmatism. We conceive the error in this direction to be vastly smaller than the extreme prophetic apathy that pervades the hearts of many even among our own people, who seem anxious to remove the old waymarks, and to erase the stigma that attaches itself to prophetic investigations. We would not blot out the past if we could; though some human appendages are to be deplored, as in the history of the apostles, growing out of human weakness; still the grand proclamation has had its foundation in the fulfillment of prophecy, proving the nearness of the Messiah's return to earth. When he comes, the masses of professors will be disappointed, including too many of our own people, against whom the door will be shut. Solemn thought.

While we do not see sufficient evidence to induce us to accept the point of time to which some are looking for redemption, we do not feel at all like "smiting" those who do, and would like to know that they are correct. Time will soon tell the story. Let all be ready.

Abel in Heaven.

We clip the following from the editorial department of the Methodist *Recorder*:

The first man who met death was Abel, and he conquered through to heaven. Not Adam, the first sinner, nor Cain, the first hypocrite, but righteous Abel was the first to fall before the destroyer. But in falling, he rose. In dying, he lived. The first soul that parted from earth was wafted to paradise. Death does not indicate divine displeasure; for he whom God loved best died first. The murderer was permitted to linger in this mortal life a prisoner in punishment. So from the beginning we read, in the very facts of chronology and biography that there is a higher and better existence than this. It is Christ to live. It is gain to die.

If assertions were proof, the editor would have his case. Mark these points:

1. While the soul is in the body it is "a prisoner."

2. When Abel's soul was let out of prison it "was wafted to paradise." Then was not Cain very kind to set the prisoner free, and send it to paradise? And is it not strange that God ever made a law against liberating such prisoners? To sufferers like Paul it is often "gain to die," but dead men can not go to paradise till they live again: "When Christ who is our life shall appear, then shall ye also appear with him in glory;" and that is soon enough, as the judgment is not due till then: and who wishes to enter glory in an unjudged state, to be again removed for judgment?

"In dying, he lived." God never said so through any of his inspired servants, but just the reverse was said to Hezekiah: "Thou shalt *die*, and not live." (Is. 38: 2.) That can not mean "Thou shalt die, and *continue* to live." Death ends life, and it remains extinct till the resurrection restores it. Abel was the first man that died, and he is still dead, awaiting the resurrection of the just.

Geology and the Bible.

It is often claimed, with an air of triumph, that geology proves the Bible untrue; and many who are eager for some pretext to throw off divine restraints, take up the strain, and reiterate it with enthusiasm, and the Bible is ruthlessly hurled to the moles and bats, as a thing tried and found wanting. The *United Presbyterian* publishes from its Colorado Correspondent, the following account of the geological structure of mountains near Denver, detrimental to the arguments used to invalidate the Bible:

The South Park is about from twelve to twenty-five miles wide, and forty or fifty miles long. It is probably the bed of some ancient lake. But you can't tell anything about this country. It has evidently been once all torn to pieces by volcanic action. Coal beds are vertical or perpendicular, in veins like silver or gold lodes. Some of them have been sunk to a depth of one or two hundred feet, and I don't know how much deeper they go. Where a geologist would expect to find the first limestone, he will as likely as not find granite, and where his science or books tell him to look for granite, he is just as likely to find the old red sandstone, porphyry, or slate, or flint, or something else.

I know an English geologist here who has sunk several holes from two hundred to two thousand feet deep, and he says, as the result of his experiments, that in this country there is no reliance to be placed in the commonly received doctrines of geology. Well, if geology will not tell the truth here, must Moses be put down as untruthful, merely because "scientists," falsely so called, affirm that geology and the Bible are at variance? I know a place not ten miles from here where there is malachite now in a formation state. Two years ago it was softer than putty. At present it is quite hard. If it hardens as fast for two years more, it will be as hard as agate or jasper. Then let one of the self conceited "scientists" of the present day look at it. He will put on his glasses and look wise and say: "Well, that's malachite (from the Greek *malachae*). It is a native carbonate of copper: it occurs in mammilary masses, consisting of concentric layers having a fibrous structure," etc., etc. Then he tells its age, perhaps five or ten thousand years, with as much confidence or positiveness and pretence of philosophy as if he really knew much about it, and with the same positiveness he will turn around and say, These things being so, the Bible must necessarily be a humbug. I could then tell him that I wrote my name in that malachite only four years ago, when it was as soft as mud and as pliable as his science.

Soul and Spirit.

In a Baptist paper we find the following question from a correspondent, with the editor's answer:

Is the soul and spirit of man identical? If not, what is the nature and office of each?

The editor thus replies:

1. The soul and spirit of man are not identical. The only reason that we will now assign is that animals are not spoken of in the Bible as having souls as well as men. Whereas, so far as we have been able to distinguish clearly between a man and an animal, the former has a spirit and the latter has not.

2. That in the more popular use of the words soul and spirit in the Bible no distinction is made. The terms are perhaps in many instances used as entirely synonymous.

3. That in the common and unscientific use of terms in the present soul and spirit are not distinguished. The word soul is in fact now commonly used for spirit, and there are perhaps few who are willing, outside of scientific readers, to recognize any distinction between the soul and the spirit. We do not think that it would be at all profitable to enter into a discussion of the distinct natures known as spirit and soul, and hence we are inclined to ask our brother to be content with the above. A perusal of such works as Delitzsch's Biblical Psychology, or Dr. Hickok's Rational Psychology will cast much light upon this difficult subject.

Confusion worse confounded.

1. They are pronounced "not identical," on the assumption that animals have souls as well as men, but not spirits. Wonder if this editor ever read in Ecc. 3: 21 about the "spirit of the beast"? Then why deny that the beast has a spirit?

2. Then the Bible is said to use these same terms in a "more popular sense," in which soul and spirit are made "entirely synonymous." So the Bible uses these terms in both a popular and an unpopular sense, does it?

3. Finally science distinguishes between soul and spirit; and the editor thinks that psychology "will cast much light upon this difficult subject." Had he better not come to the light of the Bible?

If soul and spirit are *personalities*, they are either *one* or *two*—no matter whether we come to Bible, science, psychology, or any other standard. Is the soul a *personality* independent of the body? And is the spirit another personality? Then the question is pertinent: "What is the nature and office of each? Have they the *same* nature and the *same* office?

WHEN it is not despicable to be poor, we want fewer things to live in poverty with satisfaction, than to live magnificently with riches.—*St. Evremond.*

The Number of the Saved.

J. S. WIMBISH.

The Revelator in vision saw the holy city—the new Jerusalem—"coming down from God out of heaven, adorned as a bride to meet her husband." The city lieth four-square—or it is cubiform—and the length, the breadth and the height of it are equal." This mammoth city, with twelve foundations of precious stones was measured, 1500 miles either way, and if as densely peopled as our modern cities throughout each foundation, would be capable of containing 540,855,000,000 immortal beings. And this is only the city—the capital—of the glorious kingdom to be established in the new earth, wherein shall dwell righteousness. From the center of this great capital, even unto the uttermost parts of the earth, this glory of God will be seen, and the saints shall dwell secure from all harm forever and ever.

In this new earth John saw assembled a great multitude which no man could number. So great was the number who wore white robes, and bore palms in their hands, that figures, though they may give the *number* of the great multitude, would be insufficient to convey a correct estimate to the brain of finite man.

Such would be the case if one in a thousand of all who have ever lived and died on earth of Adam's race since creation were assembled in one vast congregation. What! only one in *one thousand* to be saved.

If this be true what a startling commentary upon the philanthropy, love and mercy of those who put off the coming of our King for thousands—yea even millions of years!

If these figures be correct men should begin to pray for the speedy return of our King—"awake to righteousness and sin not."

This is the boasted age of civilization, advancement in science, arts, and above all, in religion. Religion—the religion of those who believe in a sky-kingdom—is said to be spreading far and wide—and is soon to cover the whole earth, even as the waters cover the vasty deep.

Let us see if this is so when measured by the rule of figures—which tell the truth and lie not. Not one in ten of the inhabitants of this earth, in this day of enlightenment and reform, make an open profession of religion. The whole population of those portions of the earth claiming to be guided by the Christian religion is about 388,000,000 and not more than one in ten of this number profess to bear the cross. This would make about one in every thirty of all the human race professing Christianity. And when the great Harvester, whose fan is in his hand, shall come to winnow the grain, and burn up the tares and chaff, then will be a separation not dreamed of by poor mortal man. Ah, how many who have appeared to be good and perfect grain will be with the chaff cast out, or gathered with the tares of the wicked enemy's sowing. May we be ever watchful, as was the unwearied Paul, that in the day of fearful reckoning we may not be cast away.

But supposing we count by *man's standard* of christianity and morals, it is very evident the world would have come to an end long before this time. If one in a thousand of all who have so lived and died on earth since the day our father Adam came forth perfect from the hand of God, were resurrected in the likeness of Christ and assembled in one vast multitude, an account of figures would convey but a faint idea of the "great multitude which no man can number."

Let us count the saved one among a thousand, and see if the earth will contain them.

We know of no correct method in arithmetic by which we can arrive, even approximately, at the number of human beings who have ever lived on earth.

I shall not require every skeptic to believe the calculations I shall make, but if he can refute the argument used or prove the premises false, I would like him to do it. Some years ago a lover of figures estimated that if the world had been standing for six thousand years the number of human beings living and passing away from earth would, if properly interred, make of the whole earth a vast cemetery six times dug over—oceans, seas and lakes included. For the sake of brevity I will suppose this to be a correct estimate. And let those who doubt, reflect that every pulse of the heart makes the death of a mortal.

The earth's surface contains 196,850,000 square miles. This would give 5,555,894,400,000,000 square feet as the surface of the earth. Dividing by 24 and then multiplying by six, we have as the number resting in the bosom of mother earth awaiting the shout of the archangel, and the sound of the trump of God, 1,388,973,600,000,000. If one in a thousand of these were assembled in the earth, would not the earth be inhabited by the saints even from the rivers unto the ends of the earth? The number would be 1,388,973,600,000—no man can get a correct idea of this number in his head. Would the renewed earth contain this vast throng of immortal beings? O yes, and more besides. The number I trow could be swelled to 1,500,000,000,000 and then if there was no more room on earth we could go visiting, and take the wings of spiritual bodies and fly throughout God's universe, if Christ be with us and lead us. But the earth would be our home, and here we would have our inheritance.

John says, "and there was no more sea," for all things have become "new." What a change! Eternal fields of beauty where now rolls the briny deep. "And the desert shall blossom as the rose." The hot burning sands of Sahara will become a wide and fertile valley of flowers and tropical fruits—living, imperishable food for immortal man.

Where now arid wastes and scorching sands disfigure our earth, will be shady woods and purling streams of living water. Ah! those unfathomed fertile depths of old ocean at the thunder of the voice of the Almighty will be revealed for the first time to the vision of man—immortal man Fruits and flowers will spring up in a day where now the waves chase each other down.

If no more sea, the earth with our present wants would be capable of sustaining 1,500 times as many beings as now live upon it.

Oh, Father, let thy will be done, and may the day soon dawn and the night sink into oblivion. Let us hasten unto the coming of the Lord! when our cup shall be full to overflowing, and the whole earth be filled with the glory of God and his Christ. Amen.

The Desire of all Nations.

The call of Abraham to be the friend of God, and father of the faithful, was not partiality to one man, or one people, but was designed for the benefit of all people. The necessary separation of the human race into families, nations, languages, and tongues, led to the loss of family origin. It was therefore necessary that one man, one family, one nation, should be chosen and kept distinct and separate from every other nation, through whom God would communicate his will and reveal his mercy in the redemption of mankind, and that it might be known as the will and work of the infinite God.

God, therefore, in the exercise of his Divine Sovereignty, for reasons known to himself, though we may not know them, chose from all the men on earth, Abraham, and said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that will I show thee; and I will make of thee a great nation, and I will bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

In the fulfillment of this promise, Isaac was born, and from Isaac descended Jacob, and the twelve patriarchs—the heads of the twelve tribes, one of which had to be chosen, through whom Messiah was to come; and the choice fell on Judah. But the tribe consisted of many families; it was necessary, therefore, that one of the families should be chosen, and the choice fell on Jesse; and as the family of Jesse consisted of eight sons, it was necessary that one of the sons should be chosen; and Samuel, the prophet, was directed to anoint David, who became not only King, but the type of the Messiah, and the line by which his coming should be known.

All the prophecies and promises relating to the Messiah of the Old Testament—the Christ of the New Testament Scriptures, centre in this people, in this tribe, and in this family. It was necessary, therefore, to the integrity of God's truth, in the fulfillment of prophecy, that this family should be preserved, and it should be known that they were preserved. The ten tribes carried into captivity are the lost tribes; but Judah, with Benjamin, also carried into captivity, were mercifully preserved, and about 536 years B. C., by the decrees of Cyrus, were returned to their own land—the city was restored and the temple was rebuilt; and in the archives of the nation the family registers were religiously kept. In the book of Ezra we have the names of the heads of the families of Judah, Benjamin, and a part of the tribe of Levi, who returned under the ministry of Sheshbazzar or Zerubbabel; and with varied fortune they retained their places in the land of promise until their mission was accomplished.

In the fullness of time Christ came. Not too early in the world's history—not in the fabulous ages—not before the time of authentic records; but in the most advanced stages of the ancient civilizations; when philosophy, adorned by the charms of poetry, had done its best, and the world by wisdom knew not God.

Unwittingly to the rulers of this world God uses them to bring about the good purposes of his will. "The wrath of man shall praise him," and the policy of the proud heathen king was the proximate cause of the removal of the holy family to the place where prophecy demanded that Messiah should be born. "There went out a decree from Cæsar Augustus that all the world should be taxed—and all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, in Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David); and so it was that, while they were there, she brought forth her first-born son. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night; and lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring unto you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David; a Saviour, which is Christ the Lord."

The child thus born was universally acknowledged to be the Son of David, and rightful inheritor of the throne, possessed of power more available for conquest than "marshalled squadrons and legions of armed men," he refused to use it in gratifying their worldly ambition by breaking the Roman yoke and making them, what they vainly imagined they ought to be, the rulers of the world, and they wished none other, and therefore rejected him; but in rejecting him they themselves were rejected, and became the tribes of the "weary feet." The prophecy fulfilled, the preservation of the tribe and family was no longer vital to the interests of the world, and in a little time they ceased to be the objects of the special care of Heaven.—*Methodist Home Journal.*

True Sovereignty.

Alexander, the King of Macedonia, is known in history as a great robber. Before he went to Asia, in order to subdue it, he sat one day lost in deep thought. Aristotle, a wise man of his time, came to him, and said:

"Why dost thou delay, O King? Thy treasury is full, thy armies are ready, every thing smiles on thee."

"I was thinking," answered Alexander, "whether the bit of glory I shall gain, and all Asia which I shall conquer, be worth the trouble of taking a single step before the house here."

"Thou art indeed right," replied Aristotle; "but the matter is easily set right. Since the sovereignty of the world does not seem worth thy taking pains for it, then set before thyself a higher aim—the sovereignty over thyself, and the happiness of the other life."

Alexander heard the good advice, but history shows that he did not heed it. Although he almost conquered the then know world, although he heaped up treasures and riches, and was reverenced by his soldiers as a god, yet he was not happy, because he could not rule himself. His pride and avarice were as insatiable as the sea. At a banquet, he once fell into such a passion that he killed his most faithful and trusty servant. How true it is, that "he who ruleth his own spirit, is greater that he that taketh a city!"

Fecundity of Fishes.

It is said that probably about 60,000,000 or 70,000,000 codfish are taken from the sea annually around the shores of Newfoundland. But even that quantity seems small when we consider that the cod yields something like 3,500,000 eggs each season, and that even 8,000,000 have been found in the row in a single cod! Other fish, though not equalling the cod, are also wonderfully productive. A herring six or seven ounces in weight is provided with about 30,000 ova. After making all reasonable allowances for the destruction of eggs and of the young, it has been calculated that in three years a single pair of herrings would produce 154,000,000. Buffon said that if a pair of herrings were left to breed and multiply undisturbed for a period of twenty years they would yield a fish-bulk equal to the globe on which we live. The cod far surpasses the herring in fecundity. Were it not that vast numbers of eggs are distroyed; fish would so multiply as to fill the waters completely.—*Scientific American.*

Be Valiant.—The best Christians, while here they live, are both prone to faint by reason of their own weakness, and also in hazard to be foiled by reason of their enemies' power; the Apostle Paul, therefore, in the closing up of the epistle to the Ephesians, taketh upon him the person of a wise, vigilant, and valiant Captain; and in soldier-like terms animateth the Lord's soldiers, that they neither faint in themselves nor be daunted with their enemies and because of themselves they are as children, and no better able to wield the armor of God than David the armor of Saul, he addeth the heavenly exercises of prayer, teaching them how to pray for themselves and others.—*William Gouge.*

Miscellaneous.

AT HOME.

—The Crow Indians are reported to have surrendered their Yellowstone reservation.

—It is said that in some portions of Minnesota frogs are thicker than grasshoppers ever were.

—The Ohio Falls Car and Locomotive Company has stopped work, thereby throwing about four hundred men out of employment.

—A stranger, with his skull fractured, was found dead in a stable, at Bourbon, Ind. The suspected murderer has not been arrested.

—A reduction of the national debt by $1,901,467 was the gratifying news conveyed in the public debt statement for September. It is an easy matter to carp and criticise, but the most inveterate croaker must confess that the result has been far better than most reasonable persons had expected.

—In the State Democratic Convention, at Utica, New York, it was decided to admit the Tammany delegation to a share in the deliberations, but the Apollo Hall people were refused admission, and they returned to N. Y. city in a mood forboding discord in the ranks of the Democracy there.

—It is estimated that there are three hundred thousand Bohemians in this country, and yet there is not a religious paper, book, pamphlet, or tract printed in there language in all the land for the countrymen of John Huss. The papers published in their language are hostile to Christianity, and the people are largely Rationalists.

—Henri E. Van Vleet, Superintendent of the Poor, of Onondaga County, was struck by the express train coming East, at a station called Half Way, on the N. Y. C Railroad, September 27th His legs were taken off at the thigh and several ribs broken. He was brought to this city on the train, but lived only a few hours.

—The Vox Publica of Matamoros states that armed United States soldiers crossed from Texas into Mexico, about forty miles above this city, but for what purpose is unknown. It calls on the authorities to investigate the matter, and warns the Mexicans that such expeditions are premeditated, and urges them to be on the alert to repel such invasions when occasion may require.

—A civil service examination will soon be held in New York. The system of district examinations will save successful as well as unsuccessful candidates considerable expense, and enable many who could not otherwise compete for positions in the public service to present themselves. Of course, as formerly, applications must first be made at Washington.

—A remarkable manifesto has been published by Archbishop Manning in the form of a letter to the Roman Catholic Primate of Ireland. In it Dr. Manning expresses the opinion that Ireland is in a happier condition in regard to religion than any other country, and was never in so good a condition materially. The progress of Ireland, he says, is on the pathway of Christianity, while other countries have departed, or are departing from the faith. He sees no future, he says, for Imperial Germany, or for revolutionary Italy, or for Spain if it abandon its ancient Catholic traditions.

ABROAD.

—The manifesto of Count de Chambord has produced a good effect in Paris.

—Muley Abbas, brother of the deceased Emperor of Morocco, has been proclaimed his successor.

—The Cortes, on reassembling, September 26th proceeded to the election of a President of the Republic. Senora Castelar was elected.

—The London Times' special dispatch from Paris says that M. Thiers, on his return to that city, will resume the leadership of the party of the Left.

—There are 800,000 persons in Wales who know only the Welsh language, and Mr. Gladstone, in a recent speech, advised the people to learn their children to speak English, the common language of the United Kingdom.

—A party of several hundred Mormons arrived in Paris last week, on their way to America, were notified by the Prefect of Police that if they attempted to hold their religious exercises in public they would be expelled from the city.

—Mr. Plimsoll, M.P., Canada, in a speech made at a lunch a few days ago, stated that, during some years past, while the number of British ships had increased only 8 per cent., the number of accidents had increased 50 per cent.

—Sir Edwin Landseer, the celebrated English animal painter, with whose numerous fine works the majority of people in this country have been made familiar through steel engravings, died last week. Sir Edwin was born in London in 1802.

—A fearful railway accident occurred on the London and South Western Railway near Guildford, on the 10th inst. It was caused by a bullock getting on the track and throwing the train off. Three persons were killed and 18 wounded.

—The Spanish forces captured without resistance an encampment of 500 huts in Jova, Cuba. In a skirmish on the 20th inst., with the insurgents the Spaniards killed ten and took several prisoners. The Spaniards had six wounded and twelve bruised.

—Advices received at London, September 29, state that the British frigate Noble has bombarded the town of Omoa, in the state of Honduras, Central America, in consequence of an outrage upon the British flag. The natives, chiefly mulattoes, had made an attack on the British Consulate, sacked it, and pulled down the flag. The outrage was resented, and speedily punished by a heavy bombardment, doing much damage to the town, besides killing numbers of the Omoans.

—Reports from British Consuls on the production of tea in Japan have been issued. The best tea is, it is stated, produced in the province of Yamashiro. At Ogura, in that province, there are trees from 400 to 500 years old, producing tea worth $5 per pound. The hedges in the lanes and round the kitchen gardens in the villages are generally tree-shrubs. The production of tea in Japan in 1871 is estimated at about 36,000,000 pounds, about half the quantity being consumed in that country, and about half exported. It is thought that an increase of about fifteen per cent. per annum may be counted on for some years.

—The efforts of the foreign Consuls to prevent the bombardment of the city of Alicante, Spain, by the Spanish insurgent men-of-war failed. Admiral Yelverton declined to go beyond his instructions from London, which were "to maintain an absolutely neutral position." The bombardment was opened at five o'clock Saturday September 27, and 50 projectiles, some o were filled with petroleum, were thrown damage was done, and sever in ruins. A vigorous Governr from the forts and batteries effect, for at the end of seve clads slipped cables and wit condition. Spanish Mini graphed to Madrid at noon bardment had ended, and wanton outrage, which sh reprobation of Europe."

Correspondence.

Northern Illinois Conference Report.

The annual Conference met in connection with the camp meeting at Wyanet, Sept. 5

Officers elected for the ensuing year, were as follows:

President, C. W. Smith.
Vice President, H. G. McCulloch.
Secretary, C. C. Marston.
Treasurer, L. H. Davis.
Board of Directors, L. F. Cole, M. McCulloch and H. N. Bliss.

The churches, so far as heard from were generally in prosperous condition. Some new churches have been formed during past year Four new ones were received into the Conference—Mineral, Oneida, Carol and Brough ton The "ministers' reports" were cheering in many respects. They spoke of an ear to hear such as has not been before in this state The truth is taking deep hold on many hearts, and the great lack is for faithful men to go out and proclaim it. The following preach-brethren were heard from, either by letter or in person: A. Bailey, F. Burr, E. H. Burrington, A. Cairns, D. S. Clark, L. F. Cole, L. H Davis, A. A. Crocker, J. Drain, R. P. Hoge, A. C. Kingsley, (deceased), S. E Mabey, C. C. Marston, A. Lathrop, H. G. McCulloch, M. McCulloch, W. McCulloch, E. Royce, C. W. Smith, N. W. Spencer, H. Willet, C. W. Russell, J. H. Williams, T. G. Baxter, Srs. J. A. McCulloch, S. E. Finn and A. E. Rathbun.

A resolution was adopted expressing the need of a state Evangelist; and brother C. C. Marston, of Elida, Illinois, was appointed to said work—he being sustained by the voluntary contributions of the people where he may labor.

The subject of the publishing interest in the West was considerably agitated, and resolution was adopted declaring the Conference in sympathy with the purposes and work of the Western Association.

Encouraging reports were received from Neponset, Yorktown and DeKalb quarterly Conferences. Have had blessed meetings with increasing interest. Voted that the action of Neponset quarterly Conference in ordaining brother H. Willet to the ministry, was approved by this Conference.

Brother H. M. Goff was voted a preacher's license.

Brother F. Burr having moved to Ohio, was released from his membership in this Conference, at his own request. The prayers and kind wishes of the brethren, go with him, although no official action was taken.

C. C. Marston, Sec'y.

Minutes of the Michigan Annual Conference.

Held at Jonesville, June 28 to July 6, 1873.

Members present.—Elders A. E. Babcock J. M. Snook, Geo. Wright, J. R. Preston, Jas. Ferriss, Philip Holler, C. Fox, R Crandell, E. H. Durand, W. Branch, W. J. Cummings, W. C. Hicks, J. S. Nowlin, F. L. Morgan, Daniel Weaver, Sr. R. Tuttle. Brethren J. B. Abbott, P. F. Rambo, and others.

W. R. Smart was received to membership, and granted a license.

Delegates present.—D. W. Melendy, California; J. Fisher, Rives; and George Butterfield, Bath.

Committees appointed were as follows:

Devotional.—Elders A. E. Babcock, J. R. Preston and Geo. Wright.

Business.—A. E. Babcock, J. R. Preston and R. Crandell.

Camp Meeting, E.D.—Elds. Crandell, Hicks and Morgan.

Camp Meeting, S. D.—Elds. Babcock, Preston and Snook.

License and Ordination.—Elds. Snook, Wright and Bower.

Finance.—Elds. Preston and Babcock.

On motion Conference proceeded to an informal ballot for nominees for officers, resulting as follows:

Vice President.—A. E. Babcock.

Secretary.—Geo. Wright and J. M. Snook.

Directors.—J. Bower, C. Fox, J. H. Paton and Geo. Wright.

On the regular ballot the following officers were elected:

Vice President, A. E. Babcock; Secretary, J. M. Snook; Directors, J. Bower, C. Fox, J. H. Paton and Geo. Wright.

Reports of Ministers and Churches passed over.

The following was unanimously adopted in the place of Article VII of the Constitution:

VII. Applications for ordination shall be referred to a committee of three, appointed by the quarterly conferences, one of which shall be a member of a committee on ordination appointed by the annual conference; which committee shall, after making full inquiry into the circumstances, report to the annual conference for their action; and further, that the annual conference may authorize the quarterly conferences to ordain any such candidates as the annual conference may accept for ordination: provided also, that quarterly conferences are empowered to license those their committee shall approve.

In Article IV the words "or August" were inserted after the word July, by vote

By motion it was decided to locate the annual Southern District camp meeting on this ground for five years; and Br. S. Johnson agreed to put up a boarding tent, out houses, prepare the grounds, a good well and a baptistry

A vote of thanks was adopted to Br. Johnson. Voted that the Eastern District camp meeting committee select and locate a ground for an annual E. D. camp meeting

The following was considered:

Whereas, The representatives from Buchanan, Eld. J. Ferris and Dr. D. Mathewson, ask the privilege of connecting Berrien and Cass counties with Northern Indiana in a conference by itself, therefore,

Resolved, That we grant the request so far as concerns the two counties; *provided*, the church at Buchanan signify their desire so to do, and shall notify the secretary of the Mich. conference to this effect.

Moved that when this is completed the Western District be abolished and the balance of the territory be added to the Southern District. Carried.

Delegates to Norwood Park conference reported as follows

Brethren, your committee appointed to attend the western conference at Norwood Park, Ill., June 10, 1873, report as follows:

We were early at the meeting, and though we did and said what we justly could against making a change, there being a majority against us, the vote to transfer the property and effects of the W. A. C. P. Association by a 99 year lease to the W. A. C. P. Society was carried by twelve majority. Nevertheless we did what we could to have the new society organized on a proper basis and the constitution and by-laws in as good shape as possible.

John M. Snook,
A. E. Babcock,
Chester Fox.

Report received and adopted.

On motion Clinton and Shiawassee counties were detached from the Northern District and added to the Southern District.

The following was presented and adopted:

Resolved, That we as a conference recommend the adoption by each one of our churches the following plan for the purpose of raising funds for our ministers:

1. Having ascertained the number of members in the church, and the probable amount to be raised, let an apportionment be made among the members "as the Lord hath prospered them."

2. That each member lay by him in store, on "the first day of each week" the necessary amount, and pay it into the hands of the treasurer who shall keep an account of the same, and also the amount by him paid out, stating the purpose for which it was paid

3. That the treasurer pay over to the preacher once a month, but not later than once a quarter, the amount due; the balance if any there be, to be appropriated at the discretion of the church.

4. That the deacon take charge of this matter, present the resolution and receive the name of each brother or sister with the amount they feel able to pay. If necessary the church may appoint a brother or sister for an assistant.

The following members were appointed delegates to the next western conference: John M. Snook, Chester Fox and William C. Hicks.

Concerning the death of Eld. A. Mackie, the resolutions passed at the last E. D. Q. M. were heartily adopted.

Whereas, For the last nine years Eld. Wm. L. Himes has been intimately connected with the conduct of our western paper under the names of the *Voice of the West* and the A. C. Times. And,

Whereas, His recent retirement from the paper, whose reputation and influence he has done so much to make what they are, render it peculiarly fitting that this conference, within whose bounds the paper was first published, should now give an expression of its feelings towards him as a man and a Christian. Therefore,

Resolved, That the members of this conference hereby express their grateful appreciation of the self-sacrificing labors, spotless integrity and unequaled ability shown by Eld. Wm. L. Himes as editor and business agent of the Advent Christian Times.

Resolved, That the foregoing minutes be forwarded to the A. C. Times, and *World's Crisis* for publication.

From Eld. D. S. Clark, Springfield, Ill.

Dear Bro. Sheldon:—This morning finds me in this city, well as common, having my trust in the God of my fathers, "looking for the same blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," to bring us life eternal, and fit up our Home. Oh may we all be ready to have the King say, "Come, ye blessed of my Father, inherit the Kingdom prepared for *you*." When I think how much the Lord has done for me in showing me this blessed truth, I rejoice; a present truth, a sanctifying truth, a soul inspiring truth, one that makes us love God with all our heart, and our neighbor as we love ourselves, a truth that makes us free men and women in Christ, that takes out of our hearts all malice, and hatred, and envy, and pride, and the love of the flesh, and as John says: "Every man that hath this hope in him purifyeth himself even as he is pure." Christ was pure, holy, and good; so must we be if we have that hope in us. For God is love and he that dwelleth in God, and God in him. And we know that where sin is God will not dwell. Oh may we have fresh hearts, for the promise is if we love the Father and his Son Jesus Christ, and keep his Commandments in love to Christ, "we will come unto him and make our abode with him" "But he that loveth me not, keepeth not my sayings"; *and* "the word which you hear is not mine but the Father's which sent me." Are we keeping his words? Are our hearts filled with love? Have we the Spirit of God dwelling in us? And is that spirit leading us? Then says the Word, we are the sons of God, or *children* of God. We must be like our blessed master (Christ) in this life if we ever have that eternal life which God offers to give to them that have faith in his Son, the Lord Jesus Christ. May all the dear brethren and sisters have a faith that works by love, purifies the heart, which we must have in order to be ready for his second coming.

The meeting at West Point, I think, will do much good in that place. We had large congregations most of the time, and a good interest to hear. We think that good results will come from the meeting. Bro. Hurd was to continue the meetings. *Four* were baptised, and we hope by the blessing of God that Bro. Hurd may be blessed in his labors in the future as he has been with this people in the past. Bro. L. Scott has been preaching near this place for many years, and is still doing all he can. I had to leave too soon. It takes much longer to get the church to work now, than it did a few years in the past. I commence a meeting to-night, a short distance out of Springfield. May the Lord give victory on the side of truth.

From Sister Ruth M. Rowell, Springfield Camp, Aug. 28, 1873.

JOTTINGS BY THE WAY.

Aug. 17th. Heard Eld. Israel Dammon preach in the Advent Chapel in Portsmouth, and had the great privilege of meeting with the wife of Robert Foster, formerly Editor of the *Christain Herald*, once printed in this town. He was a most worthy man, a true and dear friend of my parents, and though so many years have flown with their crowd of cares and incidents, yet they have failed to efface from my mind pleasant memories of the kindness and geniality of his manners. "Truly the memory of the just is blessed. It was in Robert Foster's house, that dear wife of his kneeling by my side, that I first found the Saviour. As I wandered up and down this old town, what thrilling memories stirred my soul—the narrow streets, the houses built so close to the street; the air of age that seemed to hang over the streets, the houses, the wharves, the mossy grave yards, all in such strange contrast with our western cities, with numerous things and incidents, brought back with vividness the days of my early youth, when but a girl I was taught in these halls of learning, and wandered up and down these quaint old streets. Well, the Saviour I found then and there in that old seaport town, has never left me, but through dangers great and sorrows deep, through toil and perplexity, temptation and trial, he has been the same faithful friend, sticking closer than a brother. Blessed be his precious name now and forever more.

While in Portsmouth, was kindly entertained at the home of brother and sister Chase, precious pilgrims journeying to the land of promise. God bless them.

Aug. 21. Left Kittery and crossed again the noble Piscataqua river which caused so much admiration in my young heart, as I first gazed upon it in the days of my girlhood, and which now stirred deep and thrilling memories, as I gazed upon the surface of its beautiful waters rolling on, ever on, to mingle with the waves of the salt sea.

Passing through Newburyport, and other old towns that seemed much after the same pattern with Portsmouth, we continued to be whirled onward by the iron horse, rushing by farm house and village, orchard and meadow—towns of thousands of inhabitants so near together, you wondered how they managed to feed themselves, rocky pastures, and broad salt marshes bordering on the ocean, with occasional glimpses of old Ocean itself, majestic and grand as when I last gazed upon its billowy deep long time ago, and at last came to a stop in Boston, that famous city of the Puritans.

Arriving in Boston in the midst of a drizzling rain, but found warm-hearted friends at the depot, who took me at once under their charge, and while I remained in the city, took especial care that I should want no good thing. Happy and full of interest were the hours passed in Boston, threading its different streets, promenading its beautiful Common, sitting under the shadow of its majestic trees, feeding its bright eyed sparrows, lingering by the grand old English elm of time honored memories, and showing in its massive form, the touch of Time's effacing fingers, standing by Brewer's fountain and gazing at the bronze group of old Neptune and his sea nymphs, &c., &c.

The city gardens detained us with their floral beauties and fragrance, while we admired the taste exhibed in the arrangement of trees, shrubs, plants, colors, sizes, walks and every things that tended to help make up the beauty of the entire grounds. Led the black and white swans sailing so gracefully on the bosom of the water; saw the orange tree with its green leaf and yellow fruit grown in a northern clime, studied its statues and turned our feet reluctantly from its pleasant walks, to the crowded thoroughfares of the city.

As our eyes feasted upon these varied beauties, and we lingered loth to leave their verdure and bloom, our mind reverted to that beautiful home on the New Earth, of whose magnificent gardens, he who is the great, the supreme artist, he who is the author and perfecter of beauty, shall not only order all the arrangements, but to whom he shall put the finishing touch, when he shall set his hand to beautify the home of the redeemed. Truly "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath laid up for those that love him." But he hath revealed it; yes, he hath given us faint glimpses of the great beauty and joy in store for the redeemed, and before these glimpses, these bright anticipations, all earthly beauty and joy pale as the light of the stars of night pale before the brilliant glory of the rising sun.

We passed up the granite steps of the State House between the statues of the Lion headed Daniel Webster, and the great champion of reform in public schools and friend of Teachers Institutes. As I passed by his statue I thought of the time when he entered a town to hold an Institute, and found that a man had been there with a monkey show and attracted large attention. Fathers, mothers and children, all being interested in seeing the monkey show, but when Mann with all of his ability and deep interest for their children, came among them to look after their education and proper development, no one seemed interested He had to go himself and get the broom and sweep, with his own hands, the hall in which this Institute was to be held. Said a friend to him, "if these people whom this Institute concerns so deeply, have no interest to come or do for themselves, why should you be so fretful and interested for them?" "If they are careless and not interested" said Mann "there is more need that I should be." Ah! thought I how truly this applies to those who love and speak of the second coming of Christ, When men whose eternal interests are at stake, pass by this great truth, and would sooner go to a circus a monkey show, or to hear the negro minstrels, than to hear those who proclaim this great message, it should never dishearten us. If men are cold, or lukewarm, and disinterested on this great subject, how much more important that we should be interested, and stir them up on this all-important question. God give us the spirit of consecration, and unfaltering trust, that shall stimulate us to a willingness to do and suffer for Christ.

"Dare to be right—dare to be true;
"We have a work that none other can do:
"Do it so bravely, so wisely, so well,
"As to gladden all heaven' and Christ shall say well."

The ascent to the cupola of the State House was wearisome, but the view from its summit is most interesting. As you looked down upon Boston, spread out beneath and all around, this great commercial mart, this large city by the sea with its moving mass of men, women and children, its rows of uniform brick dewlling houses, its stately brown stone fronts, and its miserable homes in North street, and other streets in that section, its great mercantile houses, its stock of merchandise, its hospitals, its custom houses, its splendid temples, some erected to the worship of God, and some to the worship of Mammon, its moss-grown graves by the side of ancient houses of prayer, its great chains of railway centering here, its splendid ships that go out to sea and do business in great waters, its wicked, depressed, licentious, heaven, daring men, whose thoughts are evil, only evil, and that continually, its mighty men of intellect, of purity, of goodness and of wealth—stewards of God, whose left hand knoweth not what the right hand doeth, but who not only feed the hungry, clothe the naked, visit the sick, comfort the afflicted, raise the down trodden and fallen, but stand up in the halls of legislation, and any where and every where they can make a stand or cast an influence for the right. Fallen women by thousands of different grades, some in their elegant carriages, clothed in silk and velvet, and fine linen, rolling through the streets, others with poverty stricken forms, and haggard faces lingering around the corners, or pacing the streets of the vilest portion of the city, "whose houses are alike the way to hell, going down to the chambers of death."

Women, pure and good, angels of mercy among wickedness, vice and misery around them dispensing kindness and love. Women mighty in intellect, strong in purpose, effectual in working, loved for their goodness and reverenced for their chastity, and true nobility of life—all this, and more than this, spread out in one grand panorama beneath and around you, fill your mind with conflicting thoughts.

O, God of mercy and of le[illegible] down from thy bright and beautiful heaven upon this mingling, surging mass of human beings, bring them to holy resolutions and works of love, thy consecrated ones, and devise in thy great good mind some way to reach these poor sin bound wretches, or raise, one united cry in the breast of every saint of "Come Lord Jesus and come quickly."

Selected.

Christian Sorrow.

Christian fidelity does not always bring unmixed sunshine. Sorrows, crushing griefs, sore disappointments, sufferings, make a large portion of Christian experience. The Word says that "in the world ye have tribulation," that if we "suffer with Christ we shall also reign with him," and it is mentioned that we are to "fill up the sufferings of Christ" which remain, as a part of our legitimate work. This seems strange to casual observers. They cannot understand it. It seems as if the better one becomes the less he should suffer. When a great sorrow comes upon saints, they are often amazed and bewildered. They ask,—"What does it mean? Why should I be so afflicted? What have I done that the Lord should punish me thus?" It is very difficult for them to feel that all is done in kindness, that the dark cloud is laden with mercy, that grief comes to prepare the way for joy. Not a few Christians have been plunged into trials, when it seemed almost impossible to say from the heart, "Thy will be done." We recollect a devoted saint, whose heart was bleeding in anguish, and the best he could do was to cry out,—"I hope that I shall feel that it is all for the best." He did soon feel it, but in the hour of darkness he could not. And his almost despair was not sin, for he held fast to the promises, though he could not realize nor feel their precious certainty. It is easy to trust when all is prosperous; it requires much higher faith and more spiritual heroism to heed the Scripture,—"Let him who walketh in darkness and hath no light, trust in the Lord and stay upon his God;" and so the Saviour regards it. There is no integrity like that which refuses to yield, but stands firm when the very foundations of hope are obscured, and there seems to be nothing real and substantial which we can grasp.

Jesus found the path of duty flooded with sorrow, and why should not we? The highest Christian conquests are reached through deep mortifications and disappointments. The shame of overthrow to our plans is often necessary to our real success. Our greatest failures are often but steps to still greater successes. But we do not always know success when it arrives. What seems a misfortune is often real fortune.

Of one thing we may be certain, that the richest blessings come to us through the gates of sorrow. It is impossible for us to receive the choicest and sweetest consolations of grace, until we are driven to extremes. When pushed to the agony of despair, when floundering in the very heart of midnight, we feel the need and appreciate the value of light, help, deliverance, as we could never do but for the sore trial. And we can never fully enjoy a blessing until we appreciate in full our need of it. So our experiences grow richer, deeper, broader and more perfect "through sufferings," than is possible in any way. We don't know what a Saviour we have until we fully see our need of one; the wonderful resources of grace can never be learned without

Correspondence.

Northern Illinois Conference Report.

The annual Conference met in connection with the camp meeting at Wyanet, Sept. 5.

Officers elected for the ensuing year, were as follows:

President, C. W. Smith.
Vice President, H. G McCulloch.
Secretary, C. C Marston.
Treasurer, L. H. Davis.
Board of Directors, L. F. Cole, M. McCulloch and H. N Bliss.

The churches, so far as heard from were generally in prosperous condition. Some new churches have been formed during past year Four new ones were received into the Conference—Mineral, Oneida, Carol and Broughton. The "ministers' reports" were cheering in many respects. They spoke of an ear to hear such as has not been before in this state. The truth is taking deep hold on many hearts, and the great lack is for faithful men to go out and proclaim it. The following preach-brethren were heard from, either by letter or in person: A. Bailey, F. Burr, E. H. Burrington, A. Cairns, D. S. Clark, L. F. Cole, L. H. Davis, A. A. Crocker, J. Drain, R. P. Hoge, A. C. Kingsley, (deceased), S. E Mabey, C. C. Marston, A. Lathrop, H. G. McCulloch, M. McCulloch, W. McCulloch, E. Royce, C. W. Smith, N. W. Spencer, H. Willet, C. W. Russell, J. H. Williams, T. G. Baxter, Srs. J. A. McCulloch, S. E. Finn and A. E. Rathbun.

A resolution was adopted expressing the need of a state Evangelist; and brother C. C. Marston, of Elida, Illinois, was appointed to said work—he being sustained by the voluntary contributions of the people where he may labor.

The subject of the publishing interest in the West was considerably agitated, and resolution was adopted declaring the Conference in sympathy with the purposes and work of the Western Association.

Encouraging reports were received from Neponset, Yorktown and DeKalb quarterly Conferences. Have had blessed meetings with increasing interest. Voted that the action of Neponset quarterly Conference in ordaining brother H. Willet to the ministry, was approved by this Conference.

Brother H. M. Goff was voted a preacher's license.

Brother F. Burr having moved to Ohio, was released from his membership in this Conference, at his own request. The prayers and kind wishes of the brethren, go with him, although no official action was taken.

C. C. Marston, Sec'y.

Minutes of the Michigan Annual Conference.

Held at Jonesville, June 28 to July 6, 1873.

Members present. — Elders A. E. Babcock J. M. Snook, Geo. Wright, J. R. Preston, Jas Ferriss, Philip Holler, C. Fox, R. Crandell, E. H. Durand, W. Branch, W. J. Cummings, W. C. Hicks, J. S. Nowlin, F. L. Morgan, Daniel Weaver, Sr. R. Tuttle. Brethren J. B. Abbott, P. F. Rambo, and others.

W. R. Smart was received to membership, and granted a license.

Delegates present.—D. W. Melendy, California; J. Fisher, Rives; and George Butterfield, Bath.

Committees appointed were as follows:

Devotional.—Elders A. E. Babcock, J. R. Preston and Geo. Wright.

Business.—A. E. Babcock, J. R. Preston and R. Crandell.

Camp Meeting, E.D.—Elds. Crandell, Hicks and Morgan.

Camp Meeting, S. D.—Elds. Babcock, Preston and Snook.

License and Ordination.—Elds. Snook, Wright and Bower.

Finance.—Elds. Preston and Babcock.

On motion Conference proceeded to an informal ballot for nominees for officers, resulting as follows:

Vice President.—A. E. Babcock.

Secretary.—Geo. Wright and J. M. Snook.

Directors.—J. Bower, C. Fox, J. H. Paton and Geo. Wright.

On the regular ballot the following officers were elected:

Vice President, A. E. Babcock; Secretary, J. M. Snook; Directors, J. Bower, C. Fox, J. H. Paton and Geo. Wright.

Reports of Ministers and Churches passed over.

The following was unanimously adopted in the place of Article VII of the Constitution:

VII. Applications for ordination shall be referred to a committee of three, appointed by the quarterly conferences, one of which shall be a member of a committee on ordination appointed by the annual conference; which committee shall, after making full inquiry into the circumstances, report to the annual conference for their action; and further, that the annual conference may authorize the quarterly conferences to ordain any such candidates as the annual conference may accept for ordination: provided also, that quarterly conferences are empowered to license those their committee shall approve.

In Article IV the words "or August" were inserted after the word July, by vote.

By motion it was decided to locate the annual Southern District camp meeting on this ground for five years; and Br. S. Johnson agreed to put up a boarding tent, out houses, prepare the grounds, a good well and a baptistry.

A vote of thanks was adopted to Br. Johnson. Voted that the Eastern District camp meeting committee select and locate a ground for an annual E. D. camp meeting.

The following was considered:

Whereas, The representatives from Buchanan, Eld. J. Ferris and Dr. D. Mathewson, ask the privilege of connecting Berrien and Cass counties with Northern Indiana in a conference by itself, therefore,

Resolved; That we grant the request so far as concerns the two counties; *provided*, the church at Buchanan signify their desire so to do, and shall notify the secretary of the Mich. conference to this effect.

Moved that when this is completed the Western District be abolished and the balance of the territory be added to the Southern District. Carried.

Delegates to Norwood Park conference reported as follows:

Brethren, your committee appointed to attend the western conference at Norwood Park, Ill., June 10, 1873, report as follows:

We were early at the meeting, and though we did and said what we justly could against making a change, there being a majority against us, the vote to transfer the property and effects of the W. A. C. P. Association by a 99 year lease to the W. A. C. P. Society was carried by twelve majority. Nevertheless we did what we could to have the new society organized on a proper basis and the constitution and by-laws in as good shape as possible.

John M. Snook,
A. E. Babcock,
Chester Fox.

Report received and adopted.

On motion Clinton and Shiawassee counties were detached from the Northern District and added to the Southern District.

The following was presented and adopted:

Resolved, That we as a conference recommend the adoption by each one of our churches the following plan for the purpose of raising funds for our ministers:

1. Having ascertained the number of members in the church, and the probable amount to be raised, let an apportionment be made among the members "as the Lord hath prospered them."

2. That each member lay by him in store, on "the first day of each week" the necessary amount, and pay it into the hands of the treasurer who shall keep an account of the same, and also the amount by him paid out, stating the purpose for which it was paid

3. That the treasurer pay over to the preacher once a month, but not later than once a quarter, the amount due; the balance if any there be, to be appropriated at the discretion of the church.

4. That the deacon take charge of this matter, present the resolution and receive the name of each brother or sister with the amount they feel able to pay. If necessary the church may appoint a brother or sister for an assistant.

The following members were appointed delegates to the next western conference: John M. Snook, Chester Fox and William C. Hicks.

Concerning the death of Eld. A. Mackie, the resolutions passed at the last E. D. Q. M. were heartily adopted.

Whereas, For the last nine years Eld. Wm. L. Himes has been intimately connected with the conduct of our western paper under the names of the *Voice of the West* and the A. C. Times. And,

Whereas, His recent retirement from the paper, whose reputation and influence he has done so much to make what they are, render it peculiarly fitting that this conference, within whose bounds the paper was first published, should now give an expression of its feelings towards him as a man and a Christian. Therefore,

Resolved, That the members of this conference hereby express their grateful appreciation of the self-sacrificing labors, spotless integrity and unequaled ability shown by Eld. Wm. L. Himes as editor and business agent of the Advent Christian Times.

Resolved, That the foregoing minutes be forwarded to the A. C. Times, and *World's Crisis* for publication.

From Eld. D. S. Clark, Springfield, Ill.

Dear Bro. Sheldon:—This morning finds me in this city, well as common, having my trust in the God of my fathers, "looking for the same blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," to bring us life eternal, and fit up our Home. Oh may we all be ready to have the King say, "Come, ye blessed of my Father, inherit the Kingdom prepared for *you*." When I think how much the Lord has done for me in showing me this blessed truth, I rejoice; a present truth, a sanctifying truth, a soul inspiring truth, one that makes us love God with all our heart, and our neighbor as we love ourselves, a truth that makes us free men and women in Christ, that takes out of our hearts all malice, and hatred, and envy, and pride, and the love of the flesh, and as John says: "Every man that hath this hope in him purifyeth himself even as he is pure." Christ was pure, holy, and good; so must we be if we have that hope in us. For God is love and he that dwelleth in God, and God in him. And we know that where sin is God will not dwell. Oh may we have fresh hearts, for the promise is if we love the Father and his Son Jesus Christ, and keep his Commandments in love to Christ, "we will come unto him and make our abode with him" "But he that loveth me not, keepeth not my sayings"; *and* "the word which you hear is not mine but the Father's which sent me." Are we keeping his words? Are our hearts filled with love? Have we the Spirit of God dwelling in us? And is that spirit leading us? Then says the Word, we are the sons of God, or *children* of God. We must be like our blessed master (Christ) in this life if we ever have that eternal life which God offers to give to them that have faith in his Son, the Lord Jesus Christ. May all the dear brethren and sisters have a faith that works by love, purifies the heart, which we must have in order to be ready for his second coming.

The meeting at West Point, I think, will do much good in that place. We had large congregations most of the time, and a good interest to hear. We think that good results will come from the meeting. Bro. Hurd was to continue the meetings. *Four* were baptised, and we hope by the blessing of God that Bro. Hurd may be blessed in his labors in the future as he has been with this people in the past. Bro. L. Scott has been preaching near this place for many years, and is still doing all he can. I had to leave too soon. It takes much longer to get the church to work now, than it did a few years in the past. I commence a meeting to-night, a short distance out of Springfield. May the Lord give victory on the side of truth.

From Sister Ruth M. Rowell, Springfield Camp, Aug. 28, 1873.

JOTTINGS BY THE WAY.

Aug. 17th. Heard Eld. Israel Dammon preach in the Advent Chapel in Portsmouth, and had the great privilege of meeting with the wife of Robert Foster, formerly Editor of the *Christain Herald*, once printed in this town. He was a most worthy man, a true and dear friend of my parents, and though so many years have flown with their crowd of cares and incidents, yet they have failed to efface from my mind pleasant memories of the kindness and geniality of his manners. "Truly the memory of the just is blessed. It was in Robert Foster's house, that dear wife of his kneeling by my side, that I first found the Saviour. As I wandered up and down this old town, what thrilling memories stirred my soul—the narrow streets, the houses built so close to the street; the air of age that seemed to hang over the streets, the houses, the wharves, the mossy grave yards, all in such strange contrast with our western cities, with numerous things and incidents, brought back with vividness the days of my early youth, when but a girl I was taught in these halls of learning, and wandered up and down these quaint old streets. Well, the Saviour I found then and there in that old seaport town, has never left me, but through dangers great and sorrows deep, through toil and perplexity, temptation and trial, he has been the same faithful friend, sticking closer than a brother. Blessed be his precious name now and forever more.

While in Portsmouth. was kindly entertained at the home of brother and sister Chase, precious pilgrims journeying to the land of promise. God bless them.

Aug. 21. Left Kittery and crossed again the noble Piscataqua river which caused so much admiration in my young heart, as I first gazed upon it in the days of my girlhood, and which now stirred deep and thrilling memories, as I gazed upon the surface of its beautiful waters rolling on, ever on, to mingle with the waves of the salt sea.

Passing through Newburyport, and other old towns that seemed much after the same pattern with Portsmouth, we continued to be whirled onward by the iron horse, rushing by farm house and village, orchard and meadow—towns of thousands of inhabitants so near together, you wondered how they managed to feed themselves, rocky pastures, and broad salt marshes bordering on the ocean, with occasional glimpses of old Ocean itself, majestic and grand as when I last gazed upon its billowy deep long time ago, and at last came to a stop in Boston, that famous city of the Puritans.

Arriving in Boston in the midst of a drizzling rain, but found warm-hearted friends at the depot, who took me at once under their charge, and while I remained in the city, took especial care that I should want no good thing. Happy and full of interest were the hours passed in Boston, threading its different streets, promenading its beautiful Common, sitting under the shadow of its majestic trees, feeding its bright eyed sparrows, lingering by the grand old English elm of time honored memories, and showing in its massive form, the touch of Time's effacing fingers, standing by Brewer's fountain and gazing at the bronze group of old Neptune and his sea nymphs, &c., &c.

The city gardens detained us with their floral beauties and fragrance, while we admired the taste exhibed in the arrangement of trees, shrubs, plants, colors, sizes, walks and every things that tended to help make up the beauty of the entire grounds. Led the black and white swans sailing so gracefully on the bosom of the water; saw the orange tree with its green leaf and yellow fruit grown in a northern clime, studied its statues and turned our feet reluctantly from its pleasant walks, to the crowded thoroughfares of the city.

As our eyes feasted upon these varied beauties, and we lingered loth to leave their verdure and bloom, our mind reverted to that beautiful home on the New Earth, of whose magnificent gardens, he who is the great, the supreme artist, he who is the author and perfecter of beauty, shall not only order all the arrangements, but to whom he shall put the finishing touch, when he shall set his hand to beautify the home of the redeemed. Truly "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath laid up for those that love him." But he hath revealed it; yes, he hath given us faint glimpses of the great beauty and joy in store for the redeemed, and before these glimpses, these bright anticipations, all earthly beauty and joy pale as the light of the stars of night pale before the brilliant glory of the rising sun.

We passed up the granite steps of the State House between the statues of the Lion headed Daniel Webster, and the great champion of reform in public schools and friend of Teachers Institutes. As I passed by his statue I thought of the time when he entered a town to hold an Institute, and found that a man had been there with a monkey show and attracted large attention. Fathers, mothers and children, all being interested in seeing the monkey show, but when Mann with all of his ability and deep interest for their children, came among them to look after their education and proper development, no one seemed interested He had to go himself and get the broom and sweep, with his own hands, the hall in which this Institute was to be held. Said a friend to him, "if these people whom this Institute concerns so deeply, have no interest to come or do for themselves, why should you be so fretful and interested for them?" "If they are careless and not interested" said Mann "there is more need that I should be." Ah! thought I how truly this applies to those who love and speak of the second coming of Christ, When men whose eternal interests are at stake, pass by this great truth, and would sooner go to a circus a monkey show, or to hear the negro minstrels, than to hear those who proclaim this great message, it should never dishearten us. If men are cold, or lukewarm, and disinterested on this great subject, how much more important that we should be interested, and stir them up on this all-important question. God give us the spirit of consecration, and unfaltering trust, that shall stimulate us to a willingness to do and suffer for Christ.

"Dare to be right—dare to be true;
"We have a work that none other can do:
"Do it so bravely, so wisely, so well,
"As to gladden all heaven' and Christ shall say well."

The ascent to the cupola of the State House was wearisome, but the view from its summit is most interesting. As you looked down upon Boston, spread out beneath and all around, this great commercial mart, this large city by the sea with its moving mass of men, women and children, its rows of uniform brick dewlling houses, its stately brown stone fronts, and its miserable homes in North street, and other streets in that section, its great mercantile houses, its stock of merchandise, its hospitals, its custom houses, its splendid temples, some erected to the worship of God, and some to the worship of Mammon, its moss-grown graves by the side of ancient houses of prayer, its great chains of railway centering here, its splendid ships that go out to sea and do business in great waters, its wicked, depressed, licentious, heaven, daring men, whose thoughts are evil, only evil, and that continually, its mighty men of intellect, of purity, of goodness and of wealth—stewards of God, whose left hand knoweth not what the right hand doeth, but who not only feed the hungry, clothe the naked, visit the sick, comfort the afflicted, raise the down trodden and fallen, but stand up in the halls of legislation, and any where and every where they can make a stand or cast an influence for the right. Fallen women by thousands of different grades, some in their elegant carriages, clothed in silk and velvet, and fine linen, rolling through the streets, others with poverty stricken forms, and haggard faces lingering around the corners, or pacing the streets of the vilest portion of the city, "whose houses are alike the way to hell, going down to the chambers of death."

Women, pure and good, angels of mercy among wickedness, vice and misery around them dispensing kindness and love. Women mighty in intellect, strong in purpose, effectual in working, loved for their goodness and reverenced for their chastity, and true nobility of life—all this, and more than this, spread out in one grand panorama beneath and around you, fill your mind with conflicting thoughts.

O, God of mercy and of lov[illegible] down from thy bright and beautiful heaven upon this mingling, surging mass of human beings, bring them to holy resolutions and works of love, thy consecrated ones, and devise in thy great good mind some way to reach these poor sin bound wretches, or raise, one united cry in the breast of every saint of "Come Lord Jesus and come quickly."

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Christian fidelity does not always bring unmixed sunshine. Sorrows, crushing griefs, sore disappointments, sufferings, make a large portion of Christian experience. The Word says that "in the world ye have tribulation," that if we "suffer with Christ we shall also reign with him," and it is mentioned that we are to "fill up the sufferings of Christ" which remain, as a part of our legitimate work. This seems strange to casual observers. They cannot understand it. It seems as if the better one becomes the less he should suffer. When a great sorrow comes upon saints, they are often amazed and bewildered. They ask,—"What does it mean? Why should I be so afflicted? What have I done that the Lord should punish me thus?" It is very difficult for them to feel that all is done in kindness, that the dark cloud is laden with mercy, that grief comes to prepare the way for joy. Not a few Christians have been plunged into trials, when it seemed almost impossible to say from the heart, "Thy will be done." We recollect a devoted saint, whose heart was bleeding in anguish, and the best he could do was to cry out,—"I hope that I shall feel that it is all for the best." He did soon feel it, but in the hour of darkness he could not. And his almost despair was not sin, for he held fast to the promises, though he could not realize nor feel their precious certainty. It is easy to trust when all is prosperous; it requires much higher faith and more spiritual heroism to heed the Scripture,—"Let him who walketh in darkness and hath no light, trust in the Lord and stay upon his God;" and so the Saviour regards it. There is no integrity like that which refuses to yield, but stands firm when the very foundations of hope are obscured, and there seems to be nothing real and substantial which we can grasp.

Jesus found the path of duty flooded with sorrow, and why should not we? The highest Christian conquests are reached through deep mortifications and disappointments. The shame of overthrow to our plans is often necessary to our real success. Our greatest failures are often but steps to still greater successes. But we do not always know success when it arrives. What seems a misfortune is often real fortune.

Of one thing we may be certain, that the richest blessings come to us through the gates of sorrow. It is impossible for us to receive the choicest and sweetest consolations of grace, until we are driven to extremes. When pushed to the agony of despair, when floundering in the very heart of midnight, we feel the need and appreciate the value of light, help, deliverance, as we could never do but for the sore trial. And we can never fully enjoy a blessing until we appreciate in full our need of it. So our experiences grow richer, deeper, broader and more perfect "through sufferings," than is possible in any way. We don't know what a Saviour we have until we fully see our need of one; the wonderful resources of grace can never be learned without ltiplying forms of want; wounds ke it possible to demonstrate the tues of the "oil of gladness."

We are "monuments of grace," tnesses to the fulness of the great vation, in our diverse experiences. rist desires to develop the capacity the gospel to meet every human at, heal every wound. He uses sor- , misfortune, every form of trial, increase the moral wealth, the joy l excellence of the spirit life. Are willing to be thus used for Christ? we are called to show how grace stains a bereaved heart, are we will- to be bereaved? Jesus calls for rep- entations of the measure of grace to poor, to the disappointed, the unfor- nate, the weak, the maligned, the per- cuted, the sick, the care worn invalid, discouraged, to sufferers of all pos- le calamities; have we the heart, the ility and courage to accept our lot, l show how a Christian can meet, ar up under, overcome, and profit by trials which are upon us? Some nplain that they are so situated that y can do no good. None are thus uated. If they show how a Christian find comfort, hope, exercise pa nce, and cherish love and courage, their peculiar position, they do a eat work. The world needs such timony; sinners need to see such ses, where grace has well subdued carnal passions and developed the age of Jesus; Christians need such amples

The whole gospel, in its wonderful ness, its adaption to every situation l want, sorrow and responsibility, not be brought out without these amples, and we individually cannot ain the ripest Christian experience thout them. So then let us rejoice in ictions, and if the heart is too sad for , if the sorrow is so deep that we not quite say, "Though he slay , yet I will trust in him," let us at st bow our heads in reverence, and idst tears of anguish, say as clearly as sible,—"I will hope in thy mercy." *Morning Star.*

The Hope of Israel Centres in the Resurrection.

That Abraham had the promise of a ed in whom all nations shall be ssed, is admitted; and that seed is rist, by the record, (Gal. 3. 16). at Abraham had the promise of the th for an everlasting possession, and t the same promise was made to ac and Jacob, and confined by the h of God to each of them individu- , may be seen at one glance in . 105: 9–12, and studied at leisure many parts of Scripture. "This mise, which was made unto the ers, God hath fulfilled the same, in t he hath raised up Jesus again" Acts 13: 33.) He will also fulfill same unto us, their children, and to the brethren of Christ, "at his ap- ring and his kingdom." These ers did not have their promised session of inheritance in this world dwelt strangers and pilgrims in the th through life, and died in the hope oming into the possession in a bet- resurrection—(Acts 7: 5; Heb. 11.) these fathers the King has said, any shall come from the east and t, and shall sit down with Abraham Isaac and Jacob in the kingdom eaven—(Matt. 8: 11.) These fathers then people of the kingdom, and ir fellow-citizens out of all nations to be gathered with them. "For s saith the Lord God, Behold, O people, I will open your graves, and use you to come out of your graves, bring you into the land of Israel" ek. 37: 12); "their own land"— e land that I have given unto Jacob, servant, wherein your fathers have elt"—Ezek. 37: 25.).

n short, wherever and whenever aham and Paul, Israel and the lve tribes received their promised ritance of everlasting possession Christ Jesus, the entire people he realm will receive theirs also. Theirs lies in the resurrection. So must the inheritance promised to all people also lie wholly beyond the grave; not on this side a part, and a part on that side. The entire possession lies in the land of the living rescued from the curse, and has no place in this land of the dead and dying. It is absurd to claim and maintain the right of the children of Abraham, as his *heirs*, to the possession of a country he neither owned nor claimed, nor "so much as set his foot on."–(Acts 7: 2.) The King himself is waiting in glory for the prostration and the expulsion of the enemy from the purchased realm; the fathers of faith in all past ages are waiting in joyful vision of the glory which shall be revealed in the last time; the children of God by faith are steadfastly "looking for that blessed hope and the glorious appearing" of *hoerkomenos*, the coming heavenly King with myriads of his saints, to give them the kingdom, while the carnal seed stand firm on the ground "that they are the rightful heirs, for they murdered the true heir that they might seize on his inheritance." This is bold but not successful.

This living truth runs through all Scripture—viz, that Israel, the chosen people of the heavenly kingdom, shall be scattered, and not lost; they shall be gathered and restored to their own land. That Judah shall go into captivity among all nations and become a byword and reproach, and the whole land shall be desolate, and yet saith the Lord, "If ye thoroughly amend your ways and your doings,....then I will cause you (not your posterity) to dwell in this place, in the land that I gave to your fathers forever and ever' [illegible] 7: 5, 7.) The patient in his life [illegible] are to inherit their fatherland in eternal life. For the scattered and captured ones shall be assembled under the banner of Messiah, their King, and at his summons they shall return from their graves and come to their fatherland in eternal life, "a land flowing with milk and honey, the glory of all lands" (Ezek. 20: 6) (where they shall never more see trouble, nor war, nor dispossession, nor captivity, nor enemy) —(Ezek.36: 37; Isa. 12: 66; 2 Sam. 7:10.) Their sins shall be cleansed and their iniquities shall be remembered no more; their reproach shall be taken away, and their "desolate land become like the garden of Eden"—(Ezek. 36: 35; Jer. 21: 34; Rom. 11: 27; Heb. 8: 12.) The same gospel to the people of the kingdom runs through the New Testament in Jesus and the resurrection—i. e., the reproach of the cross and the captivity of death belong to this world, and the crown of the coming kingdom in glory forever belongs with Christ the Lord our King in the new creation.

This dispersion of Isreal and their triumphant return from the land of of their captivity, to dwell in peace forever in their fatherland, is the burden of the prophets and the inspiration of the Psalms and the end of the Gospel.

What, then, is their *fatherland*—that which Abraham and Isaac and Jacob did not possess? or that promised them, which they sought through life and which they shall in the resurrection enjoy forever?

It could not be the land they did not possess; therefore it must be the better country which they received by faith in the promise and saw afar off, and shall yet inherit in the coming reign of God on earth.

How can these *holy* people, scattered over the face of the earth, be gathered into that ruined country in this sinful world? Never! How can the *scattered* be gathered unless the very same scattered ones be also the gathered ones? For the Scripture does not say, I will scatter one generation and gather other generations, but "I will scatter you" (Lev. 26; 33) and "gather you" (Jer. 56: 14). The doctrine of the resurrection solves the mystery; it is the common sense of the Bible.—*Senior Harvard's Gospel of the Kingdom.*'

Our Young Folks.

Mother's Growing Old.

Her step is slow and weary;
  Her hands unsteady now,
And paler still and deeper
  The lines upon her brow;
Her meek blue eye has faded;
  Her hair has lost its gold;
Her once firm voice now falters—
  My mother's growing old.

Her days of strength are over;
  Her earthly joys depart.
But peace and holy beauty
  Are shining in her heart;
The links that bind her spirit
  Relax their trembling hold;
She soon will be an angel—
  Sweet mother's growing old.

My thoughts flow back to childhood,
  When fondled on her knee,
I poured out all my sorrows,
  Or lisped my songs of glee;
But now upon me leaning
  So wearily and cold,
With trembling lips she murmurs,
  "Dear child, I'm growing old."

I think of all her counsels,
  So precious to my youth;
How faithfully she taught me
  God's sacred words of truth;
How tenderly she led me
  To Jesus' blessed fold,
Where she will soon be welcomed,
  No longer bowed and old.

The path of daily duty
  Was ever her delight,
She walked by Faith and Patience,
  And trusted God for sight.
Her hands with useful labor
  Each day their mission told;
Her deeds like heavenly roses,
  Still bloom though she is old.

Alas, those hands so skillful,
  Which toiled with loving grace
To make me blessed with comforts,
  And home a happy place;
Those dear hands pale and wrinkled,
  Are now by time controlled,
They rest in prayerful quiet—
  Dear mother's growing old.

Yet, though her earthly temple
  Fast falleth day by day,
Her soul with faith increasing,
  Pursues its heavenward way;
And when the mists of Jordan
  Shall from her sight be rolled
She'll shine in youth and beauty
  Where spirits ne'er grow old.

O mother, fond and faithful,
  Thou truest earthly friend,
May I be near to soothe thee
  Till all thy struggles end.
And while with sad heart yearning
  Thy form my arms enfold,
I pray in peace to meet thee
  Where saints no more grow old.

—*Methodist Recorder.*

Bible Stories for Children.

UNCLE SIMEON.

(JEREMIAH.)

Jeremiah was the son of a priest named Hilkiah, who lived about three miles north of Jerusalem, in Anathoth, a town principally inhabited by priests. The name Jeremiah means "the appointed of the Lord;" and he was chosen by the Lord, while very young, to be a prophet. He told the Lord he was only a child, and tried to excuse himself on account of his age. But the people who lived in Canaan had become very wicked, nearly forgetting their God, and Jeremiah was selected to stand boldly before them, to tell them of their wickedness, and if they would not turn away, to prophesy to them what would be their punishment. So the Lord told Jeremiah that he would give him boldness and strength to stand before the wicked kings and princes of his people.

He faithfully done the work that the Lord told him to do, and stood in the gateway at Jerusalem, and warned the people what would be their doom if they did not keep the commandments of the law. He suffered much persecution and bad treatment, and was often in danger of losing his life. Once when he had declared that the kingdom of Judah and the city of Jerusalem should become desolate, Pashur, the priest who was in charge of the temple, became so enraged, abused the young prophet, and had him bound and placed in a public place. He told this wicked priest that his family would all be carried captives into Babylon, and that he himself should die a captive in that land.

When he had been prophesying nearly twenty years, and the people would not heed what he said, he made yokes of wood and sent one to each o the nations of Canaan as a token of their future bondage and servitude to Nebuchadnezzar, king of Babylon. King Jehoiakim sent for the roll containing the prophecies against the nations, and when they were being read he became very mad, seized the roll and, after cutting it with a knife, threw it into the fire, where it was burned up. He then ordered Jeremiah and his scribe, Baruch, to be put to death. But the Lord did not let them be taken, but ordered the prophet to have his scribe write out another copy of the roll and add to it other prediction of the unhappy death of Jehoiakim, all of which were afterward fulfilled, the story of which is too long to tell here, so turn to Jeremiah the 22d chapter, and read it at your leisure.

During the forty years of prophesying, this bold man of God was constantly in prison, in dungeons, in stocks, and being tortured by the wicked people because of the truthfulness of his predictions against them. But he always advised them, pleaded with them to turn and obey the Lord and keep his commands, that these calamities might not come upon them, And when they were carried away captives into Egypt he cheered them, telling them to live good lives, and keep the law; that there would be a deliverance, a joyful time in the future, when they should prosper and be happy.

The Little Maid and the Two Prayers.

A GOOD Scotch minister put up at a country inn. He called the whole family together for worship. Among them was a poor little scullery maid, very ignorant and very dirty. The good minister said to her:

"Who made you?"

"Don't know."

Have you a soul?"

"Don't know; what is a soul?"

The minister talked more with her, and when he went away, told her he was going to Edinboro, and would bring her a present on his return if she would say a little prayer, which he would teach her, every morning and evening. She assented. This is the prayer:—

"O Lord, show me myself."

"The minister was gone a fortnight. On his return he inquired for the little maid. She was in great distress of mind.

"Have you said the prayer as you agreed?"

"Oh! yes, sir: yes, sir; and God has answered it; and oh, what a sight I have seen!"

The poor little maid had seen herself a sinner before God; her soul could not rest.

The minister gave her the present and then said:—

"Now I want you to say another little prayer. This is it: "Oh Lord, show me thyself."

The good man went his way. Years afterward, when he was old and gray-headed, a lady called to see him.

"Do you remember the little scullery maid?

"Oh, yes, yes."

"Well said the lady, "I am the little maid. The two prayers you taught me were the means of saving my soul."

How like the woman of Samaria! First Jesus showed himself to her, and she found no rest in the vision. Then he showed himself, and she ran with joy to the city, saying, "Come, see."

O Lord, show me myself.
O Lord, show me thyself.

Scriptural Questions for Children.

UNCLE SIMEON.

(Number One.)

1. Over what land was Artaxerxes king?
2. What prophet's sephulchre was a dead man let down into, and upon touching the bones of the prophet immediately stood up?
3. What king built towers along the walls of Jerusalem, fortifying it?
4. What captain of the host had his ad nailed to the ground with a tent- d by a woman?
5. How long did David reign in Jerusalem?
6. Who served seven years for his wife?
7. Where was Saul slain?
8. Who sold his birthright for a mess of bread and pottage?
9. Who was the mother of John the Baptist?

[Who will answer?—ED. TIMES.]

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (*German.*)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (*German.*)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (*German.*)

☞ The above seven German tracts are published by L. Reimer, 1036 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

*AN ADDRESS TO M. E. CON*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873, 119 Pages. For sale at this Office. Price 25 [illegible]

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 11 cents.

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MODERN SPIRITISM, its origin, character and tendencies, by C. C. Marston 56 pp. in paper $8,00 per hundred; $1.00 per dozen; 12 cts per dozen

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Advent Christian Times.

CHICAGO, TUESDAY, October 7, 1873.

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IS PUBLISHED BY THE
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Business Office: 25 West Lake St., Chicago.
[Printing Press is located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
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APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

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We are now prepared to do all kinds of BOOK and JOB PRINTING with despatch, and in a satisfactory manner. Books, Pamphlets, Tracts, Leaflets, Circulars, Envelopes, Letter-Heads, Note Heads, Bill-Heads Cards of all kinds, etc., etc. Our friends and the business public will do well to get our figures before ordering work elsewhere. Estimates cheerfully given.

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Marriages.

THOMAS—WISE.—At the residence of the bride's father, in Springfield, Ill., by Eld. D. S. Clark Sept. 21, 1873, Mr. Francis M. Thomas, of Grove City, Ill., and Miss Sarah M. Wise, of Springfield, Ill.

Obituary.

ADAMS. Fell asleep in Jesus, at Monticello Aug. 14, 1873, Lorin C., son of Br. and Sr. Samuel H. and Augusta Adams. Aged about 2 years and six months.

Little Lorin was a great sufferer for many months, but he rests in peace, and soon will come forth in a healthy world to enjoy eternal life. The funeral was attended by the writer. S. C. WELLCOME.

SMITH.—Fell asleep in Jesus, at Clearwater, Minn., at the residence of I. F. Fuller, Aug. 23, 1873, Sister Bethiah Smith wife of Br. John U. Smith. Aged, 60 years and 4 months.

Sr. Smith had suffered much for many years from disease, being of a feeble constitution, and at last was laid low by a stroke of paralysis, and died in the triumph of faith. Br. and Sr. Smith formerly lived in Monticello, but moved north to Otter Tail Co., some two or three years ago; but during the summer, on account of her failing health, they returned to St. Cloud where she has stopped with her daughter, until just before her death. She desired to return to Monticello to be with her old friends again, but on arriving at Clearwater was taken worse, died, and by her request before her death, was brought to the house of Br. S. Wilder, her old and tried friends, to be buried, and was accompanied by her husband and three daughters who had left their homes in distant towns, and during her last sickness waited upon and consoled her during her last struggles, and then lingered around her precious form until she was conveyed to her resting place in the Monticello grave yard.

She was truly a pilgrim on the earth, beloved by all who knew her. She had been a Christian from her youth; but at the time of the tent meeting in Monticello in 1867 by Br. and Sr. Reed and Br. and Sr. Fasset, she and her husband embraced the truth of the soon coming Saviour and immortality through him, and have since rejoiced in the hope, and as she neared the grave, her faith failed not, and she was often heard to express her deep love for the Saviour and glory in the prospect of reigning with him in his coming kingdom. She left a large family of children, (most of them married,) who loved their mother dearly, and done all in their power during her life time to make her happy. God bless them and help them to trust in their mother's God, that they may meet her in the better land where parting is known no more. Br. S. is left lonely and sad, but he rejoices in the same faith of his dear companion who now sleeps in Jesus, expecting to meet her again when he comes.

The funeral was held at the house of Br. and Sr. Wilder, whom she dearly loved during her life time, and to a large circle of mourners and sympathizing friends. The writer spoke from 1 Thes. 4: 18. It was a solemn season, and we hope many were comforted by the words of Paul, and may many more be led to prepare for that rest that remains for God's dear people.

S. C. WELLCOME.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
C. C. MARSTON, Pastor.

Creston, Ogle Co., Reed's Hall, Oct. 10 and 11.
C. C. MARSTON.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10.30 a. m.
Lynnville, at 7 p. m.
Rochelle, first and third Sabbaths, as brethren may arrange.
New Rutland, fourth Sabbath, morning and evening.
After November three-fourths of my time will be to use as the way may open.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10:30 a. m.
North Side, Lincoln Park, at 3 p. m.
Mission Hall, 619 West Lake street, at 7:30 p.m.
Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.
D. R. and M. S. MANSFIELD.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

Hennepin, Oct. 4, 6-9.
New Rutland, Oct. 5.
Ackerson's S. H., Oct. 12, 10 a. m.
White Rock, 3 p. m. same day.
Elida, in the evening.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

To the friends of the Advent cause in Southern Illinois.—There will be a meeting of days, commencing at the Mt. Joy Advent Church, Johnson County, Sunday, Nov. 3, and continue over the second Sunday. Eld. Wm. McCulloch has consented to be with us on that occasion, and will probably remain for a number of weeks. Come, brethren, from all parts of this section of the State and work for the Lord. F. A. CHILDS.

A new house of worship, near Avalanche, Wis., is to be dedicated on the 26th of Oct. Eld. Sheldon is expected to preach the Word. Meetings may be held several days after the dedication, by ANSON BROWN.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
Moscow, as Br. Buell may arrange, Nov. 10, eve.
Clinton, as Br. Fabrick " " 11.
Canton, as Br. Clark " " 12, 13.
Dearborn, Friday evening and over Sunday, Nov. 14, 16. J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
Marlette, Advent Chapel, Tuesday and Wednesday eve. Feb. 11 and 12, at 7 p. m., and every 4 weeks till further notice.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.
There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.
In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.
JAS. FERRISS, Pastor.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

The Second Quarterly meeting for the Eastern District will be held at the White School House, on Webster's Prairie, three miles south of Delton, Sauk Co., Wis., on Friday November 21, and hold over Lord's day. All are invited to come to this gathering. Will the Brethren in the ministry please to attend, and show to the world that we are in harmony in this work?
E. P. GRAVES.

Preaching at Prairie Dusac, Nov. 20, in the evening. E. P. GRAVES.

At Mindora, LaCrosse Co., Wis., Oct. 19, at 11 a. m. and 7 p. m.
Oct. 22, 23, 24, 25, 26, at Elk Creek, Trempealeau Co., as Br. J. D. Lewis may arrange.
Burns (Methodist House,) Nov. 2, at 11 a. m. and 7 p. m.
Sparta, Nov. 9, at 10.30 a. m. and 7. p. m.
May the divine counsel direct, and the ever blessed Spirit be signally present in these christian gatherings of the saints. P. W. HOUGH.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

Lambertson S. H., Saturday eve., July 12, and once in four weeks.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

The second quarterly meeting for the Southwestern District will be held with the church at Pine River, Richland county, Wis., on Saturday, Oct. 11, at 2 o'clock, and hold over Lord's day. All are invited to come to this gathering of the children to work for the Master.
P. W. HOUGH

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The first quarterly meeting of the Hutchinson District will commence on Friday evening, Oct. 17, at the Powell school house, in McLeod Co. We solicit aid from the preaching brethren, and hope all lovers of the Master will feel an interest in this meeting, and come with prayerful hearts.
WM. PARSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.
Baily S. H., at Baily Station, near Elk River, Oct. 12, at 3 p. m. and every two weeks after until further notice.
Otsego Village S. H., Sunday Oct. 5, at 3½ p. m. and once in two weeks after, until further notice.
Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.
Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
S. C. WELLCOME.
P. S. Our Covenant Meeting is held the last Saturday in each month, at 2 p. m.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
WM. A. & M. L. DURAND.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

OHIO.

Advent Christian Church, Reynold's S. H. Preaching every Sunday, at 10 o'clock a. m., and at 7 o'clock p. m. Prayer meeting Wednesday evening, 8 o'clock. Preaching brethren having a gospel sermon to preach, and traveling this way, are earnestly invited to give us a call and to preach the word. ELD. P. FOS.

The Advent Christian Church of Norwalk, Ohio, will hold its next regular Quarterly Meeting, Oct. 25 and 26, 1873.
The A. C. Church in Fairfield with their pastor, and all others interested and living in this vicinity are invited to be present.
For the Norwalk Church,
FRANK BURR, Pastor.

PENNSYLVANIA.

The First Quarterly Meeting of the Advent Christian Church of Little Marsh, will be held at the Button School House in the town of Middlebury, Tioga Co., Penn., commencing Friday eve. Oct. 17, and hold over the Sabbath following. All are invited. E. H. EGGLESTON, Pastor.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

Will be at High Point, Decatur Co., Oct. 31, and over Lord's day, as Br. Adair may appoint.
Will visit Corydon and Warsaw, after this meeting. Will the Brethren at these places meet me there to perfect appointments.
S. K. GIBSON.

INDIANA.

The Second Advent Church of God, at Jeffersonville, meets at the Christian tabernacle, on Wall street, between Chestnut and Maple, every Sabbath, at 10:30 a. m., and 7:30 p. m.
Sunday School at 9 a. m. Preaching by
N. FIELD.

Meeting every Sunday, at the Volga Church. Bible class at 10 a. m.; preaching at 11 a. m., closing with the supper, in memory of our absent Lord, till he come. M. A. TIBBETS.

Sumption Prairie, Ind., Sept. 7, 10½ a. m., and 7 p. m., and every four weeks.
Union Mills, Ind., Sept. 14, 10½ a. m., and 7 p. m., and every two weeks.
JAS. FERRISS, Pastor.
[The P. O. address of Br. Ferriss, is Buchanan, Michigan.]

NEBRASKA.

The second and fourth Sunday of each month at Brushy Bend, at 11 a. m., and Dacotah City in the evening of the same day.
HATTIE A. PLANK.

MISSOURI.

Young's Point, North Poplar Bluff. Sunday School every Sunday at 10 a. m. Services 3 and 7 p. m. N. H. YOUNG, Pastor.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 337, St. Joseph St.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.--NO. 10. CHICAGO, OCTOBER 14, 1873. WHOLE NO. 493

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
85 West Lake Street, CHICAGO

Poetry.

Jesus Loves Even Me.

SELECTED, WITH ADDITIONS, BY ELD. GEO. THOMSON.

I.
I am so glad that our Father in heaven,
Tells of his love in the Book he has given:
Wonderful things in the Bible I see,
But this is the dearest, that Jesus loves me,

CHORUS.
I am so glad that Jesus loves me,
Jesus loves me, Jesus loves me.
I am so glad that Jesus loves me,
Jesus loves even me.

II.
Why should He look on a rebel like me,
Granting a pardon so full and so free?
Well might we wonder that such things could be,
Only that Jesus in mercy loves me.

CHORUS.
I am so glad, &c.,

III.
Now since He loves me, I'll try to obey,
Love Him, and serve Him, and please Him each day:
Living so all my dear neighbors may see,
How I love Jesus, and Jesus loves me.

CHORUS.
I am so glad, &c.,

IV.
Though I forget him and wander away,
Kindly he follows wherever I stray;
Back to his dear loving arms would I flee,
When I remember that Jesus loves me.

CHORUS.
I am so glad, &c.,

V.
I know He will keep me in hope while I sleep,
And kindly watch o'er me, though others may weep;
And on that bright morn when the shadows all flee,
I'll wake in his likeness, because he loves me.

CHORUS.
I am so glad, &c.,

VI.
Oh if there's only one song I can sing,
When in his beauty I see the great King;
This shall my song in eternity be,
Oh! what a wonder that Jesus loves me.

CHORUS.
I am so glad, &c.,

The Voice from Patmos to the Churches.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great noise, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—Rev 1: 9–11.

The voice of the Master ceases, and that of the disciple begins again. He does not call himself "the disciple whom Jesus loved," as he does elsewhere, but simply 'John.' And as another Apostle writes, 'I Paul,' so he does here, 'I John,'—that is, 'I who am that very John whom ye have known; who have been among and cared for you as an apostle and shepherd,—I now write to you.' He calls himself by the following names:

I. *Brother and Companion.*—He does not write as a lord over them, or as Diotrephes, wishing to have preeminence, but as one of themselves. He is one of the many 'brethren' in Asia; one of the 'household of faith;' a son of the same father; a member of the one family. He is no stranger or distant relative, no master or ruler, but truly a part of themselves, who needed their sympathy and love even more than they did his. Not a brother only, but a 'companion;' a copartner with them in all things; a sharer with them in the same faith and hope, the same sorrow and joy. 'Brother and companion!' how comfortably must these words have sounded in their ears! how well fitted to remove suspicion or resistance in regard to the reproofs and warnings about to be conveyed! Such a one was not likely to speak unkindly, or rebuke without a cause; or expose faults with any feeling save that of affection and earnest longing for their welfare. Not to wound, but to soothe and bless, would be his motive and desire.

II. *Brother and companion in tribulation.*—There was tribulation in the Churches then, as now; in some cases it was 'much tribulation' (Acts. 14: 22), or 'great tribulation' (Rev. 2:22; 7:14), 'Weeping endured for a night' (Ps. 30:5); for this is the *night*, and it is the time of tears. The church, the injured widow, waters her couch with her tears, and will do so until the morning dawn, and the day of the wiping away of all tears arrive. What John suffered, these churches suffered; what they suffered, he suffered: for the sympathy between all the members of the body was quick and instantaneous in these days of love. They felt for each other; they bore each other's burdens; they shared each other's griefs and joys. John could say with Paul, 'Who is weak, and I am not weak? who is offended and I burn not?' (2 Cor. 11:29.) The 'communion of saints' was understood then more fully then ever since. For sympathy between the members of Christ's body is little known in these last days; so many things have come between; so many non-conducting materials have prevented the communication. The world has come in; false brethren have come in; the members do not realize the vitality of their connection with the Head. Life has gone out; love has sunk low; and thus the thrill of sympathy which went once through the body when one suffered is no longer felt. The links are broken; the fine nerves that carried the spiritual feeling through every part have frozen or become insensible, if not dead. Who of us appreciates this deep, true spiritual union, with which no external unity can intermeddle, either to hinder or to help? It is the union of life and love; of faith, and truth, and hope. It is a unity of joy and peace; a unity to which nothing earthly can be compared; a unity altogether heavenly and divine.

III. *Brother and companion in the kingdom.*—The kingdom belongs alike to all the members of the one body from the beginning; and the apostle, in the eleventh of the Hebrews, gives us a few of the names of these 'joint heirs,' these co partners in the coming glory. It is an inheritance in light, and each has the whole of it, as each dweller on the earth has the whole sun as his. A common faith, a common hope; a common exile, and a common kingdom! One in sorrow, one in joy; one in shame, one in glory; one in tribulation, one in triumph! It is a *kingdom* that is before his eyes, and before theirs; a kingdom which had not yet come; the kingdom of the saints; the everlasting kingdom, the kingdom which can not be moved. 'Kings and priests unto God' is the common name of all the saints, from Abel downward; 'We shall reign on the earth,' is their unceasing song. Even in exile, and persecution, and sorrow, they anticipate their crowns. From desolate Patmos, the eye of John beholds the glory in which all this shame and banishment are to end.

IV. *Brother and companion in the patience of Jesus Christ.*—Until that kingdom come, there is need of patience such as all the saints have shown in the days of their pilgrimage; the patience exhibited by the Master himself; the patience of faith and hope; the patient waiting for the kingdom. Truly they 'have need of patience.'

Often is 'the patience of the saints' dwelt upon. 'He that endureth (is *patient*) to the end,' says the Lord himself; and again, 'In your *patience* possess ye your souls.' Take also the following passages: 'Tribulation worketh *patience*' (Rom. 5: 3); with *patience* we wait for it' (Rom. 8: 25); 'the God of *patience*' (Rom. 15: 5); *patience* in tribulation' (Rom. 12:12); 'if we *suffer* (literally, if we are *patient*), we shall also reign with him' (2 Tim. 2:12); 'let us run with *patience*' (Heb. 12:1). The churches of Asia, and the whole church of God, are called upon to this patient waiting for the kingdom, and yet to be 'looking for *and hasting unto* the coming day of God.' Be *patient* unto the coming of the Lord. Be patient under wrong, and suffering, and weariness, and hope deferred! Fret not! He that believeth doth not make haste; the Lord is at hand; the kingdom is about to come; the tribulation will soon cease; the joy will soon begin; and once begun, it will never end. The 'everlasting joy upon our heads' will compensate for the ages of patience through which the church has had to pass on her way to the kingdom.

All this John knew from present experience. He was in the isle that is called Patmos, a banished, lonely man; persecuted, but not forsaken; cast down, but not destroyed. It was for the Master's sake that he was in exile. Faithful to 'the word of God, and to the testimony of Jesus Christ,' he was made to know what great things he must suffer for his beloved Lord. He was now the *last* of the apostles, as his brother James had been the *first* to go, and he could not but feel his loneliness in his extreme old age.

But he is not alone, for the Father is with him, and the Master too. 'I was' (*was* 'made to be,' or 'became,' *egenomen*) 'in the spirit on the Lord's day.'* One Lord's day he was in the spirit,—not exactly at first, like Paul, caught up to the third heaven (though afterwards he was summoned up, ch. 4: 1), but still so 'filled with the Spirit,' so 'in the Spirit,' that the invisible things of God were revealed to him. In 'the visions of God' he saw what was coming on the earth. 'The secret of the Lord was with him.' The kingdom and the glory, for which he was suffering banishment, came up before his view. Thus God sustains his own. He comes to them in exile, and compasses them about with deliverance. He opens heaven, and descends to keep them company in their solitude, making them forget their sorrow and their exile.

Let us live near him; walking with him in simple faith; tasting his love; and enjoying his sympathy. He is with his own here, and his own will ere long be with him where he is. 'Lo, I am WITH YOU,' is his promise to us now; so shall they ever be WITH THE LORD,' is the consummation of that promise in the coming glory.

He hears what mortal ears could not take in, 'a great voice, as of a trumpet.' That voice is his Lord's. It repeats the word already spoken concerning Himself, 'I am Alpha and Omega, the first and the last,' that John might be reminded of the glory of the speaker. And then it is added, 'what thou *seest*, write in a book, and send it unto the seven churches which are in Asia.' Thus the things *seen* are for these seven Churches, as well as the things that are *heard*. This whole book of the Revelation was not only for the church of these last days, but for the church of the first day as well. The Lord speaks to the whole church, and summons it to hear. These seven representative Churches get the message first, and from them it goes forth to all. Jesus is speaking still. 'The great voice as of a trumpet' has sounded through the ages, and it is sounding still; nor will it cease till He whose voice it is has arrived to introduce the consummation and glory for which we are waiting.—*Bonar's Bible Thoughts and Themes.*

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*For the meaning of this expression, see Num. 11: 26; Ezek. 3; 3; 8: 13, 14; Matt. 22: 43; 1 Cor. 14: 2; Rev. 4: 2. The expression 'the Lord's day' is the first day of the week, not the day of Christ's coming,—*that* is expressed differently.

"As Becometh Saints."

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness; nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." —Eph. 5: 1–4.

"The world," in the times of the awakenings that visited so many parts of the land, raised loud outcries against excitement and late hours, and the too familiar mixing and conversing together of young men and young women. Now, for my part, I think they did good service; and if Christianity had viewed the matter correctly, they would have said, "Perhaps there may be *some* truth in what 'the world' says; at least we will consider their outcry as the barking of God's watchdog to put us in fear of danger, and make us look to ourselves that we lose not the things wrought, but receive a full reward."

I remember being deeply grieved at the close of a meeting, by seeing a young man of very ardent temperament and deep-flowing affectionateness, put his hand on a young woman's shoulder as he conversed with her about her soul. He was a very affectionate preacher, and touched the feelings; and now, by actually touching the persons affected, I fear it might tend to a very bad end; that instead of the truth and Spirit of God working to produce conversion, mere natural affection would work, and attachment to the preacher would result, and the poor souls might mistake this for union to Christ to their eternal undoing. I spoke to him after the meeting was over, and he saw his mistake at once, and confessed his error, and expressed his thankfulness to me for pointing it out, and said he would avoid it. He has been the means of the conversion of many hundreds, and when I see reports of the results of his meetings, I have all the more confidence in them that I know that for many years he has not put his hands on the shoulders of anxious souls.

"The world" judges from what *it* would naturally feel and do in like circumstances, and as there is always great danger of excitement running into the *fleshly condition* in which the world is, however much people may begin in the Spirit, there is great need of care and caution lest they should end in the flesh. There is just an hair's breadth between walking in love with Christians and walking in lust, and hence I believe we have them here in juxtaposition; and it is dangerous to underrate the powers of our enemies and get off our guard, for that is the moment when the ever-watchful devil may shift the points on the narrow way, and then the greater the speed at which the train is proceeding the more tremendous will be the crash as it runs off the line.

"*Let it not be once named among you as becometh saints.*" It does not mean that the sins are not to be *named* at all, even for warning and condemnation, for Paul does it here, and frequently elsewhere, for the sake of warning Christians against them. They were the common sins of the heathen,—so familiar to them before becoming Christians, that they might have cherished but a slight sense of the enormity of them, unless they have been *named*, exposed in their true colors, and rebuked, and Christians enjoined in the most peremptory language to avoid them. But the point the apostle seems chiefly to aim at was enjoining the entire absence of them in Christian society,—so much so, that that there never be a necessity for mentioning the *name* of such vices. Let it not have an *existence*, appears to be, in general terms, the purport of the apostle's exhortation, and thereby the very name will drop out of your vocabulary.

However, I am not sure he did not also include it in the actual *naming* of such sins in ordinary conversation, at least the talking of them from choice and without cause, for he goes on to give directions against indecent conversation and all levity of speech and manner (also see ver. 12). With reference to the avoidance of the very *names* of the sins connected with this vice, Scripture warns against dwelling upon the sin, and gives sharp, short, rifle-shot exhortations, such as—"*Flee fornication.*"

There are creatures that are fitted to stand their ground when attacked, for nature has furnished them with powers of resistance, but others are utterly helpless and have their safety only in flight. A lion may stand against a whole pack of hounds, and tear them all in pieces, but the little helpless hare is no match for even a single dog, and her only chance of life is to *flee*. So is it with us Christians in regard to sin. Considering our utter weakness, we dare not dally with temptation to such a sin as fornication, and stand to look at it, intending not to commit it: our only safety is in *flight*.—*British Evangelist.*

CHRIST is our Master—master of our thoughts and meditations, the great leader and teacher of our understandings. We are his disciples, and disciples of none else besides. We are affected by the love of family, the love of friendship, the love of country; but there is a love that is higher than all these—a master-love, and this is love to Jesus our Well-Beloved, the Bridegroom of our souls.—*Spurgeon.*

Man's Present State; and its bearing on his future destiny.

E. ROYCE.

(*Concluded from last No.*)

But to return to my subject. Any thing is "cursed," in a scriptural sense, when it has a superior either in intellectual or productive power. It is written of the serpent, that he was "more subtile than any other beast of the field." That is having a better intellect, he excelled all beasts in his ability to reason. And in this respect he was more than a match for the woman, also, as the record shows. But as knowledge put to an unlawful use often proves a bane to its possessor, so it proved with the serpent. For while it was as necessary, in order to accomplish the plan of the Creator, laid "before the world began," for the eternal welfare of the race, that the first Adam should eat of the interdicted tree, as it was for the last to suffer and die; yet in the former, as well as latter case, the instrument which caused the unlawful act must receive the kind of wages due for his work. And this the serpent did receive. For the result of his persuasive power on the women, and through her on the man, caused both to * *rise* as far above him in knowledge as they were before superior in form and features. And this was the serpents curse. That is to be obliged to remain in his *natural* state without opportunity to improve beyond the bounds of his nature. And as nature made him physically *lower* than any beast, God said to him "Because thou hast done this thou art cursed above all cattle, and above every beast of the field," &c. I wish to be understood on this subject. So I will repeat that the *natural* state of man, of beasts and of the earth, is scripturally called a *curse* or *evil* one, in comparison with something of either kind which has by a special blessing been elevated above its natural condition. Man was like all beasts, made of dust; consequently his animal nature is the same. He was not in that respect superior to the serpent, and was his inferior in *developed* intellect, as has been shown, until he partook of the tree of the knowledge of good and evil. But by that act his hitherto dormant moral faculties were awakened, which elevated him in intellectual capacity far above any animal, of any kind whatever. And this, I again repeat, was the serpents curse; and it was all the curse that ever rested on any animal, as a consequence of that act. The same rule holds good with the earth. It was left in its natural, i. e. "cursed" state, in comparison with the garden which received from its Maker a special blessing. And this was done for man's benefit. Hence, God said to him, "cursed be the ground for thy sake," &c. And the reason for this is obvious. He was designed by his Maker for a higher, nobler, and more useful life than dwelling in indolent ease in a spontainiously fruitful garden. Cannot the reader perceive that if Adam or Eve had been permitted to endlessly dwell there the object for which they were created would have been frustrated? For what purpose was man created? Was it Gods design that he should live on forever in mortality, in indolence and ease, with no more care for the morrow, or hope for the future than the beasts of the field, or fowls of the air? Can gold be tried without fire! How then can the heart be purified from the dross incident to mortality, and be thus fitted to receive this good end, without enduring firey trials and temptations, and learning the great lesson of self-denial which is the first stepping-stone to a higher and nobler life? Is it true that the first Adam was so much better by nature than the last? that while the latter had to endure tribulation, sorrow and death to become an heir to his Father's kingdom, the former could have obtained it without an effort? I think not. Neither was he, as it is claimed, a "candidate" for immortality while in the garden. For the very good reason that no one can be eligible to that condition exactly by faith. And as he had not at that time felt the need of salvation, he could have had no faith in a Saviour. And to make him feel that need, and thus become a candidate for life eternal, he was excluded from the garden.

But perhaps there is no one point where the value of a right understanding of this law is so manifest as in the light it throws on the ultimate destroy of the great mass of the human race. For notwithstanding the oft repeated declarations found in scripture, that there will be *grades* of reward and punishment according to character, and opportunities for knowledge, yet the interpertation by the great body of christendom has been that the two extremes, life and death, or saved and lost, define, in the full sense the fate of all. That is, the saved will alike be rewarded in the extreme and all others will be lost, or damned in the corresponding extreme. Hence, some teachers picture a beautiful heaven of rest "beyond the bounds of time and space," for the beautiful few, while others adopt the more scriptural view of home in a redeemed earth. But both agree that the wrath of an offended God will, in some form, either by conscious tor- or absolute destruction, abide forever on the "unjust," which in numerical numbers make up the great mass of humanity. And yet I have found few, if any, among the claimants for the great prize of eternal life, who have so perfectly obeyed the commands of, and patterned after the Master, as to be willing or able to say, with all truth and sincerity, they are scripturally fitted, and consequently amenable to it. The truth is, and it is useless to disguise it, if men must be superlatively good in order to be saved at all, then the whole race, without exception, will surely be damned, whatever that term may mean. We learn, however, by this law that the future damnation, about which so much has been said and written, instead of being the vindictive vengeance of an offended God, meted out in full measure on the sinner (what a libel on the character of our heavenly Father) consists in the *loss* which each person must suffer, in a greater or less degree, in proportion as they neglect the opportunity to become Christ-like; or, in other words, invest their "talent" to the best advantage. So it will prove true, that "whatsoever a man soweth, that also shall he reap." And thus will all "receive the things in body according to that he hath done, whether good or bad." Or, in other words, be beaten with many or few "stripes," according to his deserts. And depend upon it "every transgression" will receive "a just recompense of reward." The idea that a man who spends his life in utter disregard of the laws of God and man, and then when near death, throws the fag end of his existence into the hands of his Maker, and by the mere act of thinking well of his Son, or praying to him even, can so completely shift the load of guilt from his own shoulders to those of another, that his disembodied soul can fly away guiltless to heaven, is as absurd as it is unscriptural and unjust. No! Such men surely will, as they ought to do, "reap corruption." As well might we believe that the husbandman could raise good grain by sowing thistle-seed as that such characters can inherit the kingdom of God. There will be few inheritors of that kingdom, the "elect" only; all others will fall short of it. "Many run," says the apostle, "but few win the race." And these winners though "chosen" for this purpose "before the world began," were not selected because they were by nature better than other competitors, but because they improved the space given, instead of loitering by the way. Neither were they chosen for, nor will their reward consist in singing psalms and hymns forever; nor, as many fondly hope, in dwelling at their ease forever in a fruitful and luxurious garden, the counterpart of the one once located in Eden. Nor will the saints' rest be reached until the *work* to which they are called is completed. That rest "remaineth" somewhere in the "ages to come," but it surely will not be found in the *age* to come.

What was the mission of Christ on earth? Was it not to minister to those who were groping in darkness and needed help? And must not his Bride—his true followers possess his self-sacrificing spirit, and by closely following his example, so crucify the world, the flesh and the devil, that they will be fit instruments to do the same? And what good would all this do, except to themselves, if there was to be no opportunity to bring these tribulation born gifts into exercise?

But I must draw this article to a close, and will do so by remarking that at the end of this age every individual will receive what is due him: that is, justice. He will receive no more: that is mercy. If any man has so corrupted himself that he is a blotch on the escutcheon of humanity, and doubtless there have been, and are such, he will remain in the congregation of the dead. But all whose spirits are quickened and are as a consequence raised from the dead, will be caused to re live for a good purpose—their own benefit. This is in harmony with the revealed character of both the Father and the Son, and, as previously shown, there is nothing in Scripture to militate against it when correctly understood. I believe I have fulfilled my promise made at the commencement, to lay a foundation in Scripture, and reason logically on it. Whether I have really done either the candid reader must judge for himself If I have, believe it. If I have not, reject it. I invite friendly, candid criticism, but despise ridicule—a commodity sometimes used for the want of argument. One thing is certain, that while the Scriptures teach few in a *special* sense will be saved, they also affirm that in a general one the redeemed will constitute a "great multitude which no man can number." How this large class are to have their lives perpetuated in their resurrected, mortal state I know not. I would suggest, however, that as God made nothing in vain, and as the tree of life, which was evidently designed to perpetuate mortal life only, was not, so far as we know brought into use in the garden, and is mentioned as occupying a place in a future age (Rev. 22 : 2), it is not unreasonable to suppose that "the nations of the saved" there mentioned are identical with the "great multitude," and that their lives may be prolonged for an indefinite period by eating of that tree. Whether they will continue to live on in that way forever, or whether at the end of the ages when God is "all in all," they will, by having improved their opportunities, finally obtain eternal life, revelation does not inform us. It is enough for us to know on this point that they do not get it in the next age, and if we desire so to do, we must improve the present time, and, like the apostle, continually "press forward toward the mark for the prize of the high calling of God in Christ Jesus."

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The Bible.

H. WILLETT.

We sometimes hear the declaration, that the Bible is like a fiddle, upon which any tune can be played. Yes, says one, I have heard different kinds of tunes played upon it, according to the desire of the operator; and I have about come to the conclusion that the book you call the word of God, is nothing more after all than the word of man, and can be made to mean anything the interpreter has skill to delineate.

I dare say that the inspired word appears thus to many: and that it has thus been handed by man, from which cause sad results have followed. But do not these results arise (to use the figure mentioned) from handling the instrument improperly, or in not understanding the true principles of God's praise book?

To illustrate somewhat further: to play well and correctly upon an instrument of music, a proper knowledge of the gamut or scale is quite necessary in the start, as a foundation for future work that will be reliable.

Paul says, (1 Cor. 14 : 7.) "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped." Therefore to play correctly and divinely true, and clear, upon the Bible as an instrument of music, it is of the utmost importance to understand the A B C of God's instruction-book to man.

Then again, to play well, one must have a discriminating ear, to tune the instrument, or in other words, to "hear what the spirit saith to the churches," so as to distinguish tones—sharps and flats, so to speak. It will not do to keep on sharping too much by the agency of man, or we spoil the divine music. Neither to flat too much and thus marr the piece. As perhaps some have heard players on the word flatten right out for want of knowledge. Hence it is of great imporance that the signature of the piece be kept constantly in mind, for instance the signature *Jesus*, and play as he directs, and not throw in accidentals at man's suggestion or notion. Then all the strings or doctrines, should be kept in just relation to each other to preserve harmony: none too loosely or too tightly drawn: and in playing one must not touch the keys or strings too hurriedly, or loosely, neither confusedly, lest there be wanting a distinction of sounds, as Paul says, and the hearer may not know what is piped or harped. Again some can play only on one string, and in fact grate upon it by human power to that degree that the noise finally becomes outrageous, and drives people away from the performer and instrument both: and at last the music and instrument are called humbugs. Whereas the performer is the one upon whom the blame ought only to rest.

Again there is a class of performers that seem to have no ear for heavenly music, but play somewhat like an organ grinder for so much a tune. Will play it you pay: but always the same old tunes over and over until it is concluded the instrument can be made to play no other, and people don't care much for it anyhow.

But then again there are some performers—who think a great deal of themselves and their qualifications that profess they can tune and play just right; in fact they know how to play on any instrument, even upon a harp of a thousand strings, to hear them talk. Well they play over the keys and strings and make quite a noise, but there does not seem to be much melody but confusion, rattle and bang, and those who are not deceived by appearances, but who can appreciate correct harmony and melody turn away with disgust. If the deficiencies of the performer are not discerned or understood by the people at large in these cases, I wonder not at the disrespect and indifference manifested by so many toward the inspired strains written for man's careful study and application. I admit the Bible can be prepared to a musical instrument in some respects, and if properly understood, and in the hands of the true believer, it will sound forth the sweetest chords and melodies that ever fell upon the ear of man. "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." (Rev. 14 : 3.)

The Day They Died.

S. K. GIBSON.

It is sometimes thought that the thief on the cross did not die the same day that Christ died; therefore they could not have been together in Paradise that day.

It is true we are not dependent upon the decision of this question for the proof of men's immortality, yet I always feel that it is best to base our arguments upon evidence that is unquestionable, on this point: and certainly we are not driven to extremities yet, and need only use such arguments as can be well supported by scripture.

I understand that the crucifixion took place on Thursday, and that was on the day before the feast of the passover, the Jewish yearly feast, and called "a high day." It come on the day before the weekly sabbath; so then, at this time *two* sabbath days come together, the one (the high day) on Friday, the other on Saturday.

The Jews had a law, or custom that a criminal should not remain on the cross over the Sabbath day, and all work must be done up; therefore they set apart a portion of the day before to prepare for the Sabbath; this they called "the preparation day." It began at the ninth hour, or 3 o'clock p. m. The crucifixion took place at the third hour of the day, or nine a. m., (see Mark 15 : 25.) "And when the sixth hour was come there was darkness over the whole land until the ninth hour," and at the ninth hour "Jesus cried with a loud voice and gave up the ghost."

"*The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day*, for that Sabbath day was a high day, besought Pilate *that their legs might be broken, and that they might be taken away.*" They break the legs of the thieves *because they were not dead*, for Christ *was* dead and they break not his legs.

The Jews were now preparing for the Sabbath day which began at six o'clock; they only had three hours from the time Christ died in which to complete the work: Their law not only forbade their leaving their dead bodies upon the cross over Sabbath, but they must be *taken down and buried that day* before the Sabbath begins which was at six o'clock. (See Deut. 21 : 23).

"His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day." The thieves, with Christ had already hung upon the cross over six hours, and long enough for Christ to die; but as the thieves were not yet quite dead, and the time of preparation had come in which they must be disposed of according to their law; therefore they were dispatched by breaking their legs. This is evident from the testimony of John: "But when they came to Jesus *and saw that he was dead already, they break not his legs.*"

"The Romans often permitted the culprit to remain upon the cross until his body fell to the earth by its own weight; but in the province of Judea the Jews were permitted in obedience to the precept of their law to terminate the sufferings of the malefactor before sundown. This was effected in various ways, sometimes by setting fire to the foot of the cross, and at other times by *breaking the limbs* with a hammer, or piercing the body with a lance." (Bible Union Dictionary.)

With what testimony I am able to gather, I am let to believe that Christ and the two thieves *died on the same day* and were also *buried*, according to Jewish law.

Man's Present State; and its bearing on his future destiny.

E. ROYCE.

(*Concluded from last No.*)

But to return to my subject. Any thing is "cursed," in a scriptural sense, when it has a superior either in intellectual or productive power. It is written of the serpent, that he was "more subtile than any other beast of the field." That is having a better intellect, he excelled all beasts in his ability to reason. And in this respect he was more than a match for the woman, also, as the record shows. But as knowledge put to an unlawful use often proves a bane to its possessor, so it proved with the serpent. For while it was as necessary, in order to accomplish the plan of the Creator, laid "before the world began," for the eternal welfare of the race, that the first Adam should eat of the interdicted tree, as it was for the last to suffer and die; yet in the former, as well as latter case, the instrument which caused the unlawful act must receive the kind of wages due for his work. And this the serpent did receive. For the result of his persuasive power on the women, and through her on the man, caused both to * *rise* as far above him in knowledge as they were before superior in form and features. And this was the serpents curse. That is to be obliged to remain in his *natural* state without opportunity to improve beyond the bounds of his nature. And as nature made him physically *lower* than any beast, God said to him "Because thou hast done this thou art cursed above all cattle, and above every beast of the field," &c. I wish to be understood on this subject. So I will repeat that the *natural* state of man, of beasts and of the earth, is scripturally called a *curse* or *evil* one, in comparison with something of either kind which has by a special blessing been elevated above its natural condition. Man was like all beasts, made of dust; consequently his animal nature is the same. He was not in that respect superior to the serpent, and was his inferior in *developed* intellect, as has been shown, until he partook of the tree of the knowledge of good and evil. But by that act his hitherto dormant moral faculties were awakened, which elevated him in intellectual capacity far above any animal, of any kind whatever. And this, I again repeat, was the serpents curse; and it was all the curse that ever rested on any animal, as a consequence of that act. The same rule holds good with the earth. It was left in its natural, i. e. "cursed" state, in comparison with the garden which received from its Maker a special blessing. And this was done for man's benefit. Hence, God said to him, "cursed be the ground for thy sake," &c. And the reason for this is obvious. He was designed by his Maker for a higher, nobler, and more useful life than dwelling in indolent ease in a spontainiously fruitful garden. Cannot the reader perceive that if Adam or Eve had been permitted to endlessly dwell there the object for which they were created would have been frustrated? For what purpose was man created? Was it Gods design that he should live on forever in mortality, in indolence and ease, with no more care for the morrow, or hope for the future than the beasts of the field, or fowls of the air? Can gold be tried without fire! How then can the heart be purified from the dross incident to mortality, and be thus fitted to receive this good end, without enduring firey trials and temptations, and learning the great lesson of self-denial which is the first stepping-stone to a higher and nobler life? Is it true that the first Adam was so much better by nature than the last? that while the latter had to endure tribulation, sorrow and death to become an heir to his Father's kingdom, the former could have obtained it without an effort? I think not. Neither was he, as it is claimed, a "candidate" for immortality while in the garden. For the very good reason that no one can be eligible to that condition exactly by faith. And as he had not at that time felt the need of salvation, he could have had no faith in a Saviour. And to make him feel that need, and thus become a candidate for life eternal, he was excluded from the garden.

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"*The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day*, for that Sabbath day was a high day, besought Pilate *that their legs might be broken, and that they might be taken away.*" They break the legs of the thieves *because they were not dead*, for Christ *was* dead and they break not his legs.

The Jews were now preparing for the Sabbath day which began at six o'clock; they only had three hours from the time Christ died in which to complete the work: Their law not only forbade their leaving their dead bodies upon the cross over Sabbath, but they must be *taken down and buried that day* before the Sabbath begins which was at six o'clock. (See Deut. 21: 23).

"His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day." The thieves, with Christ had already hung upon the cross over six hours, and long enough for Christ to die; but as the thieves were not yet quite dead, and the time of preparation had come in which they must be disposed of according to their law; therefore they were dispatched by breaking their legs. This is evident from the testimony of John: "But when they came to Jesus *and saw that he was dead already, they break not his legs.*"

"The Romans often permitted the culprit to remain upon the cross until his body fell to the earth by its own weight; but in the province of Judea the Jews were permitted in obedience to the precept of their law to terminate the sufferings of the malefactor before sundown. This was effected in various ways, sometimes by setting fire to the foot of the cross, and at other times by *breaking the limbs* with a hammer, or piercing the body with a lance." (Bible Union Dictionary.)

With what testimony I am able to gather, I am let to believe that Christ and the two thieves *died on the same day* and were also *buried*, according to Jewish law.

Gathered Fragments.

A. A.

EW NOTES OF SERMON BY WM. MAC ULLOCH, AT WYANET CAMP MEETING, UESDAY P. M., SEPT. 2, 1873.

xt, 1 Cor 1:30.—"But of him are ye in Christ who of God is made unto us wisdom, and right-ness, and sanctification, and redemption."

ne text is addressed to brethren. re are two kinds of wisdom; "not ny wise *after the flesh*...are called." 26.) There is a worldly wisdom; e who have it are foreseeing, can e good bargains, and get on in the ld; but this is not the kind of wis spoken of in the text. James (3: says, "This wisdom descendeth from above, but is earthly, sensual, lish. But the wisdom that is from ve is *first pure*, then peaceable, tle, and easy to be entreated, full mercy and good fruits, without iality, and without hypocrisy." 17.) This wisdom is *first* pure, *then* eable; and when Paul went to ch he determined to know nothing ng them but Christ. If this ex- le were followed always, the suc of preachers would be greater, the results more satisfactory.

WISDOM, then

RIGHTEOUSNESS. After we have ceived wisdom from above we are fitted to develop a righteous rse of life. "Let not the wise man ry in his wisdom, neither let the hty man glory in his might; let not rich man glory in his riches, [all from God, God has given them, will hold you responsible for n,]—but let him that glorieth glory this, that he understandeth and weth me, that I am the Lord." The d is our righteousness, as well as wisdom.

The Lord Jesus is also our SANC ICATION. John 17:8, shows us *the ns* by which Christ becomes our ctification. "I have given unto m the words which thou gavest me; they have received them, and have wn surely that I came out from e." They have received the words truth, they are *set apart* as my fol- ers; they have received, believed, obeyed. "The world hath hated m." Why? Because they were ntified with Christ and his truth. says "I will pray for them." And does pray, "Sanctify them through truth, thy word is truth."

After sanctification comes RE PTION. It is true there is a present emption; you are "redeemed from r vain conversation," but this is all,—there is eternal redemption,"— ive with, and be like Jesus, and die more. We are first made morally, n physically like him. Try and mplify his moral characteristics, t we may share in the glories of the ure redemption. Job speaks of this emption by Jesus, "I know that my DEEMER liveth, and that he shall d at the latter day upon the earth, ,"—I guess he was an Adventist! was going to have *eyes* to see him h.

Has Christ become to you your wis- n? Your righteousness? Your sanc- ation? Have you received the words d gave him, and he has given you? en live for God, for glory, honor, nortality; and you shall have full emption when Christ who is our shall appear. Be in earnest, and will have an influence on those und, and have some for a crown of icing in that day. Amen.

Perfection in Christ.

A. K. LEWIS.

The diversity of opinions entertained professing Christians is consequent the various terms of Scripture, not ng understood or applied where y belong. People see things ac- ding to the kind of spectacles they ar. In theology it is much the same. n pick up the opinion of some doc- or divine, on a given subject, and ke it for law and gospel. Let the ble be the umpire in determining the truth. We read of God's address to Satan: "Hast thou considered thy servant Job, a perfect and an upright man?" David says: "Mark the perfect man, and behold the upright." Why use these terms if they do not mean what they say? Matthew records the command: "Be ye perfect, even as your Father in heaven is perfect." Says Paul to the Corinthians: "Howbeit, we speak wisdom among them that are perfect." In his farewell address to the same people, he exhorted them to be perfect. So in his epistle to the Ephesians: "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man." And in his second epistle to the Corinthians: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." But what is implied in such a state of grace?

1. Not absolute perfection: that belongs only to God. He is essentially, infinitely perfect. Man in this life is not immortal. Therefore, he cannot be perfect in the same sense as the Almighty.

2. It is not angelic perfection.

3. Neither is it Adamic perfection, for Adam was intellectually and physically a perfect man.

Christian perfection is consistent with human frailty; allowing sufficient latitude for perfecting knowledge, fallibility of judgment, and all the infirmities of a fallen nature.

Perfection in Christ consists in the fulfilment of the law of love: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." "God is love." "He that dwelleth in love, dwelleth in God, and God in him." "Herein is our love made perfect." So we learn that Christian perfection, in righteousness, imputed to us through the Lord Jesus Christ. So that one may be the temple of the Holy Spirit and be clothed with the salvation of Christ, as he is styled by Jeremiah, "The Lord of our righteousness."

The Silent Sermon.

J. S. THORP.

It has been truly said that a holy life is a continual sermon.

Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—a force that pulpit oratory never can attain, however eloquent it may be.

We may extol the name of Jesus from the pulpit in words of eloquence and elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Saviour was; patient under difficulties; bold and fearless in danger; trusting and confident even in the darkest hour; and he will wield an influence for Christ which all the wisdom and eloquence of this world cannot equal.

Best of all sermons is the silent sermon of a holy life: and indeed without it, all other preaching is useless and vain.

Trust.

G. E. MERRILL

"Trust in him at all times."—(Ps. 62: 8.)

"In times of trouble, and in seasons of affliction, we often are left to feel so much of the hardness of our own hearts, to see such deep and unexpected corruption in our nature, and to be severely buffeted by Satan, that we are ready to conclude that it would be presumption to hold fast our confidence. We are violently tempted to distrust God, to doubt his love, and rashly conclude that we have deceived ourselves, and everybody about us. To trust in God *then* is exceedingly difficult; for we can not help thinking that he is dealing with us in wrath, not in mercy; and to conclude, if he had love for us, he would not deal so hardly with us. All this is from the flesh, or from Satan. We are not to judge of God's nature from the dispensations of his providence, but from the testimony of his word. His work is not yet finished, but his word is perfe[illegible] The end he has immediately in [illegible] our present trial, we know not [illegible] his word he assures us the[illegible] ill [illegible]d well. God is to be trusted [illegible] he can not be traced. He is to be trusted by us in the dark, as well as in the light,—when he smites us, as much as when he comforts and cheers us. We should give him credit for wisdom, mercy, and truth; and trust him to manifest his wisdom, display his mercy, and make plain his truth. Trusting in God, honors him, confounds Satan, and brings us peace and comfort; therefore trust in him at all times. Gracious Lord, enable us to trust in thee, to believe the love thou hast to us, and so glorify thy free and sovereign grace! Oh! crush our unbelief, scatter our fears, and give us strong and steady confidence in thy blessed self."

Waiting to be Ready.

When Christ was on earth, a great many persons that came to him were going to be his disciples after preparation. One says, "I will follow thee, but suffer me first"—"Stop!" says the Saviour; "I do not want you unless you follow me at once." These suffer-me-first folk are not the ones to follow Christ. If you have any secular preparation to make, you are not the one to follow Christ. When he was on earth, and people came to him, what he demanded of them was this: "Follow me now."

And that is what he demands of every person to-day. "If any say: "Lord, we do not understand the doctrine yet," he says, "Then follow me for that reason, and I will teach you." "Lord, we do not feel that our hearts are sufficiently subdued." "Follow me, and then they will become subdued." "But, Lord, we do not know that we shall hold out." "You certainly will not if you do not begin. The best way is to follow me just as you are."

Reader, you must either follow Christ or go away from him. You must either accept or renounce him. And if any one is conscious of being sinful, has a burdened conscience, has a heavy heart, and needs consolation and salvation, I beseech you to follow Christ unhesitatingly, and he will reveal, hour by hour, and day by day, what your duty is, and all that is needful for you to know.—*Methodist Recorder.*

A Beautiful Incident.

A naval officer being at sea in a dreadful storm, his wife, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised with his composure and serenity that she cried out,

"My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair lashed to the deck, supporting himself by a pillar of the bed-place, drew his sword, and pointing it to the breast of his wife, he exclaimed:

"Are you afraid of that sword?"

She instantly answered, "No."

"Why?" said the officer.

"Because," rejoined the lady, "I know it is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "remember I know in whom I believe, and that he holds the winds in his fists and the waters in the hollow of his hands."

HE who rejoices in God will never be confounded or ashamed, world without end. It is an abiding joy. If I rejoice in the sun, it sets; if in the earth, it shall be burnt; if in myself, I shall die; but to triumph in One who never fails and never changes, but lasts forever—this is a lasting joy.—*Spurgeon.*

The Christian Life.

Worship the Lord.

S. B. MABRY.

For thou shalt worship no other God (Ex. 34:14.)

Men ever desire to worship some object. Israel were in fault—Moses was away up in mount Sinai, attending to the Lord's work, and the people did not know when he would return: "*And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him.*" (Ex. 32:1) They desire Aaron to make them a god for a leader, and he was just simple enough to gratify their desires.

Wherever there is a demand for any of the Devil's inventions, there is generally a supply. This fact is demonstrated the world over. And here the children in the wilderness were made to worship the workmanship of their hands—a *Golden Calf.* The result was, Moses returned and overthrew their idols; and had it not been for the pleading of Moses in their behalf, they would then and there been destroyed. After all God's blessings and their remarkable deliverance from bondage in Egypt and the Red Sea, the food sent to keep them from starving, and the water to keep them from dying of thirst; they turned traitors to the rule of Moses; and yet had it not been for him, they would have *perished.*

There are many lessons which could be drawn *from this narrative by type* and antetype. We desire to notice a *few.*

As they were journeying toward the land of Canaan, and after wandering in the wilderness forty years and lost many of their number, whom Paul says perished for their unbelief. So, under the Gospel plan of redemption, through Christ, God has been calling mankind to leave the world of sin, and journey by faith to the land of immortality and bliss. Yet men wander in the wilderness of sin a life-time, and fail to be saved by hope *in Christ* the Lord.

Israel, might have gained the land of Canaan in a short time, and been an unbroken band doubtless, had they chosen to obey the command of their leader. So men in the present age, this last dispensation and *day of probation,* might have life and been saved forever if they *would* heed the command of the text and listen to their leader's voice, who now is in the holy place with the Father, and obey his commands. As Moses was leader, and plead the case of Israel (Ex. 35:11.) before God—praying him to stay his hand and be not wroth against them, so Jesus, the only begotten Son of God, has been given to a guilty world for a leader; and only from the fact of his being "mediator," our "great high priest," and by the power of his pleading before *God,* that condemnation is removed and vengeance is *stayed,* sinners are privileged with the opportunity to be made free from *bondage* and escape the wrath to come. Lay hold on eternal life, gain the heavenly shores of immortality.

The spirit manifested by ancient Israel, has seemingly come down and is manifested in our day. People worship (as Christ said) they know not *what.* It may not be in bowing down to calves of *gold,* to images of *wood and stone,* yet many desire and love and worship *some object.* Some may worship and hold dear in their affections pre-eminent above all else the blessings of God, such as fine cattle, fast hors[illegible] farms, city property, gold, sil[illegible]reenbacks, mortgages, bonds, w[illegible]nd [illegible]ren, being so much ab[illegible] in [illegible]rit of the wo[illegible] as to worship some of the various objects, and benefits more than the *Benefactor* the *Lord* of Hosts; while our text declares that man should worship no *other God.*

Many times people have idols in their hearts, but do not find it out until the *Lord,* by some overruling providence, permits the object to be snatched suddenly away.

Oh, how often do men, good men seemingly, to all outward appearance, fail in a worldly point of view, by failures in business, loss of *property,* some unexpected calamity befalls them, and they meet with disappointment and adversity, all of which may be to learn them a lesson or to *show them the object they worship.*

Churchmen may worship fine churches, fancy preachers, fine organs, waste means in decorating edifices in which are sounded out the fables and infidelity of men, rather than the truth of God.

Let poor wayfaring men of *God* come to procure some of these towering piles of wood and stone in which to tell the glorious proclamation of great tidings to sinners, *and* salvation for cold hearted professors of *religion,* and they are often refused, at once; while, on the other hand, a traveling apothecary with squibs of *adventures and wonderful scenes* can have access without trouble, have free course, run and be glorified by men.

The trouble to day among many (thank the Lord not all) people is, that their hearts are seemingly set on their *special church* and creed and mode of service, more than upon *God:* hence we call it Idolatry. It makes but little difference what the professions are,—here is the fruit and the evil.

How many, like Peter, having had the shackles of sin knocked off, yet have returned to the beggarly elements of the *world.*

Men encompass sea and land to make money, to expend it lavishly, to make a fair show in the flesh before the world, while the cause of Christ seemingly to outward appearance, for all they know at least, is going a begging; and were it not for an Elijah's God who sends the ravens, verily some pressure might be felt more severely on the cause of Christ then at present, especially financially. People are not to blame for properly attending the affairs of *life;* for he command is "to *occupy,*" "to be diligent in business," yet when men care more for the things of the world then they do for the things of God, and are overburdened with cares and duties unnecessarily, this is seemingly Idolatry.

Scriptures teach throughout that it is necessary to love the Lord with all the heart, mind, might and strength; and every man in the wide universe is under obligation to God to do this! "*Love not the world, neither the things of the world is the apostle's teaching; and* again—"If any man *love the world, the love of the father is not in him.*" He demands our *all* to be consecrated *to his service*—time, talents, money; and unless men are willing to take up the cross, leave all for Christ, they can not be his disciples: and yet no man has ever done this but what he has been doubly *repaid.* No man, says Jesus, "hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. (Luke 18:29:30)

Let the people learn wisdom, and destroy every idol in the land, and worship *God only.* Love him and serve him with an undivided affection. Rid the heart of every idol, for none but the pure in heart shall see *God;*" and "without holiness no man shall see the Lord."

IF thou bear the cross cheerfully, it will bear thee, and lead thee to the desired end; namely, where there shall be an end of suffering, though here there shall not be.

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, October 14, 1873.

THE address of Elder C. W. Turner, who recently left the M. E. Church, is Hartford, Wis.

WE expect to attend the dedication, near Avalanch, Wis., on the 26th of this month, and hope to meet a goodly number of our old friends there.

PLEASE do not write for the paper with pencil. We have not time to re-write such articles. Use pen and ink, and write plainly.

IN this paper, article Man's Present State, 33rd line, for "nairal," read "natural." Through mistake, also, a foot note was omitted till that side of the paper was in press.

AGAIN we ask friends to desist from writing their appointments or obituaries on the same sheet that you write a letter or article. It subjects us to the trouble of re-writing, or delays the insertion.

WE learn that Elder Wm. Sweet, of Minnesota, is going to New England to spend the winter, but intends to return in the spring. We trust that he will help extend the circulation of the TIMES on his tour by obtaining new subscribers.

HAVING recently received several pressing calls to attend meetings at times when other engagements prevented, we again suggest that you notify us of your wishes in time for us to lay our plans, so that we shall not be obliged to say No so often to your requests.

IT was our pleasure to attend the Quarterly Conference held at Union Mills, Indiana, Oct. 2–5, where we met Brethren Ferriss, Mathewson, Winchel, and Nafe, all of whom are preaching the Gospel of the kingdom within the bounds of this new conference. We visited this town nineteen years ago, and preached the word; but time has wrought great changes since then. Elder Ferriss is now officiating as their pastor, and is held in esteem by the church, as also his predecessor, Elder D. Mathewson. Our meeting was a season of interest, both to the church in the place, and to visiting brethren.

WE have received a sample copy of Constable's new work, "The Duration and Nature of Future Punishment," a well bound and neatly printed volume of 330 pages, published by Kelleway & Brown, London. We have ordered a quantity for sale; price $1.

Constable is a strong, deep, candid and scholarly writer. His productions so teem with thought and abound with logic, that they chain the attention even of those who do not believe his theory. We doubt not this work is destined to accomplish great good, especially among the clergy, in revolutionizing theology on the question of future punishment.

Souls becoming Angels.

In a recent number of the *Journal and Messenger*, an article appears from the pen of Prof. D. Weston, D.D., treating on this question; and although the professor himself holds the theory that gives birth to this feature of revised heathen mythology, he deals out some impressive arguments against it, which we here quote, interspersing them with a few comments.

> In the recent numbers of the *Christian Union* there have appeared four articles from the pen of the Rev. John C. Abbott, entitled "Christians in Heaven." It is the object of the articles to prove that Christians after death retain the closest intimacy with th things of earth, hover about the scenes of their earthly lives and are the heavenly guardians of their surviving friends. The argument is briefly as follows: 1. "When Christians die they become angels." 2. Angels are "familiar with the affairs of this world." 3. "Angels who have lived in this world, that is, redeemed men and women, must take a deeper interest in affairs which are transpiring on earth than those angels who have never resided here." Of course the validity of the argument all turns upon the truth of the first position, that when Christians die they become angels.
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> Mr. Abbott is not alone in holding this position. Early in the third century it was taught by Origen that men and angels were identical at their creation, and will be so again at the restitution of all things. Wesley, in the last century, and Bushnell in the present, have expressed a similar view; an article in Smith's Dictionary of the Bible implies it; it is often heard from the pulpit; it is the teaching of many a Sunday-school book and Sunday school hymn.
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> In proof of this position, Mr. Abbott cites Luke 20: 35, 36; 1 Cor. 6: 3; Rev. 22: 8, 9, and concludes from them: "Surely this must prove to all who accept the Bible that Christians when they die become angels." The first of these passages: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection," treats not of Christians as they are now in heaven, but as they shall be after the resurrection, and implies rather that they will not, than that they will be angels; for if they are to be actually angels, why is it not said so directly instead of that, they shall be equal unto the angels? How Mr. Abbott understands the second passage, "We shall judge angels," to include the statement that we shall *be* angels, is difficult to say. Of the third passage, the angel's words to John, "I am thy fellow servant, and of thy brethren the prophets," Mr. Abbott says, "That is to say, he was a Christian, and one of the redeemed sons of Adam's lost race." In like manner Wesley says, "When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he (the spirit) told him plainly, 'I am of thy fellow servants the prophets;' not God, not angel, but a human spirit.' [Sermon 122, on Hebrews 11 : 1.] Bushnell also writes, "And who was that angel in John's vision who said, 'I am of thy brethren the prophets?' Was it Daniel who fasted in such broken plaints of sorrow for his people and country? or was it Jeremiah who cried, 'Oh that my head were waters and mine eyes a fountain of tears?'" [Vicarious Sacrifice, pp. 97, 98.] Is it not strange that neither of these authors looked at the original of the passage of which they made such use? They would have found it to mean simply, "I am a fellow servant of thee and (a fellow servant) of thy brethren the prophets."

While it is true that Origen held the heathen theory of a disembodied existence of the soul, and claimed that it was to be changed into an angel, it is also true that he held to the theory of the pre-existence of souls; in short, that souls were created angels, and that they are imprisoned for a time in mortal tenements, being then called souls; and that finally they are let out of prison by death, and ultimately become angels again.

The theory of the pre-existence of souls is traceable to heathen mythology, and the theory of a disembodied state has no other origin. Origen obtained his speculations, not from the Bible, but from mythology.

Professor Weston again says:

> Again, that angels should appear in human form when they hold intercourse with men, and that their heavenly character should be indicated by shining raiment, is not strange; but that such is not their natural appearance is evident from the fact that, though they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation," guarding Christ's little ones, rejoicing at the sinner's repentance, present in Christian worship, conveying the righteous soul to paradise, yet they have only in a few exceptional and miraculous instances been seen at all.

Christ tells us when the angels will gather the saints—not at the dissolution of the body, but at his future return from heaven: "He shall send forth his angels with [illegible] great [illegible]d of a trumpe[illegible], and they [illegible] gat[illegible]ge- th[illegible]is elect," etc.

The professor continues his argument in the following convincing style:

> Instead of Scripture showing that the human and angelic natures are identical, they furnish, we think, plain indications that these natures are distinct and will remain so forever; indeed, this position seems so obvious as to need no proof, were it not that such men as we have noticed have held the contrary.
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> 1. If saints at death become angels, how strange that the Bible never tells us so; that it is never said of Enoch, Abraham, Moses, Elijah, David or any other dead saint that he is now an angel; that Paul, who tells us of his longing "to be clothed upon with his house which is from heaven," "to depart and be with Christ," to be "absent from the body," and "present with the Lord," to receive the crown laid up for him, never once saying in such connection, "I want to be an angel." Says Bushnell: "Some of the angels, we are expressly taught, are men, or the spirits of men, once living on earth. * * * * * Thus we are expressly informed that the angels of the transfiguration are Moses and Elias." [Vicarious Sacrifice, p. 97.] If Moses and Elias were angels, how natural that we should be thus informed; but the Scripture says, "There talked with him two men, which were Moses and Elias."
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> 2. What we know of the creation of angels and men points to an essential difference in their natures. Angels were created, had their probation, part of them fell and the destiny of all was fixed forever, before men existed. Men have sprung from an original pair by propagation; angels, so far as we know, are without distinction of sex, and were created individually by a direct act of God. Men were created for an existence on earth, and were composed of spirits in material, earthly bodies; such is their normal, and will be their eternal state, for the body after the resurrection will be the material body of the former life, made glorious and adapted to the wants of the spirit. Angels seem to be adapted to an ethereal abode, and if they have bodies at all, we must suppose them fitted to such abode.
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> 3. The Bible often distinguishes between angels and departed saints. For example, Heb. 12:22, 23: "Ye are come unto Mount Zion, * * * and to an innumerable company of angels, * * and to the spirits of just men made perfect." In Rev. 4 and 5, the Lamb is represented in the midst of the elders and the living beings ["beasts," E. V.] who evidently represent the redeemed church, and who sing a new song. * * Thou wast slain and hast redeemed us to God by thy blood;' but the angels are round about them, and respond, "Worthy is the Lamb that was slain.' Says Alford, "The angels surround on all sides in the more distant space, the smaller circle hitherto described. The church is the central and crowning manifestation of God's power and love and wisdom. Round it, and him, who is its Head, the heavenly hosts are ranged in humble admiration; and into its wonders they desire to look." So in Rev. 7, the redeemed church, they who "have washed their robes and made them white in the blood of the Lamb," are pictured as standing *before*—literally, *in the face of*, the throne and the Lamb, while the angels stand *round about*. And, lastly, in Heb. 2, it is declared that man who is "made a little lower than the angels," is, in Christ Jesus, "crowned with glory and honor," and placed over all the other works of God; "for verily Christ taketh not hold of angels," that is, to raise them, in himself, above the other works of God; "but he taketh hold of the seed of Abraham."
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> 4. If Christians, when they die, become good angels, then we should conclude from analogy, that the impenitent when they die become evil angels—devils; against which latter thought the Bible would furnish similar arguments to those adduced against the former. If we think of departed Christian friends as angels of heaven, why not of lost friends who are not Christians as demons of the pit? If we think of a lost, pious mother as hovering over us on angel's wings, to shield us from temptation and lead us in the path of good, why not think of a lost impenitent relative as coming back to us in demon form, haunting our footsteps, throwing temptation around us and striving to lead us to endless perdition and woe?

The points made here by the professor are worthy of consideration. If good souls become angels, why do not bad souls become demons, as the ancient heathen taught. But if death really kills man, instead of subtracting an angel or devil from him, the matter is settled without further argument. Take away the assumption that man has a dual nature, and this speculation about turning into angels or devils at death, expires at once. While the Bible represents man as possessing a soul as well as a body, and teaches that it leaves the body at death, it nowhere teaches that it is a personality, either in the body or out of it. When the term is used to signify life, as is often the case, it is said to leave at the hour of death; but life is not an organization, nor is it capable of consciousness or accountability. Its personality is always assumed and never proved, except when used to signify the physical man. The soul of man no more signifies a man within a man, than the soul of a beast signifies a beast within a beast: "In whose hand is the soul of every living thing." (Job 12: 10) This being so—the soul not being a personality distinct from the body—there is no foundation in fact or Scripture to base the theory of soul transformation upon.

The Jews and the Messiah.

We clip from the *Standard* the following statement just furnished by its correspondent in the Holy Land. After describing the Mosque of Omar, he says:

> Leaving now this enclosure, of which I have tried to give you a faithful, but I fear an over-minute and tedious description, and passing along the western wall of the Hareem, near the bottom of the Tyropean Valley, we came to one of the saddest spots in all the city—a bit of the oldest wall of the Temple foundation, about 120 feet in length, and perhaps forty or fifty feet high, known as the Wailing Place of the Jews. Their heartless and rigorous rulers allow them this approach to a part of the wall, no doubt of their once beautiful house. Here they assemble, especially on the afternoon of Fridays, pilgrims from all parts of the world, to kiss the cold stones and weep over the desolations of Zion. I visited this sad and suggestive place several times. On one occasion there were two or three hundred of these children of Abraham present, men and women. They stood along the whole face of the wall, with the ancient Scriptures in their hands, and chanted in the most dolorous strains the words of the old prophets. In some places they stood gathered in groups; one seemed to be a leader; he would read or recite, moving his body backward and forward to accompany the cadences of his voice, and all the others would join in the refrain in the same expressive manner. Some seemed unmoved and mechanical in their devotions; others, and the most of them seemed deeply affected. I noticed one woman, who stood quite alone, tastily dressed, with a highly refined and deeply religious face, who leaned her forehead against the rough hard stones, while the tears dropped fast from her eyes! As I looked upon this sight, I said: Is not "the set time to favor Zion" at hand: for surely "her sons take pleasure in her stones and favor the dust thereof?" From this place we followed with the multitude to their synagogue, which is near by. The building was full, and full, too, of confusion. Everybody worshiped "on his own hook"—pardon the expression. Some were praying, some chanting, some reading, some singing, some haranguing. I asked one who stood near me, who I found could speak English, how they regarded the outlook of their people. He said that the prophecies were rapidly fulfilling, and the Messiah would shortly appear. I asked him, "What prophecies?"
>
> "The prophecies of Daniel, to be sure," he answered. Another, who seemed to be a Rabbi, saw us conversing, and inquired through our interpreter what I was asking. I told him, when he replied: "We know nothing at all, but are in much doubt and despondency." "Why do you not accept Jesus Christ as your Messiah?" I asked. "Because," said he, "Messiah is the Prince of Peace, and these Christians are as full of war and vengeance as the Turks themselves;" and from their stand-point Christianity has anything but a winning aspect. It seems to me, if they could be made to see Christ's religion as it is, that many of the more inquiring Jews would embrace it, and accept their long-rejected King.

Truly the prophecies of Daniel indicate our proximity to the Messiah's appearing: but the same prophecies show that he was to make one mission to be "cut off" at the end of a specific measurement of time, as in the case of Jesus, which time expired long ago. That Messiah the Jews rejected, though he came at the right time, and now they look for one to come who has no claim to the office—never having been "cut off" for the people.

They can well say that the Messiah is the "Prince of Peace," and such is Jesus; but what a withering rebuke this is to the advocates of bloodshed, who "are as full of war and vengeance as the Turks themselves." How this practice falsifies Christianity, and reproaches the Prince of Peace.

Money and Religion.

The expenses of the heathen in their idolatrous worship ought to shame nominal christians, when contraste with what they contribute for th spread of the Gospel among the error beclouded multitudes. The zeal o financial men can be measured by th sacrifices which they themselves make and not by the sacrifices which the would like to see others make. Th same Jesus who once "sat over agains the treasury," and watched the finan cial offerings made by both rich an poor, still looks with approbation eve upon the widow's mite. But now, a then, the rich do less than the poor i proportion to their means, instead c giving "as the Lord has prospere them," as they are instructed to do i the Gospel. If our people would sa rifice as liberally for the Wester Tract Fund as the heathen do for the idol worship, we might arouse the grea West. Shall our zeal be less than th possessed by heathen? Read the fo lowing from one of our exchanges, an ask yourselves whether your zeal f Christ and his truth has got as de into your hearts and *pockets* as the ze of these heathen had into theirs?

> The heathen spend liberally upon th temples and other things connected with th religious observances. The *Missionary Hera* an organ of the English Baptists, gives account of a recent visit to Brindabun, a sm city, famed throughout India as a sacred sp in Hindoo worship, connected intimately wi the history of Krisna. The town is full Hindoo temples, in all stages of preservatio Some are in utter ruins, but new houses a built for the gods, and several handsome a spacious temples are now building. T largest of the new temples was built the cost of over $2,000,000. Another c $1,150,000, and the sums annually expend in these two temples respectively is $28,5 and $11,000. Besides these, nearly eve house has its own oratory, containing its id so that in reality this town of about 20, inhabitants contains more than a thousa heathen temples, and the people are alm universally religious.

That Singular Prophecy.

We republish, by request, Moth Shipton's prophecy, and give a f facts concerning its origin as learn from Br. D. Clow, of Janesville, W He presents us the prophecy as copi by Mr Archer, an Englishman, ov forty years ago, from a book containi other matter. Br. Clow has conver with three other persons over seven five years old, born in the old count who distinctly remember the proph in the days of their childhood, and a well remember Mother Shipton's B that contained it.

A REMARKABLE PROPHECY.

The following, which is known as Mot Shipton's prophecy, was published in 1 and republished in 1681:

"Carriages without horses shall go,
And accidents fill the world with wo
Around the world thoughts shall fly,
In the twinkling of an eye:
Water shall yet more wonders do,
Now strange yet shall be true;
The world up side down shall be,
And gold be found at root of tree;
Through the hills men shall ride,
And no horse or ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air men shall be seen,
In white, in black, in green;
Iron in the water shall float,
As easy as in a wooden boat;
Gold shall be found, and found
In a land that's not now known;
Fire and water shall wonders do,
England shall at last admit a Jew;
The world unto an end shall come,
In eighteen hundred and eighty-one.

Mr. Archer copied this from an cient book with his own hand forty years ago in London, the purporting to have been publishe 1681, from an edition issued as e as 1488. Our readers now have result of our inquiry as to its origi

Lamentable Facts.

The *Christian Standard* cont the following pithy note:

> A good deal of noise has been made o shocking lecture lately delivered by

odhull, at Vineland, N. J., in favor of free- e doctrines; but according to the following tract from that lecture, it was not destitute points. It is wise to learn from an enemy. e lecturer has thrust back on her oppo- nts with fatal effect in these sentences:

"Why do you not, in place of asking what ll become of the children, ask what is be- ning of them now? Go ask the fifty thous- l houseless, half starved, wholly untaught ildren of New York city, who live from the ll barrels of the rich Christians, what is coming of them, and they will tell you they n't know. But it will be plain to be seen t they are going to the bad, surely. I can not derstand how it is that the critics of social edom should be so terribly concerned about e children that are to be, when they have no ncern whatever for those who are. Solici- de for children, when there are 5,000,000 of ople in the United States, one eighth of the tal population, over ten years of age, who n neither read nor write! Why, it is sim y absurd! There is no such thing. This etended solicitude is something pumped up the imagination of these idealists as a scare- ow to prevent inquirers after freedom from ding the direct road."

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A PARTING NOTE.

In my press of duties, I had almost forgotten hat I ought to say a few parting words to the eaders of the *Crisis*. Though my name has tood as corresponding editor of the *Crisis* up o the present time, my election as editor of he A. C. TIMES has so claimed my attention, hat I have not been able to write for the *Crisis* for some time. But I do not forget the lear old *Crisis*, nor have I lost my interest in ts prosperity; and I feel confident that this eeling is reciprocal—that the present editors f the *Crisis* rejoice in the prosperity of the TIMES; and I trust that the east and west will work together harmoniously. Had I chosen my successors, I could not have done better. The *Crisis* will prosper in the hands of such men as now manage it, and its readers will enjoy a constant feast.

After three years of official connection with the paper, I leave it to labor elsewhere. I leave it, so far as I know, with the best of feelings between myself and its present editors, and friends at large in the east. My thanks are due to those who reposed confidence in me, in electing me to the office which I have tried to fill in a manner to please God. My imperfections, I trust, will all be passed over, and a place still be granted me in your hearts, while I strive, in my weakness, to do good in another channel. *A kind farewell to all.*

WM. SHELDON.

Yes, dear Br. Sheldon, you and the friends of the TIMES may be fully assured that we "rejoice" in its "prosperity," and that we stand ready to do what we can to promote the most perfect harmony between the east and the west. We trust our aims are *one*. We miss you much in the *Crisis*. May the Lord bless you richly, by giving you health, strength, wisdom, and holiness, suitable for your responsible position.—[EDITORS.]

Attention, Indiana.

The last Indiana Conference appointed two State evangelists—one to labor in the northern, and the other in the southern part of the State. Brother E. C. Andrus is to occupy the former, and brother Geo. W. Green the latter district. And now the next question is, How are they to be supported? We have but few churches in the State, and they are not numerically or financially strong. Still they can do something if they will try. Let every one, then, who wishes to see the truths we teach extensively disseminated throughout the State, in every town, and in the hedges and highways, in every neighborhood where there is a public school-house, or even a private house open to the good work, now lend a helping hand, and these brethren may be instrumental in the conversion of hundreds of perishing sinners. Churches will be gathered and set in order under their ministry, who will in turn contribute to the support of our evangelists, and thereby still further advance the cause of truth. They were instructed to solicit contributions to an evangelical fund, wherever they may hold protracted meetings, and keep an account of the same, and report the amount to the next annual conference.

These [illegible] are in every respect worthy [illegible] confidence of the people who [illegible] enjoy the benefit of their ministry; and I invoke for them the aid and sympathy of all who love the appearing and kingdom of our blessed Lord and Saviour Jesus Christ.

N. FIELD, M.D.,
President Ind. Advent Christian Conf.

On the Sick List.

Soon after the camp meeting at Utica brother George W. Miller, in company with his wife and children, took a trip up through the country with a view to attend some appointments, and be present at our meetings in Minneapolis. He took cold on the way, and came near being detained on account of it. He arrived at Minneapolis about the 26th of September, and was taken down sick immediately with typhoid fever. His sickness has caused him much pain and suffering. To-day (Oct. 7) he is out of danger, and getting better as fast as can be expected. He is at the home of brother and sister Desent, where he is having the best of care and medical aid. It will be some time, however, before he can take the field again as evangelist.

His desire is that the brethren of the State Conference should correspond with him. I trust the brethren will do so. Also let it be remembered that brother Miller will have doctors' bills to pay, and other expenses that attend as the result of sickness.

Brother Miller is one of the faithful pioneers in the western field, and now is the time for the lovers of Jesus to sen him some money; that will be help in time of need; don't delay—he needs it now if ever.

D. R. MANSFIELD.

Minneapolis, Oct. 7, 1873.

P.S.—His address is Minneapolis, Minn., in care of brother A. G. Desent.

[Remember brother Miller's needs—he is a servant of God.—ED. TIMES.]

"The Well of Souls."

In a description of the Mosque of Omar, and its appendages, given by the Rev. S. Graves, D. D., on his tour to the Holy Land, reference is made to a rock deemed sacred by the Mohammedans, in these words:

This rock is held to be the identical spot on which Abraham offered Isaac, to have been directly beneath the Holy of Holies in the Temple of Solomon, and that upon it stood the Ark of the Covenant and the Cherubim, whose wings over spread the Mercy Seat; while the Mohammedan maintains that from this rock Mohammed ascended to heaven, and to dissipate all doubt, shows you the print of his foot in the surface of the rock, and also the print of the angel Gabriel's hand, which was placed upon the rock to prevent it from following the prophet!

Beneath this rock are several caves, artificial and natural, with which are connected the names of David, Solomon, Elijah, and Mohammed. One of these contains an opening into the immense subterranean vault. This opening is called the Well of Souls, where one may converse with the spirits of the departed.

So the Mohammedans have a well to keep souls in—not a well of water, but a "well of souls"—down under a big rock. There souls can talk, it is said. If they can't, some Mohammedan can talk for them.

Short Editorials.

The editor of the *Baptist Weekly* speaks about short editorials in a strain that is not far out of the way, as a general rule, allowing occasional exceptions; and the same principle holds good in other articles, for tediousness is a detriment every where. We quote the following item:

A good brother, fearfully addicted to preaching long sermons, lately requested that we give gre[illegible] to our editorials. Their quality [illegible] proved in the very suggest[illegible] wanted more of the same [illegible] In [illegible] however, we shall do as we have been doing, *i. e.*, say in the shortest space possible what we have to say, wasting no words and assuming that our readers will be better served with brief suggestions than with long dissertations. In newspaper articles, as in preaching, it is well to assume that some things are known and need not be written. We go for brevity, and if any of our readers want tedious editorial essays we would advise them to send their subscriptions to some of our contemporaries who excel in this line. As for ourselves we shall still endeavor to be sound, sharp, and short.

Solomon a Backslider.

BRO. SHELDON:—Will you please give your views on the 11th Chap of 1 Kings?

Does the Bible give any account of Solomon repenting of his sins before he died, or not?

J. W. BURRITT.

WE know of no *positive* proof that Solomon was ever reinstated in Divine favor after his apostacy. A few inferences *pro* and *con* are sometimes resorted to by theologians who have contested this question, but they are not fully satisfactory.

Spirit Land.

O. D. GIBSON.

When a mariner is about to start on a voyage to some foreign land across the ocean, he has an idea where it is; but ere he starts he procures a chart, on which it is laid out in distinct colors, the latitude and longitude all clearly defined. He then sets his compass, and heads his vessel for the land as marked on his chart. He is all confidence and expectation. Why so? Simply because it is all clearly laid down and defined on his chart. He has just so many degrees of longitude and so many of latitude to make, and he is at his destined haven. He confides in his chart, therefore goes cheerily on. So it is with us in this life. We are mariners; we are sailing over life's sea: but where are we going? The common answer is, "To the *spirit land*." But where is that? One says, "It is beyond the bounds of time and space." Another, "It is in the third heavens, above the stars." Another still, "It is anywhere and everywhere around us in the air." But, my dear sirs, I wish to set my compass so as to make sure to gain the right port; will you please point it out on my chart, the Bible? I have been looking it over, and I can't find it laid down in any longitude or latitude whatever. What! no "spirit land" on your chart? I have often heard mariners, before they left port, say they were going there. True, I have never seen any one of them return, but surely I thought there was such a land. Well, what am I to do? My chart is the world renouned and accepted chart by all christian mariners, and no such land in all its longitudes or latitudes: what am I to do? Surely I am at a loss to tell you, as I am not familiar with the chart, but is there not a port somewhere over the sea called "Heaven," in a "far country," or country "far off" at the time the chart was made? Certainly that is here on the chart. Well is that not in "spirit land?" No, indeed, it is marked "*New earth*," First, dominion; "kingdom under the whole heaven," etc. Where on the sea is that? Well, it is clear over the sea of *time*. What, so *far?* I thought we only had to sail over a narrow river, called death, and we were there. Ah, no; there are several *points* marked on the chart after that before we enter the port of Heaven, also called "glory." Sit down here, let's take the chart and look at them. First, This life, situated in the land called "this present world," (Titus 2: 12,) Second, Death, which is in the "land of darkness," (Job 10: 21,) "land of forgetfulness," (Ps. 88: 12.) Third, Coming of the Lord from heaven. (1 Thes. 4: 16.) Fourth, Resurrection of the dead, both of the just and unjust. (Acts 24: 15.) Fifth, Judgment. (2 Tim. 4: 1.) Sixth, Execution of the same on the wicked. (Jude 14, 15.) As these last four are close together, and are passed in quick succession, they are marked "end of this world," (Mat. 13: 40.) When we have passed this last port, we part company with the wicked, for they all stop *here*. Their vessels are only [illegible] chartered to this port. This is very prominently marked on the chart. It is called "*Perdition*." (2 Pet. 3: 7.) Also "Destruction." (2 Thes. 1: 9.) Second Death, (Rev. 2: 11; 20: 14; 21: 8.) When this port is *past*, then the *land* heaves in sight, which is marked the port of Heaven (See Ps. 37: 34.)

"He shall exalt thee to inherit the *land*; when the wicked are cut off, thou shalt see it" (the land.) (Also Mat 13: 40–43.) That this is the last port ere we reach the "Heavenly country" (Heb. 11: 16,) let us look at the chart again in this Psalm 37: 9 ver. "For evils doers shall be cut off." This is at the port of "destruction." (Is. 1: 28, Job 31: 3.) "But those that wait on the Lord shall inherit the earth." (See also verses 22, 28, 29, 38, Also Prov. 2: 21, 22; Is. 24: 6; 2 Pet. 3: 10–13.) This is not "spirit land" but real terra firma, real *land*, as much so as this i[illegible] which we now dwell as pilgri[illegible] strangers. We are to be as re[illegible] substantial as we are to-day; or [illegible] head is, so will his body be. So we are not to be spirits in a spirit land when we enter death, but its dark outlines visible in the horizon all the voyage till the end of time, when the wave of oblivion shall roll over it and its king forever. (Heb. 2: 14.) Soon our Pilot at masthead will hail, "Land ho!" then all the crew will crowd on deck to see our heavenly home. Even so come, Lord Jesus.

Ashamed of Christ's Words.

"Whosoever shall be ashamed of me *and of my words*," says Jesus, "of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9: 26.) This solemn and impressive utterance seems to be practically forgotten by many who stand connected with the pulpit or the press to minister in holy things. At the recent consecration of Benj. H. Paddock, D.D., of Brooklyn, as Bishop of the Diocese of Massachusetts, Bishop Stevens, of Pennsylvania, who preached the sermon, thus touched on the point:

"It must be confessed that there is a great tendency at the present in all the ranks of the ministry to seek the approval of man. There is a shrinking from speaking out the truth in its fullness and power. Its sharp corners are rounded. Its strong doctrines are diluted; its warning voices are toned down. To approve ourselves unto God the mind must be filled with God's truth, the soul with Christ's love, and the whole man with the unction of the Holy Ghost."

These are true sayings, and deserve consideration. They remind us of some things we have seen in connection with the Advent movement. We have been told, for example that this or that minister holds pre-millennial views. Perhaps he does; but how many know it? Is there no yielding to the temptation—for the sake of salary, ease, or popularity—to be ashamed of Christ's "words?" To follow after the things which make for peace is indeed a duty—so far as we can do it and not displease God by a compromise of the truth; but it is "better to be saved in a storm than lost in a calm." To hold fast the truth on the second advent is well, but we should be careful not to hold it so fast as never to let it out.

"Worlds are changing, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward for the right!
On! let all the soul within you
For the truth's sake go abroad!
Strike! Let every nerve and sinew
Tell on ages, tell for God!"

"Buy the truth and sell it not," is the advice of the wise man. "Buy" it in Heaven's market, whatever it may cost, and "sell it not" for Earth's baubles of honor and ease. Now they may seem beautiful as the rainbow, but they will prove equally transient. "If we suffer with Christ," we shall also reign with him; if we deny him, he also will deny us." Think of it.—*Advent Herald.*

Miscellaneous.

AT HOME.

—Snow fell for two hours in Fonda, N. Y October 6. Snow also fell in Pottsville, Pa.

—The storehouse, with other property of the Brandon (Vt.) Manufacturing Company, was burnt on the 5th of Oct. The loss is $40,000.

—The yellow fever has appeared in an epidemic form at Calvert, Texas. Forty-two cases were reported Oct. 5. The wildest excitement prevails.

—The drought in Maine causes lower water in the Penobscot River than has been known since 1845, and the Kennebec and other rivers and streams are unusually low.

—The store of Henry A. Jaquita, at Medford, Mass., was entered Friday night by burglars, who blew open the safe and escaped with $12,000 worth of railroad bonds and $300 in greenbacks.

—Baltimore, Md.—Hamilton's grocery and Shaffer's pork-packing establishment were damaged to the amount of $25,000 by fire, on the 5th of Oct. Insurance, $20,000.

—A lad named Fahey, living near Schuyler, Nebraska, and subject to fits of insanity, knocked his sister senseless last Tuesday with a gun, and afterward beat out his father's brains with the butt of the same weapon.

—The Modocs, Captain Jack, Schonchin, Black Jim, and Boston Charley, were hanged at Fort Klamath, Oct. 3, at 10 o'clock. The sentences of Barncho and Sloluk, who were also to have expiated their crimes with Capt. Jack and his comrades, were commuted by the President to imprisonment for life. On being informed of this fact the two fortunate Modocs were overcome with the liveliest joy, while a deeper depression was observed to settle on the faces of their fellow prisoners.

—One hundred and eighty-four thousand immigrants have landed in New York this year, from January to August, which indicates that there is scarcely a perceptible lessening of the restless current that sets towards the better land of America. Of this number, about sixty thousand came from Germany, fifty thousand from Ireland, and twenty thousand from England. The balance is contributed by almost every nation on the globe, the largest representations being as follows: Sweden, 7000; Scotland, 6000; Denmark, 5000; Norway, 4000; Italy, 4000; Switzerland, 3000; France, 2000; Holland, 3000; Russia, 2500; Wales, 1700; Austria, 1000.

—Sometime ago the Post-Office Department invited the postal authorities of England and Germany to open negotiations with this country for the interchange of postal cards on a basis of the two-cent rate. England declined the proposition, but negotiations are now in progress with the German Postal Union, including Austria, and there is every probability that they will be brought to a successful issue by the first of next December. The draft of an additional postal convention for this purpose is now being prepared by the Superintendent of Foreign Mails, and will be forwarded in a few days for the signature of the German authorities.

ABROAD.

—A dispatch from Havre, announces the death, near that city, of the Duke de Rianzares, the husband of Queen Christine of Spain.

—It is believed that Gen. Manteuffel will replace Count Von Arnim as the German Ambassador to France.

—A Paris journal (monarchical newspaper) says that a proposal for the restoration of the monarchy in France, on the basis of the Charter of 1814, will be presented in the Assembly on the opening of the session.

—A special to the world, dated London, Oct. 6, says: The Duc d'Aumale, to-day, privately said, it was certain that Marshal Bazaine would be condemned to death by the court-martial and then pardoned.

—The trial of Marshal Bazaine, by court-marshal, opened at noon, on Oct. 6, in the palace of Trianon. Duke d'Aumale, presided. Among the witnesses present were Marshals Canrobert and Leboeuf, and Gens. Frossard, Bourbaki, and Changarnier

—Late dispatches received from Russia and Germany indicate an uneasy feeling in both those Governments, under apprehensions of a Polish Ultramontane rising. It is stated that an alliance has been cemented between the two Governments for the immediate and summary suppression of any movement by the Ultramontanists.

—The British Government has decided on destroying the Ashantees. By December the troops will be ready to take the field. Fifteen hundred additional European soldiers will be placed at the head of the existing force. After the Ashantee army has been defeated, a rapid march will be made upon the Capital Coomassie, which is to be destroyed.

—The Carlists are fast losing ground in the Northern Provinces in Spain. They are utterly demoralized, and the men accuse their leaders of treason. Gen. Moriones, commander of the Republican troops, is energetically advancing against them. The siege of Cartagena is proceeding actively, the firing being very sharp on both sides. Many of the insurrectionists surrender daily to the Republican forces.

—The press of Berlin is actively discussing the situation of political affairs in France, and the chances of a restoration of a monarchial form of government in that country. Considerable feeling is evinced in the tone of the articles written upon the subject, and a decided antagonism is manifest against the movements. The press generally consider the Count de Chambord's restoration to the French throne as certain, while they denounce it as a declaration of war against the whole modern Europe.

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President Ind. Advent Christian Conf.

On the Sick List.

Soon after the camp meeting at Utica brother George W. Miller, in company with his wife and children, took a trip up through the country with a view to attend some appointments, and be present at our meetings in Minneapolis. He took cold on the way, and came near being detained on account of it. He arrived at Minneapolis about the 26th of September, and was taken down sick immediately with typhoid fever. His sickness has caused him much pain and suffering. To-day (Oct. 7) he is out of danger, and getting better as fast as can be expected. He is at the home of brother and sister Desent, where he is having the best of care and medical aid. It will be some time, however, before he can take the field again as evangelist.

His desire is that the brethren of the State Conference should correspond with him. I trust the brethren will do so. Also let it be remembered that brother Miller will have doctors' bills to pay, and other expenses that attend as the result of sickness.

Brother Miller is one of the faithful pioneers in the western field, and now is the time for the lovers of Jesus to sen him some money; that will be help in time of need; don't delay—he needs it now if ever.

D. R. MANSFIELD.
Minneapolis, Oct. 7, 1873.

P.S.—His address is Minneapolis, Minn., in care of brother A. G. Desent.

[Remember brother Miller's needs—he is a servant of God.—ED. TIMES.]

"The Well of Souls."

In a description of the Mosque of Omar, and its appendages, given by the Rev. S. Graves, D. D., on his tour to the Holy Land, reference is made to a rock deemed sacred by the Mohammedans, in these words:

> This rock is held to be the identical spot on which Abraham offered Isaac, to have been directly beneath the Holy of Holies in the Temple of Solomon, and that upon it stood the Ark of the Covenant and the Cherubim, whose wings over spread the Mercy Seat; while the Mohammedan maintains that from this rock Mohammed ascended to heaven, and to dissipate all doubt, shows you the print of his foot in the surface of the rock, and also the print of the angel Gabriel's hand, which was placed upon the rock to prevent it from following the prophet!
>
> Beneath this rock are several caves, artificial and natural, with which are connected the names of David, Solomon, Elijah, and Mohammed. One of these contains an opening into the immense subterranean vault. This opening is called the Well of Souls, where one may converse with the spirits of the departed.

So the Mohammedans have a well to keep souls in—not a well of water, but a "well of souls"—down under a big rock. There souls can talk, it is said. If they can't, some Mohammedan can talk for them.

Short Editorials.

The editor of the *Baptist Weekly* speaks about short editorials in a strain that is not far out of the way, as a general rule, allowing occasional exceptions; and the same principle holds good in other articles, for tediousness is a detriment every where. We quote the following item:

> A good brother, fearfully addicted to preaching long sermons, lately requested that we give gre[illegible] to our editorials. Their quality [illegible]proved in the very suggesti[illegible] wanted more of the same so[illegible] In [illegible] however, we shall do as we have been doing, *i. e.*, say in the shortest space possible what we have to say, wasting no words and assuming that our readers will be better served with brief suggestions than with long dissertations. In newspaper articles, as in preaching, it is well to assume that some things are known and need not be written. We go for brevity, and if any of our readers want tedious editorial essays we would advise them to send their subscriptions to some of our contemporaries who excel in this line. As for ourselves we shall still endeavor to be sound, sharp, and short.

Solomon a Backslider.

BRO. SHELDON:—Will you please give your views on the 11th Chap of 1 Kings?

Does the Bible give any account of Solomon repenting of his sins before he died, or not?

J. W. BURRITT.

WE know of no *positive* proof that Solomon was ever reinstated in Divine favor after his apostacy. A few inferences *pro* and *con* are sometimes resorted to by theologians who have contested this question, but they are not fully satisfactory.

Spirit Land.

O. D. GIBSON.

When a mariner is about to start on a voyage to some foreign land across the ocean, he has an idea where it is; but ere he starts he procures a chart, on which it is laid out in distinct colors, the latitude and longitude all clearly defined. He then sets his compass, and heads his vessel for the land as marked on his chart. He is all confidence and expectation. Why so? Simply because it is all clearly laid down and defined on his chart. He has just so many degrees of longitude and so many of latitude to make, and he is at his destined haven. He confides in his chart, therefore goes cheerily on. So it is with us in this life. We are mariners; we are sailing over life's sea: but where are we going? The common answer is, "To the *spirit land*." But where is that? One says, "It is beyond the bounds of time and space." Another, "It is in the third heavens, above the stars." Another still, "It is anywhere and everywhere around us in the air." But, my dear sirs, I wish to set my compass so as to make sure to gain the right port; will you please point it out on my chart, the Bible? I have been looking it over, and I can't find it laid down in any longitude or latitude whatever. What! no "spirit land" on your chart? I have often heard mariners, before they left port, say they were going there. True, I have never seen any one of them return, but surely I thought there was such a land. Well, what am I to do? My chart is the world renowned and accepted chart by all christian mariners, and no such land in all its longitudes or latitudes: what am I to do? Surely I am at a loss to tell you, as I am not familiar with the chart, but is there not a port somewhere over the sea called "Heaven," in a "far country," or country "far off" at the time the chart was made? Certainly that is here on the chart. Well is that not in "spirit land?" No, indeed, it is marked "*New earth*." First, dominion; "kingdom under the whole heaven," etc. Where on the sea is that? Well, it is clear over the sea of *time*. What, so *far?* I thought we only had to sail over a narrow river, called death, and we were there. Ah, no; there are several *points* marked on the chart after that before we enter the port of Heaven, also called "glory." Sit down here, let's take the chart and look at them. First, This life, situated in the land called "this present world," (Titus 2: 12,) Second, Death, which is in the "land of darkness," (Job 10: 21,) "land of forgetfulness," (Ps. 88: 12.) Third, Coming of the Lord from heaven. (1 Thes. 4: 16.) Fourth, Resurrection of the dead, both of the just and unjust. (Acts 24: 15.) Fifth, Judgment. (2 Tim. 4: 1.) Sixth, Execution of the same on the wicked. (Jude 14, 15.) As these last four are close together, and are passed in quick succession, they are marked "end of this world," (Mat. 13: 40.) When we have passed this last port, we part company with the wicked, for they all stop *here*. Their vessels are only [illegible] chartered to this port. This is very prominently marked on the chart. It is called "*Perdition*." (2 Pet. 3: 7.) Also "Destruction." (2 Thes. 1: 9.) Second Death, (Rev. 2: 11; 20: 14; 21: 8.) When this port is *past*, then the *land* heaves in sight, which is marked the port of Heaven (See Ps. 37: 34.)

"He shall exalt thee to inherit the *land;* when the wicked are cut off, thou shalt see it" (the land.) (Also Mat 13: 40–43.) That this is the last port ere we reach the "Heavenly country" (Heb. 11: 16,) let us look at the chart again in this Psalm 37: 9 ver. "For evils doers shall be cut off." This is at the port of "destruction." (Is. 1: 28, Job 31: 3.) "But those that wait on the Lord shall inherit the earth." (See also verses 22, 28, 29, 38, Also Prov. 2: 21, 22; Is. 24: 6; 2 Pet. 3: 10–13.) This is not "spirit land" but real terra firma, real *land*, as much so as this ir which we now dwell as pilgri[illegible] rangers. We are to be as re[illegible] ubstantial as we are to-day; or [illegible] head is, so will his body be. So we are not to be spirits in a spirit land when we enter death, but its dark outlines visible in the horizon all the voyage till the end of time, when the wave of oblivion shall roll over it and its king forever. (Heb. 2: 14.) Soon our Pilot at masthead will hail, "Land ho!" then all the crew will crowd on deck to see our heavenly home. Even so come, Lord Jesus.

Ashamed of Christ's Words.

"Whosoever shall be ashamed of me *and of my words*," says Jesus, "of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9: 26.) This solemn and impressive utterance seems to be practically forgotten by many who stand connected with the pulpit or the press to minister in holy things. At the recent consecration of Benj. H. Paddock, D.D., of Brooklyn, as Bishop of the Diocese of Massachusetts, Bishop Stevens, of Pennsylvania, who preached the sermon, thus touched on the point:

"It must be confessed that there is a great tendency at the present in all the ranks of the ministry to seek the approval of man. There is a shrinking from speaking out the truth in its fullness and power. Its sharp corners are rounded. Its strong doctrines are diluted; its warning voices are toned down. To approve ourselves unto God the mind must be filled with God's truth, the soul with Christ's love, and the whole man with the unction of the Holy Ghost."

These are true sayings, and deserve consideration. They remind us of some things we have seen in connection with the Advent movement. We have been told, for example that this or that minister holds pre-millennial views. Perhaps he does; but how many know it? Is there no yielding to the temptation—for the sake of salary, ease, or popularity—to be ashamed of Christ's "words?" To follow after the things which make for peace is indeed a duty—so far as we can do it and not displease God by a compromise of the truth; but it is "better to be saved in a storm than lost in a calm." To hold fast the truth on the second advent is well, but we should be careful not to hold it so fast as never to let it out.

"Worlds are changing, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward for the right!
On! let all the soul within you
For the truth's sake go abroad!
Strike! Let every nerve and sinew
Tell on ages, tell for God!"

"Buy the truth and sell it not," is the advice of the wise man. "Buy" it in Heaven's market, whatever it may cost, and "sell it not" for Earth's baubles of honor and ease. Now they may seem beautiful as the rainbow, but they will prove equally transient. "If we suffer with Christ," we shall also reign with him; if we deny him, he also will deny us." Think of it.—*Advent Herald.*

Miscellaneous.

AT HOME.

—Snow fell for two hours in Fonda, N. Y. October 6. Snow also fell in Pottsville, Pa.

—The storehouse, with other property of the Brandon (Vt.) Manufacturing Company, was burnt on the 5th of Oct. The loss is $40,000.

—The yellow fever has appeared in an epidemic form at Calvert, Texas. Forty-two cases were reported Oct. 5. The wildest excitement prevails.

—The drought in Maine causes lower water in the Penobscot River than has been known since 1835, and the Kennebec and other rivers and streams are unusually low.

—The store of Henry A. Jaquits, at Medford, Mass., was entered Friday night by burglars, who blew open the safe and escaped with $12,000 worth of railroad bonds and $100 in greenbacks.

—Baltimore, Md.—Hamilton's grocery and Shaffer's pork-packing establishment were damaged to the amount of $25,000 by fire, on the 6th of Oct. Insurance, $20,000.

—A lad named Fahey, living near Schuyler, Nebraska, and subject to fits of insanity, knocked his sister senseless last Tuesday with a gun, and afterward beat out his father's brains with the butt of the same weapon.

—The Modocs, Captain Jack, Schonchin, Black Jim, and Boston Charley, were hanged at Fort Klamath, Oct. 3, at 10 o'clock. The sentences of Barncho and Sloluk, who were also to have expiated their crimes with Capt. Jack and his comrades, were commuted by the President to imprisonment for life. On being informed of this fact the two fortunate Modocs were overcome with the liveliest joy, while a deeper depression was observed to settle on the faces of their fellow prisoners.

—One hundred and eighty-four thousand immigrants have landed in New York this year, from January to August, which indicates that there is scarcely a perceptible lessening of the restless current that sets towards the better land of America. Of this number, about sixty thousand came from Germany, fifty thousand from Ireland, and twenty thousand from England. The balance is contributed by almost every nation on the globe, the largest representations being as follows: Sweden, 7000; Scotland, 6000; Denmark, 5000; Norway, 4000; Italy, 4000; Switzerland, 3000; France, 2000; Holland, 3000; Russia, 2500; Wales, 1700; Austria, 1000.

—Sometime ago the Post-Office Department invited the postal authorities of England and Germany to open negotiations with this country for the interchange of postal cards on a basis of the two-cent rate. England declined the proposition, but negotiations are now in progress with the German Postal Union, including Austria, and there is every probability that they will be brought to a successful issue by the first of next December. The draft of an additional postal convention for this purpose is now being prepared by the Superintendent of Foreign Mails, and will be forwarded in a few days for the signature of the German authorities.

ABROAD.

—A dispatch from Havre, announces the death, near that city, of the Duke de Rianzares, the husband of Queen Christine of Spain.

—It is believed that Gen. Manteuffel will replace Count Von Arnim as the German Ambassador to France.

—A Paris journal (monarchical newspaper) says that a proposal for the restoration of the monarchy in France, on the basis of the Charter of 1814, will be presented in the Assembly on the opening of the session.

—A special to the world, dated London, Oct. 6, says: The Duc d'Aumale, to-day, privately said, it was certain that Marshal Bazaine would be condemned to death by the court-martial and then pardoned.

—The trial of Marshal Bazaine, by court-marshal, opened at noon, on Oct. 6, in the palace of Trianon. Duke d'Aumale, presided. Among the witnesses present were Marshals Canrobert and Leboeuf, and Gens. Frossard, Bourbaki, and Changarnier

—Late dispatches received from Russia and Germany indicate an uneasy feeling in both those Governments, under apprehensions of a Polish Ultramontane rising. It is stated that an alliance has been cemented between the two Governments for the immediate and summary suppression of any movement by the Ultramontanists.

—The British Government has decided on destroying the Ashantees. By December the troops will be ready to take the field. Fifteen hundred additional European soldiers will be placed at the head of the existing force. After the Ashantee army has been defeated, a rapid march will be made upon the Capital Coomassie, which is to be destroyed.

—The Carlists are fast losing ground in the Northern Provinces in Spain. They are utterly demoralized, and the men accuse their leaders of treason. Gen. Mariones, commander of the Republican troops, is energetically advancing against them. The siege of Cartagena is proceeding actively, the firing being very sharp on both sides. Many of the insurrectionists surrender daily to the Republican forces.

—The press of Berlin is actively discussing the situation of political affairs in France, and the chances of a restoration of a monarchial form of government in that country. Considerable feeling is evinced in the tone of the articles written upon the subject, and a decided antagonism is manifest against the movements. The press generally consider the Count de Chambord's restoration to the French throne as certain, while they denounce it as a declaration of war against the whole modern Europe.

Correspondence.

West Virginia and Southern Ohio Conference.

The fourth annual session of the West Va. and Southern Ohio A. C. Conference convened with the Poca Fork church, Sept. 6, 1873.

Brn. A. Pauley, T. McCuen and D. Covey were elected a committee on preaching.

Brn. D. N. Foster and D. G. Looney committee on prayer meeting.

After reading of credentials and calling roll of members, we proceeded to appoint a committee to receive and arrange business for the action of the conference. M. Hively, J. Chambers and D. Covey were elected.

We then heard the address of the President as follows:

Dear Brethren—Another year with its cares and toils, its joys and sorrows, has past. Once more do we assemble to consult each other about the cause we love. May Heaven's richest blessing rest upon us. May our conference be conducted with an eye single to the glory of our Heavenly Father.

What good has been accomplished within the past year, within the bounds of our conference, eternity will reveal. I trust some, though not as much as we could wish. I would suggest that we consecrate ourselves anew to the work: let us, as preachers and people, draw nigh unto God, that he may draw nigh to us. Are we awake to the great importance of our work? Are our lamps trimmed, are they burning? Brethren beloved, suffer the word of exhortation: "Quit you like men;" "be strong;" "occupy;" "work while the day lasts." Amen.

Treasurer reported $15 25 collected on tent fund.

On examination of Christian character of ministers, all were commended.

Reports of ministers.—S. P. Whitney.—As your evangelist during the past year I have spent a large share of my time in the field. The greater part of the summer was spent outside of our conference bounds. I have held several interesting meetings, one in Ohio with Br. Scott, of the Christian church. I will say by way of explanation, that Br. Scott and the church with whom he labors, although not known by the same denominational name, are established in the present truth which we hold dear, knowing how to suffer for the name of Christ, and to count all things but loss for the excellency of the knowledge of him. May they hold fast whereunto they have attained, and grow in grace and in the knowledge of the truth. Through Br. B. S. Young I was introduced into Greenbriar Co., a new field, where I held several interesting meetings, received several subscribers for our western paper, and distributed a number of tracts, hoping that some seed may have fallen on good ground, to bring forth fruit to the glory of God, thirty, sixty, and an hundred fold. I have traveled about 2,000 miles, preached and lectured 142 times, and received about $158 in clothing, provisions, and cash.

M. Hammack.—Had the care of two churches. Preached in five counties. Moved my family from the vicinity of the Round Knob church to Hayes. Made a small crop, traveled 800 miles, preached 100 sermons, and received about $60 for my support in the gospel mission.

J. R. S. Mowrey.—Had the care of two churches. Traveled 2,310 miles, preached 119 sermons, delivered three lectures, labored for the cause in five counties, baptized eight souls, and received $39 80 for my services.

D. N. Foster.—Traveled 150 miles, preached thirty sermons, labored some in Sunday schools, made a good crop.

D. Hammack.—Traveled about 800 miles, preached thirty-two sermons, and received two dollars and fifty cents.

D. G. Looney.—Traveled and preached some during the year.

Wm. Ferrell.—Labored for the cause a portion of the time.

Reports of churches.—Poca Fork, seventeen members, four additions.

Hayes Fork, thirty-one members, twelve additions, and one fallen asleep in Jesus.

Mt. Pleasant, fifty members, no additions, and one fallen asleep.

West Fork, fifteen members, and seven additions.

Round Knob, twenty five members, two additions.

Dulls Creek, fourteen members, no additions, one fell asleep.

Fields Creek, (represented by letter,) fifteen members, no additions, have had no preaching, still united.

Coon Creek, thirty members, no additions.

Rose Valley, (represented by S. P. Whitney,) on account of members moving to different portions of the country they have been hindered from meeting together, eight members still in the faith.

Chambersburg, Ohio, thirty members, have a pastor, still holding fast to the faithful word.

License was granted D. G. Looney to preach the word of life; also D. N. Foster, who came recommended by the Poca Fork church, was granted license.

Resolutions adopted: *Resolved*, That we as a conference recommend to the several churches the necessity of an earnest effort to procure a tent for the use of the conference.

Resolved, That J. R. S. Mowrey be recommended to the people as a minister of the gospel, worthy of their attention.

S. P. Whitney was elected president, Meredith Hammack vice president, M. Hively treasurer, and B. S Young secretary for the ensuing year.

Adjourned to meet, the Lord willing, Sept. 4, 1874, with the Round Knob A. C. church.

Our meetings, which were conducted under unfavorable circumstances, were refreshing to the saints, and there were manifestations of conviction on the part of sinners. Two were buried with our living Head, with the glorious prospect of a speedy deliverance from the bondage of corruption into the glorious liberty of the children of God as expressed by their rising again from their watery graves.

Many spoke comforting words to the waiting ones. Praise the Lord for the consolation afforded by the gospel to poor waiting Zion.

Let us all be strong in the strength that never shall fail. S. P. Whitney, Pres.

J. R. S. Mowrey, Sec.

South-West Missouri Conference.

Met, agreeable to notice, at the Oak Grove school house, near Hudson, Bates Co., Mo., Sept. 6, 1873 And though friends in Taberville disappointed us, yet we were refreshed by the presence of Br. L. H. Little, of Johnson Co., who assisted in dispensing the word. We had also a good delegation from Vernon County.

The report from all directions indicated there was an interest to hear: many calls for preaching, but a lack of laborers. Therefore the anxious request, "send us a preacher who will feed us the truth," is heard ringing out on the empty air, without a responsive echo. And our hearts are often saddened when from ill health, or from our inability to occupy two places at the same time, we cannot respond to these calls.

After consultation it was concluded best for the cause of God that we organize a conference, and the following constitution was adopted:

ARTICLE I.

This organization shall be called the South-West Missouri Advent Christian Conference.

ARTICLE II.

The object of this conference shall be to promote Scriptural piety, harmony, co-operation and efficiency in publishing the Scriptures of truth, and especially Scripture which relates to the soon coming kingdom of our Lord Jesus Christ.

ARTICLE III.

This conference shall be composed of preachers, members of churches represented, and delegates of all churches who may wish to act with this conference, each church having power to send five delegates, visiting brethren being made eligible to a sitting by vote of conference.

ARTICLE IV.

The officers of this conference shall consist of a president, vice president, secretary, and treasurer, who shall be elected by ballot, and likewise be *ex-officio* members of the board: and continue in office until others are appointed.

ARTICLE V.

The conference shall meet semi annually, or oftener, at such time and place as shall have been previously arranged by conference.

ARTICLE VI.

The order of the annual conference shall be:

1. To organize and receive new members.
2. To choose officers for the ensuing year.
3. Appoint a business committee to devise and present business for the action of the conference, the conference taking such action and adopting such ways and means as shall seem most wise for the promotion of divine truth.
4. Hear the report of the board.
5. Hear the reports of churches and preachers.
6. Appoint a board of directors, in harmony with Article 8, and transact any other business proper to come before the conference.

The order of the other sessions shall be the same as the annual, with the exception of the omission of reports from preachers, churches, the board, and the election of officers.

ARTICLE VII.

This conference shall have no legislative power over the churches—shall be only advisory to them. Each member of the conference shall be entitled to an impartial hearing, but no member shall have authority to speak upon any point more than three times without permission from the president: and all preachers of this conference shall be held amenable to the same for their moral conduct, and the conference may withdraw fellowship from any they may deem unworthy of the same.

ARTICLE VIII.

This conference shall appoint by ballot three brethren, who, with the president and secretary, shall compose the board of directors, whose duty it shall be to have charge of all the funds raised by the conference, ascertain the wants as to preaching, camp, and protracted meetings, etc., of the respective churches of this conference, and as far as possible, provide for such wants; call the conference when not otherwise called, and transact such other business as the conference may deem wise; at all times being subject to the direction of the conference, and shall faithfully report whatever they may do to the ensuing conference.

ARTICLE IX

Preachers passing the examination of this conference shall report at each annual session in person or by letter, and receive letters of commendation for the ensuing year; and a neglect to do so shall be considered a sufficient reason for withholding said letter of commendation.

ARTICLE X.

This constitution may be revised or amended by a vote of two thirds of all the members present at any regular or appointed session, *except this article.*

The following brethren were elected officers of the conference: W. W. Cate, Pres.; Tho. F. Fry, Vice Pres.; L. J. Rich, Sec., and S. Bush, Treas.

Br. Wm. E. Moss was publicly set apart by ordination to the work of the gospel ministry; and we regret that he expects soon to leave us, and will settle in Ottowa Co., Kan.

Decided to hold the next session of conference at the Washington S. H., four miles north of Nevada City, Vernon Co., Mo., to commence Friday before the second Sunday in Dec. next.

Brethren, this is an important field, and one long neglected; our great want is ministerial labor. Who will volunteer to come over and help us? Any minister in good standing who wishes to find a field of labor in the southwest, please correspond with our vice president, Tho. F. Fry, at Nevada City, Mo., or W. W. Cate, Hudson, Bates Co., Mo. We don't want hobby riders.

The harvest truly is great but the laborers are few. Who will come and tell the people that Jesus is coming soon? Many never heard the proclamation.

W. W. Cate, Pres.

L. J. Rich, Sec.

Mich. Conference--Northern Dist.

The first Q. M. for the current year was held with the church in Hinton, Sept. 25-8, 1873.

Ministers present,—J. Bower, R. Burtenshaw, D. Weaver, W. Wheeler, and L. C. Collins, of Chicago, also Br. A. W. Tucker, Business Agent.

Conference called to order Friday, Sept. 26, 10 o'clock a. m. After devotional exercises, it was voted that the committees be appointed by the chair.

Business committee.—E. B. Scott, A. W. Lambson, and L. W. King.

Nominating committee.—W. Wheeler, L. F. Bower, and R. Burtenshaw.

Devotional committee.—L. S. Hulet, H. H. Fellows, and L. F. Bower.

Adjourned to meet Sat. morning at 9 a. m., when the conference was called to order by the chair.

Heard the treasurer's report; $17.88 in the treasury.

The nominating committee reported old officers. Report received and committee discharged. The officers were re-elected by ballot: J. Bower, Chairman; E. B. Scott, Sec.; A. W. Lambson, Treas.

The reports of ministers and churches showed there is an effort being put forth for the advancement of the cause of Christ in this district. All felt encouraged to press forward. The subject of sustaining the cause and enlarging our borders in this new field was brought up and discussed at some length.

Appropriate remarks and suggestions were made by Brn. Collins, Tucker, and others, which resulted in the adoption of the following resolution:

Whereas, Realizing that time is short, and that we have a great work before us, therefore,

Resolved: That we wake up and engage more earnestly in this great work, and give liberally of our means, and do all we can to spread the truth, and bring sinners to Christ.

It was voted that the money now in the treasury be expended in defraying expenses of preaching brethren attending the Wexford conference. This being a new field, it was considered as a missionary enterprise.

Br. Burtenshaw offered to furnish each church in the district with a missionary box for the collection of the missionary fund. This offer was accepted, and the boxes will be furnished.

This Q. M. was largely attended all through The interest was intense; several expressed a desire to become Christians. We think much prejudice was removed from the minds of many. We look for good results from this meeting. At the close, a goodly number sat around the Lord's table. This was a blessed season, one to be remembered; after which came the good-byes, and God bless you.

E. B. Scott, Sec.

Missionarying.

Left home for Leon Aug. 28. Reached Br. Brandt's Friday, 29. Preached that evening, Saturday evening and twice on Sunday. There was an excellent interest, partly from the fruit of the Sparta camp meeting, and partly by a prayer meeting kept up in the place. We baptized four young people, and think if the meeting could have been continued a few days more, others would have obeyed. To God's great name be all the glory.

I mention this to show the importance of maintaining the prayer meeting everywhere.

P. W. Hough.

From Sr. Ruth M. Rowell.

Aug. 28 finished my wanderings in Boston, by visiting her city markets, where food is dealt out to such a moving mass of people, then lingering awhile in Faniuel Hall, examining its many fine portraits of English and American gentlemen, celebrated in the annals of American history, some in ancient and some in modern costume; and while looking at the contrast of the two centuries, and the great simplicity, convenience, and appropriateness of the citizen's dress in comparison with the style of the English chevalier's costume, I expressed to my companions the hope that, should time continue, woman would profit by their example, and lay aside fripperies, and foolish and cumbersome fashions, and, agreeable to the mind of the apostle, "adorn themselves with modest apparel." Became deeply interested in the celebrated picture of Danl. Webster in his great speech to his peers, and its renowned inscription, "Liberty and union now and forever."

Then visited the several wharves, and examined the shipping of this great city by the sea, and passed as long a time as I could possibly spare on Long Wharf, gazing out upon the deep blue sea, and ships, yachts, schooners, and sloops sailing off to other lands, working their way like beings of life through the mighty deep, the waves closing behind them and leaving unmarred its ever rolling murmuring billows. And as I sat I mused upon that time in God's eternity when he measured the waters in the hollow of his hand, and said, "thus far shalt thou go, and no farther, and here shall thy proud waves be stayed;" since which time it has served its important work as a great thoroughfare of the nations of the earth. But we are nearing the grand epoch of time when from out its vasty deep, at the call of the Son of man, shall emerge its buried dead, and old ocean itself, decomposed, shall help swell the fires of the last conflagration from which, like the phoenix from its ashes, shall rise the new earth, concerning which we read: "And there shall be no more sea."

Sept. 29. Arrived at the Springfield camp ground, and was kindly welcomed by Srs. Jennings and Stoddard, but passed a very sick night that night, was however very thankful when morning came to be so much better as to be able to attend preaching at the stand. Mrs. Ellis gave me a home in her tent, which was in a very pleasant and retired part of the ground, as well as very comfortable, and treated me with great kindness, until Sr. Anna Smith, of the New York mission arrived, when I made my home with her to my great satisfaction. She is a noble hearted woman, of large capabilities, well versed in self sacrifice and toil, and through it all beams a true woman's heart of kindness and affection. God bless her in her labors of love.

The Springfield camp meeting was a blessed one. The Lord was there, and it was a heavenly sitting together in Christ Jesus. It was quite interesting to me to see the faces and hear the voices of so many Adventist preachers whom I had never met with before. I tried very hard to fix their physiognomies and style of speaking in my mind so that I could remember each distinctly in after years, but without succeeding in some cases. I can not express the great comfort it was to me to meet so many female preachers, and enjoy their society, as I was privileged to do through the progress of this meeting. The committee gave us the use of a large tent for a union meeting of the preaching sisters one morning, and it was a precious season in the Lord. One gentleman present came and took me by the hand saying he had never before believed in female preaching, but he was convinced of the truthfulness of their mission now. This meeting had shown things to him in a different light from what he had seen them before.

Monday, Sept. 1. Broke camp, when this large family of believers from different states, convened here in a national camp meeting, went their several ways, some to meet no more until the grand roll is called in the closing events of time. Away they go to the duties and cares of their several fields of labor, sped onward by the iron horse, divergent ways, some to the prairies and valleys west of the Mississippi, to labor and watch and pray, in Kansas and Minnesota, or wherever, in that western land where souls are perishing for the lack of knowledge, God may call them to do and to suffer for Christ. Ah, when I think of some who seem to think more of the fleece than the flock, who think more of the pleasant surroundings, the comforts and the salaries they receive, than where there is the most suffering, the most wickedness, the greatest poverty, the most need of the bread and water of life to be given to the famishing sons and daughters of men—when I observe these things, I am forcibly struck with the words of God concerning Paul, (Acts 9: 16,) that "chosen vessel of the Lord," able to stand before kings and mighty men of the Jewish and Gentile nation, "I will shew him how great things he must suffer for my name's sake." Others of this family to Florida, and on the hills of Alabama, and in the Carolinas, holding up the blood-stained banner of the cross, and striving to win a bride for their Master. God bless these earnest and efficient laborers in those southern fields.

Others in the middle states, the Canadas, and dear old New England—different individuals engaged in different fields, but working for one great cause, and all needing great grace, deep humility, with unwavering trust in God, constant prayer, and willingness to do and suffer for Christ. All laboring in the great harvest of souls—all to come bye and bye and bring their sheaves with them, and receive glory, not from short sighted men, but from God. The Judge of all the earth, will not he do right? Ah! that searching time, that eventful day that shall try men's hearts when many that are first will be last, and some that are last shall be first.

Sept 7. Eld. W. Hobbs and myself held a meeting in a pretty grove in his uncle's field on the banks of the beautiful Bearcamp river, among the magnificent hills of Ossipee. It was a good day in the Lord. Met with many who had listened to the preaching of my father who now sleeps in the sunny south, and my deceased mother who rests among these magnificent hills. How gladly these people welcomed me amid falling tears, and words of kindness concerning my deceased parents, and their labors in the Lord.

Sad memories stirred my soul as I entered the once happy home of Br. Ezra Hobbs, and my own sister Maria, now cold in death, and looked into the faces of the three precious children left by them fatherless and motherless, to wander this wicked world without a parent's care. While they lived their home was the pilgrim's home. May those ministers of Christ whom they sheltered, and those brethren and sisters who always found a welcome home here, and well-spread table and everything done that could be done for their temporal wants, may those ministers remember these orphaned children, and pray our Heavenly Father that they may be kept from the paths of sin.

Sept. 8. Visited the graves of my brother and sister, where they sleep side by side with their two little children. "They were lovely in their lives and in death they are not divided." Blessed be their memories.

Sept. 9. Started for Alton Bay camp meeting. Stopped at Wolfborough Bridge a few hours, and dined with Mrs. Kuniston, the landlady of the Lake House, and a relative of mine. It was a precious interview. In the afternoon took the boat Mount Washington for Alton Bay, the finest boat which plays on Winnepesaukee Lake, the most beautiful lake and among the most picturesque scenery of all New England. We landed near the camp ground, and soon stood in the tented ground and I thanked God that the long cherished desire of my heart was accomplished in standing at last upon this consecrated ground, and being privileged to enjoy one of its annual feasts. Several families have been on the ground for a number of weeks, enjoying the pleasant surroundings, and meetings have been progressing for some time; hence everything is now in excellent working order.

I was assigned a room which the committee had caused to be prepared expressly for the preaching sisters. It was a pleasant room, elevated and airy, and gave us an excellent view of the main promenade from the boat landing and depot to the preaching stand.

Sr. Hattie Hastings, of the southern mission, whose labors have been so greatly blessed in the Lord, was my night companion. My heart warmed at once toward this devoted servant of God—the very atmosphere around her seemed holy. Pleasant to me will ever be the memories of this association. Sr. Anna Smith, of the garrets and cellars of New York, the consecrated Julia Buswell, and her excellent companion Sr. Douglass, with other choice spirits, helped to make up this happy family, which in sweet union in this "upper chamber" enjoyed this feast of tabernacles.

This Alton Bay camp ground is excellent, both in the lay of the land, and its locality. Its proximity to the depot of the railroad, and the landing of the boat, is a great convenience to goers and comers, and great attention is given by Br. Couch and all others concerned, to leave nothing undone for the comfort and convenience of all in attendance.

I never met with Eld. Couch until I saw him at Springfield camp meeting, when I was at once impressed by his commanding appearance, as also by his efficiency [illegible] ability as a preacher. At this Alton Ba[illegible]ing, where he was a leading man and ear[illegible]er, my previous convictions were confirm[illegible] and I down deep in my heart that he was a true thful, consecrated servant of God. Thank d for such men at the head of the ranks, d may God help all those who love our God th sincerity of heart and unity of purpose hold up their hands.

This is a great, I had almost said monstrous eting. Such masses of people ever going, r coming, yet all kept under excellent con l by the committee of arrangements. I en ed this meeting much, although my health uld not permit me to attend all the preach meetings, and but few of the devotional s, still the Lord was there and I felt his sence everywhere.

Sept. 12. Took a trip with friends across e beautiful Lake Winnepesaukee. The day s fine, and the scene exquisitely beautiful we sailed out among the green islands over se placid waters. We looked out in the ke of the boat upon the sheeted surge and m of the boat's track, all bright, glistening der the noon day sun, and then upon its tted islands, its surrounding hills and dales l rock-bound shore, and the words of the et came to my mind:

h, go to the spot so sublime and so fair,
w the mountains, the woodlands, the hills that are there:
n say if a spot can be found more sublime,
an Winnepesaukee, those regions of thine."

Selected.

A Case of Healing.

[By request of Dr. L. C. Rice, of ticago, we copy the following from e *Crisis*, of Oct. 2.—Ed. Times.]

Miraculous Healing.—The following remarkable case of healing is most ly tested by the husband, Bro. M. erman, a Methodist minister at Pier ont, N. H., by Sr. O. D. Eastman, ndaff, N. H., and Mrs. Hiram Clark, sister of the one healed. We received e following note from Bro. Sherman, ien at Alton Bay Camp meeting:—

"*Piermont, N. H.*, Sept. 9th, 1873

Eld M. Grant:—*Dear Bro.*—I send here th a communication from my wife, which would like to have read from the stand, d also published in the *Crisis*, if in your lgment it will be for the honor of the Mas and the good of souls. I fully endorse all e has written. I am clearly satisfied that it s truly a miracle as any wrought by the ne Jesus when on earth in his flesh. I am t personally acquainted with you, although have heard you preach, and frequently see *Crisis*. Though belonging to another de mination, we love all who love our Lord sus Christ, and have many dear friends of Advent faith. Would refer you to Elder D. Eastman and wife of Landaff, N. H., w at the meeting; and Mrs. Hiram Clark, sister of my wife, through whom we send s, also of Landaff, stopping at Sugar Hill t; also to Elder T. W. Piper, of Tufton rough, N. H. Yours in christian love,

M. Sherman."

As Sr. Eastman made a statement of e case before a large audience in the bernacle, it was thought not best to ad the following which was after ards received:—

Dear brethren and sisters in Christ, sembled at Alton Bay Camp meet g:—For the honor of the name of rist, and the confirmation of your th in him, I would like to relate you a recent wonderful and mir ulous manifestation of his power in y behalf. I am the wife of Moses erman, a member of the N. H. con rence of the M. E. church, and pas r of the society in Piermont, N. H. have been a professed disciple of rist twenty-one years, but have been very unprofitable servant. I have en a great sufferer for fifteen years m spinal and other chronic troubles, hich completely undermined my alth and constitution, causing severe rvous prostration, and derangement the entire system; so that in the inion of at least *one* physician I was diseased all over. *Everything* led me." For nearly a year (from e 10th of Sept. 1872, to Aug. 28th, 73), I was wholly confined to my d, unable to move from it without lp, or stand on my feet, or be ised to a standing posture even thout other strength than mine. I as really "bowed down" with sick ss. My spine was exceedingly sore d sensitive. This sensitiveness fected my whole nervous system, so at I was a burden to myself, and a great care to my friends. During the spring months I was sorely afflicted with inflammation of the surrounding membranes of the spinal cord and brain, causing derangement of mind, and bringing me near the grave apparently. In these years I have been examined and treated by several able physicians, who all agreed in pronouncing my case an incurable one; and, that at the best, I must always be a great sufferer. I was growing more helpless, and much of the time during the summer it has required two persons to move me.

On the night of the 28th of Aug. last, I was in unusually great distress of body. I had given up to be a bedridden invalid; but felt that I *could not* bear this life burden without more assistance from my heavenly Father. I wanted to be a perfectly resigned sufferer, bearing with patience and sweetness *all* his will. I wanted to say from my heart, *Thy will*, not mine. I tried, and was divinely helped, I believe, to fully surrender myself, and all my cares and burdens, into the hands of Jesus, to be passive there, and do and suffer all his will.

When I felt that the consecration was complete, it was easy to claim Jesus as *my* Saviour. As my faith reached out to grasp him, I began to be conscious of his presence in my room, and I heard his voice speaking to my inner ear, saying, "I will come unto you, and will manifest myself unto you." I saw no form, but I knew Jesus was there. I felt his presence, and knew he saved even me. I said, "Lord, if thou wilt, thou canst make me clean." O, the cleansing power I felt! It seemed that I could not have him depart and leave me alone, and I prayed him to give me the Comforter to abide with me forever. It was instantly given, going through my entire being like an electric shock, accompanied by the words, "Refining fire go through my heart," etc. I was overpowered, and lost in wonder, love, and praise, though perfectly mute, and I felt that a life of torture would be bliss, if Jesus would thus show his smiling face; for up to this time I had no thought of anything else but to spend the rest of my life in extreme suffering of body. But, as I lay humbled in the dust before his matchless love and grace to such a poor sinner, the thought "this body is a poor offering to make in return for such a blessing, for a "temple of the Spirit," crossed my mind. It was suggested, "He is able to restore it, and fit it up for his own temple." At once the voice of Jesus whispered, "Believest thou that I am able to do this?" This was repeated many times, while I examined the grounds for such a confidence. My judgment was convinced that not only was he able, but abundantly willing. Power to believe was given. My whole heart cried out, "Lord I believe; help thou mine unbelief." Then he whispered, "And he breathed on them and said, Receive ye the Holy Ghost," and at the same time, I felt a warming influence, like some one breathing upon my face. This was continual, and extended through my whole body. It was like a current from a galvanic battery, warming and strengthening me. Soon my pain left me, and I turned in bed without effort. Then came the word, "Call your husband and tell him." I did so, and while telling him that the Saviour was present healing me, there came the words of Christ to the sick of the palsy, "And that *the people* may know that the Son of man hath power still on earth to forgive sins,....Rise up and walk!" I rose and walked at one o'clock at night across my room several times without assistance; and, truly, as I walked, I praised God! My "feet and ankle bones received strength!"

At this writing (Sept. 8th), I am gaining constantly. I am a new creature; am free from pain and soreness. In a week from my first leaving my bed, I rode by carriage six miles, and forty five by rail, to our camp meeting at the Weirs, and gained all the time I was gone. I have been to church two Sabbaths; and am continually telling, in compliance with his sacred command, while he is imparting this healing power to my body, "How great things the Lord hath done!" It is from a *sense of duty* that I thus communicate these facts to you; not from a desire to court public notice.

I want you all to join me in ascribing all honor and praise to Him who is Lord of all. I ask your prayers, that I may be kept by his power, "who is able to keep from falling," for it is only "by faith" I stand. Some cavil and say, "Why did he not work a perfect cure?" I do not hesitate to pronounce my case a miracle of mercy. He proposed to "restore and fit my body for his own temple." Then I'll not dictate my Lord, but while caring for his "temple," see that I possess the lowly and contrite heart, with which the high and lofty One, who inhabiteth eternity, deigns to dwell. Ellen C. Sherman.

Since the camp meeting, Sr. Eastman writes from Landaff, N. H., Sept. 18th, as follows:

"Bro. Grant:—I have seen Sr. Sherman to-day. She told me she fell in 1857, and put her knee partly out. The Dr. said the ligaments were displaced, and some might have been broken. It made it a stiff knee. She could not possibly put it up over the other knee, or bend it in. She had been unable to kneel *for years;* had to step *carefully:* but now it is as *limber and as well as the other knee*, and she can kneel and pray. She told me of other cures as wonderful as that. She said she wished she could see you and tell you all the Lord had done for her. She wanted me to tell you it was as great a miracle to have her nature so completely transformed, as it was for her body to be healed. She says she never knew before what it was to love the appearing of Jesus; and she looked up to the heavens as she told me this, and said, 'O, I should love to see him coming this moment!' She says she has very sweet communion with him; he abides with her constantly. She rode from Piermont here this week (twenty-two miles) in a carriage. Pray for her. We can not tell you one half. I wish we could see you."

Our Young Folks.

"My Son, Give Me Thy Heart."

"This have I done for thee!
What hast thou done for me?"
I saw thee walk so hopelessly
Where Satan led,
As nearer, nearer came thy feet
Down to the dead!
And oh! I pitied, yes, I pitied thee!
Lost soul, I pitied thee!
What hast thou done for me?

"This have I done for thee!
What hast thou done for me?"
I went to earth, and lo! all seemed
To hate me there,
Although I came in love to them,
Their grief to share.
I healed their sick, I raised their dead,
I gave them food;
And then some followed me awhile,
And called it good.
But when I tried to point their souls
To light and day,
Some quickly fled, some stood and mocked,
Some tried to slay.
Oh! I was grieved, was grieved for them and thee
Yes, soul, was grieved for thee!
What hast thou done for me?

"This have I done for thee!
What hast thou done for me?"
They shunned me, mocked me, disbelieved,
Despised my love,
All so unlike the homage of
My home above.—
Some struck me with their hands, while some
Cried "Crucify!"
Then placing sharp thorns on my head,
Led me to die!
O soul! to die for thee, that thou might'st live.
Yes, soul, I died for thee!
What hast thou done for me?

"This have I done for thee!
What hast thou done for me?"
The cross was heavy which I bore,
But I shrank not;
The thorns were piercing that I wore,
I murmured not;
The hiding of my Father's face
Was worse than all.
But, thinking of thy dying soul,
I bore it all.
Yes, soul, I thought of thee and bore it all.
Lost soul, I thought of thee!
What hast thou done for me?

This do I now for thee!
What doest thou for me?
I stand before God's justice-throne
And plead for thee,
That still his arm will spare, and draw
Thy soul to me.
And when his anger burns because
Thou still wilt roam,
I cry, "Have mercy! It may be
He yet will come."
And thus, from year to year, I wait,
Pleading for thee,
Oh! wilt thou never, never do
One thing for me?

The frowns of the world would affect us less, if we were less covetous of its smiles.

Be Contented.

Some little folks, as well as some older ones, seem to be discontented with their work, or the place in which they live. Some are afraid the future has in store for them troubles, and with such thoughts in their minds they are restless and uneasy. They seem to be afraid to trust the Giver of all good for the blessings of to-morrow. They fear that they will become poor and have to beg, or be sent to the poor-house; or that death will call for them at no distant day.

In fact, I have often found myself turning in the way of discontent, and only by the help of my heavenly Father am I able to rest and say, "Not my will, O Lord, but thine be done."

I once read a fable that taught me a lesson of contentment, so I give it as I read it:

"Once or twice a little leaf was heard to cry and sigh, as the leaves often do when a gentle wind is about. And the twig said:

"What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would pull me off and throw me on the ground to die."

The twig told it to the branch and the branch told it to the tree.

And when the tree heard it, it rustled all over, and sent back word to the leaf:

"Do not be afraid; hold on tightly, and you shall not go off till you want to."

And so the leaf stoped sighing, and went on singing and rustling. And so it grew all summer long till October. And when the bright days of autumn came, the leaf saw all the leaves around becoming very beautiful. Some were yellow, and some were striped with colors. Then it asked the tree what it meant. And the tree said:

"All these leaves are getting ready to fly away, and they have put on these colors because of their joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it. And when it grew gay in colors, it saw that the branches of the tree had no colors in them, and so the leaf said, "Oh, branch, why are you lead colored, and we golden?"

"We must keep on our work clothes," said the tree, "for our work is not yet done; but your clothes are for a holiday because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fence, among hundreds of leaves, and it never waked up to tell us what it dreamed about."

This is the fable, and it taught me a lesson of contentment. If we trust in God as we should, every day will bring just enough joys, duties and cares; and when we grow old and our heads become silvered, and we began to put on our holiday robes, like the little leaf of October, we will be ready to go and rest wherever God directs, and live again whenever he shall call us forth. —*Cousin May.*

A Boy's Commentary.

An old schoolmaster said one day to a clergyman who came to examine his school,—

"I believe the children know the catechism word for word."

"But do they understand it?—that is the question," said the clergyman.

The schoolmaster only bowed respectfully, and the examination began.

A little boy repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper, "Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and they gave me some money to buy me some shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

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☞ The above seven German tracts are published by L. Reimer, 1008 Chestnut-st., Philadelphia, Pa., and can be ordered either of this office or of him.

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CHICAGO, TUESDAY, October 14, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
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Business Office: 25 West Lake St., Chicago.
(Printing Press is located at Norwood Park.)

TERMS: { Two Dollars a Year. One Dollar for Six Months.

Sent Three Months for Fifty-cents.

The officers of the Society are as follows.
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Marriages.

QUIMBY—HINES.—At Highland, Wis., Oct. 4, by Eld. Philo Hitchcock, Mr Alva Quimby, of Highland, Wis., and Miss Ada Hines, of Platteville, Wis.

BLODGET—KAVANOUGH.—In Laingsburg, Mich., Oct. 11, at the residence of Dr. M. J. Liddel, by Eld. C. Fox, Mr John M. Blodget, of Bay City, and Miss Annie Kavanough, of Laingsburg.

Obituary.

DILWORTH.—Died, at East Columbus, Kansas, Oct. 6, 1873, Edgar Ambrose, son of B. F. and Sr. A. D. Dilworth. Aged, 3 years, 3 months and 19 days.

Words of comfort were spoken by the Rev. B. B. Scaggs, of the M. E. Church.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

BECK.—Died, Sept. 25, 1873, Miles Grant Beck, son of Mitchell and Susan Beck, of Henrietta, Wis. Aged, 13 months.

Words of comfort from John 11: 24, by
ANSON BROWN.

ALEXANDER.—Died, at Buchanan, Mich., Sept. 28, 1873, Julia, daughter of A. C. and J. A. Alexander. Aged, 13 years and 3 days.

Julia sleeps in Jesus. A short time before her death she gave her heart to her Saviour, and from that time, until she died, great peace of mind was hers to enjoy. No doubts troubled her. She was ready to pass through the gates of death, and rest until the coming of Christ. Then the victory will be gained, and our sister will return from the land of the enemy. Jesus has promised that "he that believeth in me, though he were dead, yet shall he live." Blessed hope. May it console the hearts of the mourning ones, and stimulate them to be ready to meet their child, sister, and friend in the morning of the resurrection, when parting will be no more.
D. MATHEWSON.

BAXTER.—Died Sept. 21, 1873, at his residence, in Lexington, Mich., of typhoid fever, our beloved Brother William Baxter. Aged, 25 years, and eight months.

Br. Baxter experienced religion about four years ago, during a series of meetings held by the writer in the town of Elk. His evidence of acceptance in the beloved was clear, and his love for the truth we hold dear, was constant. It was my privilege to baptize him and his companion. Many sweet seasons of prayer have I enjoyed under their friendly roof. It was a Christian home indeed. Our friendship, connected by the strong tie of Christian love, was rich beyond what is common in all that constitutes and makes friendship precious. Br. Baxter exhibited a loving spirit in all his associations, and it is not too much to say he was beloved by all who knew him, and our most bitter opposers acknowledged he was a christian.

In the death of Br. William, the church in Lexington have lost a devoted brother, Sr. Baxter a kind and an affectionate husband, and little Willie, who made all weep who heard his plaintive, touching questions at the grave, "What are they going to do with my papa?" has lost a loving pa.

The writer addressed words of comfort to a large circle of relatives and friends in the Baptist church, from Rev. 14: 13, "Blessed are the dead that die in the Lord."
GEO. W. WRIGHT.

DUNHAM.—Died, in Newburgh, Pike, Co., Ill., on the morning of Sept. 9, 1873, of congestion of the brain, after an illness of only 36 hours, Mrs. Ann C., wife of John Dunham, and daughter of Col. Stephen Pettis. Aged, 73 years and 6 months.

Our mother was born in Alburgh, Grand Isle Co., Vt., was married in 1816, and went with her husband the same year to their home in Luzerne, Warren Co., N. Y., where she was converted and united with the Congregational church. In 1838 she removed with her husband and family to this county, where she has lived ever since, honored and loved by all who knew her. Being a careful reader of the Scriptures she soon became convinced that she had not received the true baptism, and finding in the Adventist's the faith that best accorded with her own views of the Bible, she accordingly united with that church in 1853, an act which she never regretted.

At the early age of 14 years, the death of her mother left her to fill the responsible position of a mother towards five young children. Conscientiously was the duty performed, nobly was the trust fulfilled. Deprived so soon of a mother's counsels, and taking up the burdens of life at a tender age, many were the trials, the temptations, which beset her way, but she met them bravely, and with the calm dignity which characterized her whole life. Having young brothers and sisters looking to her for example, and trusting in her for guidance, she early learned the necessity of self-reliance. This was the refining process through which her nature was filtered, leaving it pure and true. Thus the school where she received her diploma which fortified her to meet the vicissitudes and changes of her after life, where she learned the blessed lesson of caring for the comforts and wishes of those who surrounded her, of always being ready to lend a helping hand to the desponding ones. All found in her a friend, sister, or mother, to whom they might go with their disappointments, and sorrows, as well as their joys—sure of her sympathy—knowing she was always happy when contributing to the enjoyment of others, ever ready to assist by her loving, christian counsel and encouragement.

As a neighbor, she was kind and obliging; as a friend, considerate and faithful; as a wife and mother, devoted, kind and loving; as a Christian, she strove for the long years since she made a profession, to walk in the narrow way trusting in the saviour for salvation.

She has gone to her rest, in the hope of the resurrection, crowned with blessings such as only a useful, cheerful, devoted life can impart.

Her portrait hangs upon the wall,
But in the window stands
The bowing myrtle that each day
She nursed with kindly hands;
Her sewing, as she left it, lies
In her housewifely store;
The needle that her busy hands
Shall ply, alas! no more.

Full, full of years, in ripe old age,
The last dread summons came;
All blessings on her holy life,
And on her honored name.
Ah! may her sorrowing children take
From her example strength
To fight life's battles to the end,
And win a crown at length.
COMMUNICATED.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
Creston, Ogle Co., Reed's Hall, Oct. 10 and 11.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10 30 a. m.
Lynnville, at 7 p. m.
Rochelle, first and third Sabbaths, as brethren may arrange.
New Rutland, fourth Sabbath, morning and evening.
After November three-fourths of my time will be to use as the way may open.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
208 Walnut Street.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10:30 a. m.
North Side, Lincoln Park, at 3 p. m.
Mission Hall, 619 West Lake street, at 7:30 p.m.
Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.
D. R. and M. S. MANSFIELD.

Advent Christian Mission, Cairo, Ill:—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

To the friends of the Advent cause in Southern Illinois.—There will be a meeting of days, commencing at the Mt. Joy Advent Church, Johnson County, Sunday, Nov. 3, and continue over the second Sunday. Eld. Wm. McCulloch has consented to be with us on that occasion, and will probably remain for a number of weeks. Come, brethren, from all parts of this section of the State and work for the Lord. F. A. CHILDS.

A new house of worship, near Avalanche, Wis., is to be dedicated on the 26th of Oct. Eld. Sheldon is expected to preach the Word. Meetings may be held several days after the dedication, by ANSON BROWN.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
Moscow, as Br. Buell may arrange, Nov. 10, eve.
Clinton, as Br. Fabrick " " 11.
Canton, as Br. Clark " " 12, 13.
Dearborn, Friday evening and over Sunday, Nov. 14, 16. J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.
Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.

In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Hinrou S. H. 8 p. m. and every two weeks.
E. H. DURAND.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.
JAS. FERRISS, Pastor.

INDIANA.

Meeting every Sunday at the Volga Church, commencing at half past 10 o'clock, preaching alternately by T. V. Porter and the pastor,
LEMUEL RECORD.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

The Second Quarterly meeting for the Eastern District will be held at the White School House, on Webster's Prairie, three miles south of Delton, Sauk Co., Wis., on Friday November 21, and hold over Lord's day. All are invited to come to this gathering. Will the Brethren in the ministry please to attend, and show to the world that we are in harmony in this work?
Preaching at Prairie Dusac, Nov. 20, in the evening. E. P. GRAVES.

At Mindora, LaCrosse Co., Wis., Oct. 19, at 11 a. m. and 7 p. m.
Oct. 23, 24, 25, 26, at Elk Creek, Trempealeau Co., as Br. J. D. Lewis may arrange.
Burns (Methodist House,) Nov. 2, at 11 a. m. and 7 p. m.
Sparta, Nov. 9, at 10.30 a. m. and 7 p. m.
May the divine counsel direct, and the ever blessed Spirit be signally present in these christian gatherings of the saints. F. W. HOUGH.

Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The first quarterly meeting of the Hutchinson District will commence on Friday evening, Oct. 17, at the Powell school house, in McLeod Co. We solicit aid from the preaching brethren, and hope all lovers of the Master will feel an interest in this meeting, and come with prayerful hearts.
WM. PARSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.
Baily S. H., at Baily Station, near Elk River, Oct. 12, at 3 p. m., and every two weeks after until further notice.
Otsego Village S. H., Sunday Oct. 5, at 3½ p. m. and once in two weeks after, until further notice.
Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.
Monticello every Sunday, at 10½ a. m. and 7½ p. m., until further notice.
S. C. WELLCOME.
P. S. Our Covenant Meeting is held the last Saturday in each month, at 2 p. m.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 212 Broadway, nearly opposite Town Hall.
Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

OHIO.

The Advent Christian Church of Norwalk, Ohio, will hold its next regular Quarterly Meeting, Oct. 25 and 26, 1873.
The A. C. Church in Fairfield with their pastor, and all others interested and living in this vicinity are invited to be present.
For the Norwalk Church,
FRANK BURR, Pastor.

PENNSYLVANIA.

The First Quarterly Meeting of the Advent Christian Church of Little Marsh, will be held at the Button School House in the town of Middlebury, Tioga Co., Penn., commencing Friday eve. Oct. 17, and hold over the Sabbath following. All are invited. E. H. ECCLESTON, Pastor.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABRY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

Will be at High Point, Decatur Co., Oct. 21, and over Lord's day, as Br. Adair may appoint.
Will visit Corydon and Warsaw, after this meeting. Will the Brethren at these places meet me there to perfect appointments.
S. K. GIBSON.

The Second Annual Conference of Southern Iowa and Northern Missouri, will commence Oct. 23, to be held at the Riddle S. H., Decatur Co. General invitation is given. Come one and all who can, to work for God and His cause. Br. S. K. Gibson, will be with us to preach the word. Done by order of the church. J. F. ADAIR.

The first session of the A. C. Q. Conference of Iowa, Manchester District, for the present Conference year is to be held at the Odell, School House, located about 2½ miles N. E. from Greeley, Delaware Co., to commence Oct. 31, at 7½ o'clock p. m. Come one, come all. M. J. JANES, Sec.

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AURORA COLLEGE

Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.—NO. 11. CHICAGO, OCTOBER 21, 1873. WHOLE NO. 494

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
Room 27, McCormick's Block, Chicago.

Poetry.

The Narrow Way.

J. L. HERSEY.

I love the narrow way. It leads
To pastures green and fair;
To purling springs and flowing meads
And God himself is there.

It leads to happiness and joy,
Where pleasures ne'er decay;
And hurtful streams cannot destroy
The traveler on the way.

It leads where amaranthine flowers
Eternally will bloom;
Where gentle dews and kindly showers
And spicy breezes come.

It leads to all that's fair and light,
And beautiful and gay;
To groves of infinite delight
In an eternal day.

O, never will I turn my feet
A single hour aside,
Lest I should lose a moment's sight
Of Him who is my guide,

The Light of the City of God.

"And the Lamb is the light thereof."—(Rev. 21: 23.)

In the most literal and natural sense, as well as in every figurative sense, the Lamb is the light of the New Jerusalem. There are senses in which the Lamb is the light of this and of all worlds. Jesus says, "I am the light of this world: he that followeth me shall not walk in darkness, but shall have the light of life"(John 8: 12). There is no doubt but the word is usually to be interpreted figuratively; so I repeat it, in every figurative, and in every possible sense, Jesus is the light of the city of our God.

No one will doubt that he is figuratively, but is he literally the light of the Holy City? We read in the context, "And the city has no need of the sun, neither of the moon to shine in it." By the sun and the moon here, we are to understand the sun and moon naturally and literally. The plain import of the language is, that the city will have no need of these natural sources of light. Why no need? The reason assigned is, "For the glory of God did lighten it, and the Lamb is the light thereof." His out-shining glory will be light enough. The city does not, and will not, need any other source of light. All suns, moons and stars might be blotted out of existence, but the light of the Holy City would not in the least be dimmed. I use the terms effulgence and effulgent because I can think of no better word. They mean shining out, diffusing a flood of light. There is, and there will be, a light and glory encircling the Lamb whose brightness does and will outshine the sun, and yet to immortal eyes it will not dazzle—it will not in the least be painful or unpleasant. Mere mortal eyes would be unable to endure it. Before the full radiance of Jehovah's glory they would faint away—not merely become as dead men, but be dead. God told Moses that no man could see his face and live(Exod. 33: 20). Paul says of him, that no one hath seen him, nor can see him (1 Tim. 6:16). The opinion seems to have been common among the Jews, that the glory of God was too great to be looked upon by mere mortal eyes.

The light is also as constant as it is effulgent and glorious. Hence we read, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever" (Rev. 22: 5). There is such glory encircling the Lord God that it causes light surpassing the brightness of the sun, and so constant that there can be no night there. It is not a mere figure of speech which Isaiah uses when he says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Is. 24:23). The full radiance of his glory will eclipse and put to shame those great created lights. We learn that the earth was lightened by the unvailed glory of even an angel (Rev. 18: 1). When a little of the glory of the Lord was permitted to shine on the plains of Bethlehem, the shepherds were sore afraid (Luke 2: 9). When a little of that glory appeared on Mount Sinai, "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Exod. 24: 17).

We have said there will a glory encircle the Lamb which will outshine the sun, but have we any evidence that such is now the fact—that there is any such glory encircling the Holy One? The Psalmist says, "O Lord, my God, Thou art very great, Thou art clothed with honor and majesty. *Who coverest Thyself with light as with a garment.*" (Ps. 104: 1, 2). Paul, speaking of our Lord Jesus Christ, the blessed and only Potentate, the King of kings and Lord of lords, says, "Who only hath immortality *dwelling in light*, which no man can approach unto; whom no man hath seen nor can see; to whom be glory and power everlasting. Amen" (Tim. 6: 16). It may be rendered, dwelling, or inhabiting unapproachable light. That is mere mortals cannot approach it.

Such passages inform us that our adorable Redeemer is encircled with light or glory, as with a garment; and such is its effulgence that mere mortals cannot look upon it or approach it. When Jesus appeared to John on patmos in a part of his glory, he fell at his foot as dead (Rev. 1: 17). Had John not been in the ecstatic state, expressed in the original by "epneumati," and had the full glory of Jehovah Jesus been displayed, doubtless he would have fallen dead. So Ezekiel, though in the ecstactic state, at the appearance of some of the glory of God, fell on his face (Ezek. 1: 2; 3; 23). So also we have mention of others falling prostrat.

When our Saviour was transfigured, there was seen a little of the glory with which he is now arrayed, and it is said, "*His face did shine as the sun*; and his garment was as white as the light" (Matt. 17: 2; Mark. 6: 3). According to 2 Pet. 1: 16, it is evident that in the transfiguration the apostles had a representation of what the power and coming of the Lord Jesus will be. They then saw something of the glory with which he will be arrayed, when he will come in his glory. If, while in his mortal state on the mount—if while in his state of humiliation, he was so clothed with glory that his face shone as the sun, and his raiment was as white as the light, how must that face be clothed with glory now, and how will it shine in the New Jerusalem, in in the company of the glorified? May we not suppose that there it will exeed the sun—that then all created lights will grow pale before his effulgent glory? When John saw Jesus on Patmos, "*His countenance was as the sun shineth in his strength*" (Rev. 1: 16). It was not as the shining of the rising or setting sun, but as the cloudless, noonday sun. So when it is said of the King eternal, that no one hath seen him, it is evident that he is too glorious for mere mortal sight. Man cannot look at the unclouded noonday sun—how much less on him whose outshining glory exceeds the sun shining in his strength. From these and other passages it seems evident that the New Jerusalem, with Jesus in it, will not need the light of sun, moon or stars. His glory will outshine the sun, and it will be so constant that "there shall be no night there." It does not say there will be no sun nor moon. According to various passages, I believe both will then exist—both will then shine with much more than their present splendor, but their light will not be needed in the New Jerusalem. Artificial lights are not needed in the cloudless noon, so those bright, created lights will not be needed, and like a candle at noon, will grow pale. The candle gives as much light at noon as at midnight, but its light dwindles into insignificance, and is lost amid the full glory of the sun, so it will be with the sun itself before the full glory of the Lord. I believe the sun will shine, and will be needed in the new earth, but not in the New Jerusalem. And whether the sun or the moon shine in the city or not, there will be no night there. Such is the effulgent glory of the Lamb, and there can be no night, and there can be no darkness there. The Divinity, the Godhead is expressed by God, and the Lord God; and by the Lamb is, doubtless, expressed the humanity of Jesus. It seems that the very humanity of Jesus is encircled by a glory outshining the sun. When transfigured on the mount, his face shone as the sun, but now in his full glory it outshines the sun. Oh, what a glorification of humanity! As is the head, such will his followers be! Angels are so crowned with glory, that when one of them appeared in some of his glory, the earth was lightened by it; but encircling none of them is there such glory as is to be seen in our glorified Jesus—our Emanuel. Thus in glorified humanity there will be an excelling of glory. Oh, how is our nature glorified and exalted in and by Jesus! But will humanity be thus exalted—thus glorified in the redeemed? Yes, thus, but I do not say equally. May humanity in us be so glorified that it will even exceed the glory of the angles? Yea doubtless. May our glory so shine out as to afford a light like the Son of God? Undoubtedly. If we are admitted into the royal family of the heavens, we are to be made like the Son of God in all things. The distinguishing difference between us and God—and, doubtless, it is the only distinguishing difference—will be that in every sense we will lack infinity. But the body of our humiliation is to be fashioned like to the body of his glory. Phil. 3: 21, original. "*Then shall the righteous shine forth as the sun in the kingdom of our Father.* Who hath ears to hear let him hear" (Matt. 13: 43.) Examine the original as closely as we may, and we find it is just as Jesus says: they "shall shine forth, or shine out, as the sun." They that be wise *shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever*" (Dan. 12: 3.) Our blessed Saviour said in his prayer, "*The glory which thou gavest me, I have given them*" (John 17: 22.) If so, in the kingdom of our Father that glory will shine out as the sun. John says, "It doth not appear what we shall be; but we know that when He shall appear, we shall be like him" (1 John, 3: 2.) Paul tells us that, "As we have borne the image of the earthy, we shall bear the image of the heavenly" (1 Cor. 15: 49,) that is, as we have borne the image of the earthy or first Adam, so we shall bear the image of the heavenly or second Adam. And when we shall fully appear in that image, "we should be like him." We shall be glorious as he is glorious. The New Jerusalem will be full of phosphers—light-bearers.

There is a great deal of evidence that man in his original innocence was clothed with light as with a garment. Though destitute of raiment, he was not really naked, but was clothed with light. When he fell, that vesture of light was lost, and lo, he was really naked. He was even more naked than the beasts by which he was surrounded. A late learned, talented and pious author speaking of man being made in the likeness of God, says, "God clothes hinself with light, and as man was made after his likeness, we reasonably conclude that he clothed our first parents in the garb of light. Without this dress they would have been imperfect in appearance, and unlike him. When they sinned against God, this feature of their likeness to their Creator was removed. When they perceived that, and saw clearly that they were naked, they were afraid and ashamed, and sought to hide themselves from God among the trees of the garden; and also sought to cover their shame from themselves by making girdles of fig leaves." If man in his original state was clothed with light, then in his glorified state he will be thus clothed, for it will be a restored state. Christ will restore what we have lost, in Adam, "Encircled with light, and with glory enshrouded."

As Christ in his transfiguration showed his apostles something of what he now is in glory, and what he will be when he comes again, so there have been very holy persons, who at times, when they have had very great nearness to God, have had a little of the outshining of the lost glory and light. Of Moses, who had long communed with God on the mount, we are told, "And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with Him. And when Aaron and all the children af Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put a vail upon his face again, until he went in to speak with Him" (Exod. 34: 29, 30, 35). We also learn that the face of Moses shone so brightly that the children of Israel could not look upon him (2 Cor. 3: 7). Perhaps it may have been something like trying to look upon the sun at noon. It was said the face of Stephen was as if the face of an angel (Acts 6: 15). Even in our own times there have been many instances in which the lost glory, or something like it, has been seen. They have usually been transient flashes, outshining of the lost light; flashes of that which by and by shall be permanent and eternal. Reader, along with our glorified Redeemer, shall that glory be your glory? If in heart and life you are like him, you will have eternal glory like his; but you must have heart-likeness to Christ here, in ordes to have his glorified and eternal likeness hereafter. If you have the one, you will have the other, but cannot have the one without the other. If you have heart holiness, then the glory of Christ, or such as his, will be revealed in you; but if you are a rejecter of Christ, you connet appear with him in glory. Where then will you appear, and how?

If you do not appear with Christ, you will with Satan. You will appear like him, and, like him, be divested of all glory. Like him you will be dark bodies—the blackness of darkness itself. If you bear the image of Satan here—if you have his heart-likeness, you must in every sense be like him there. He has lost all the light and glory which he once had, and to him it is lost forever. Oh, take heed how you treat Jesus, lest your glory may soon be lost forever.

Contrast that holy city which is full of glory, so full that it is all lighted with glory, with that world which is the blackness of darkness; and do you not pay too dear for any form of sin, if, in gaining it, you lose that blest city, and go where darkness reigns?—*Prophetic Times.*

Empty Profession.

More is properly expected of some professed Christians than of others, because they profess more. They profess to have been "renewed in the spirit and temper of their minds," to trust in Christ as their alone Savior, imitate him as their model, eschew the pomps and vanities of the world, and manifest by their daily walk the power and nature of true religion. On this account it is reasonably expected that they will surpass others in spirituality of mind, integrity and philanthropy. If a person who supposes himself to be converted from sin to holiness, and from the world to Christ, does not intend to feel and act differently from those who "have their portion in this life,"—the impenitent and unbelieving—he should not claim to be a Christian. Alexander the Great had a soldier in his army who bore his own name, but was a great coward. The emperor, enraged at his conduct, justly said—"Either change your name, or learn to honor it." So if one who professes to be a Christian disgrace the sacred name he bears, he had better not bear it. Let him rather bear the name of the strangers to Christ with whom he sympathizes in thought, speech and behavior, and with whom for time and eternity he casts in his lot.—*Religious Herald.*

Sanctification unto Holiness.

P. W. MATTS.

That sanctification is a command from God, and is essential to salvation, no one can deny, and believe the word of God; and that there are many different opinions as to what it is, and when a person comes under its influence, is another evident fact, some blending holiness with sanctifying, whilst others claim conversion as that of sanctification, when in fact they are all three separate and distinct in the christian character, the one taking place when the other has done its work.

I do not enter into this subject with a desire for controversy, but believing the doctrine of Sanctification *unto* Holiness to be an imperative command from God, I do it with feelings of love toward God and his beloved Son, that I may gain a knowledge of his will and be the better prepared understandingly to abide by his wishes. God has not willed anything by and through his revelations to man, and yet have it veiled in mystery; nor need we remain very long in doubt, if we, the recipients of his love, are willing to walk in the light.

If it is true, then, that we can only gain information from God and his beloved Son, from his revealed law (word,) upon subjects of such vital importance to our future and eternal welfare, as that of Sanctification unto Holiness, we do well then to go to the fountain of all truth, in the spirit of love, in the meekness of our great Teacher, to implore his mercy, in bestowing upon our minds an impress of that great guide, the word of God. Jesus prays, (John 17: 17) "Sanctify them through thy truth; thy word is truth." This verse proves to me that it is God's word, and the fulfilling and obeying of that word, that will sanctify even the vilest sinner in the world. His word is truth; hence I understand also that it is necessary that the sanctifying influence or material must be mixed with truth in order to have the desired effect. Jesus also, in praying the Father to sanctify his chosen ones, says, "They are not of the world, even as I am not of the world"—an excellent recommend for all those that love the soon appearing of our King. Praise to our King forever.

To sanctify is an individual work; it is a cleansing, washing, and purifying process, without which no one can see God. It is ourselves that are naturally very unclean—it is the old man, with his garments all stained, and full of spots and wrinkles, that must be washed, and made clean and white. It is the sanctifying influence that must do the work. It may take the old man a long time to put himself under the washing influence; he loves to live in the world, with all its worldly pleasures and enjoyments; the enticements and allurements of the destroyer are so great, that it appears that very few are cognizant of the danger. It is true, however, some may start earlier than others; but when once the person feels the necessity for a change in life, and meets with a change of mind, a change of purpose, a change from one state to another, to leave his old associates in in filth and the vices and sins of the world, and begins to render service to him who only hath the words of eternal life, we call that conversion; and every person so converted, will then receive his first blessing from God, for God does love his laborers, his soldiers, and from that time on they may be blessed of God every day, henceforth, as long as they labor for, and are true and faithful to their Master.

Conversion is not sanctification; it is merely a change of purpose, to forsake and leave one party, and to begin and render service to another: and whenever a person meets with a change of mind, he then begins to obey God's will. (1 Thess. 4: 3). "For this is the will of God, even your sanctification." Then conversion has done its work, and then the sanctifying work commences, if the person is obedient, and will abide God's plan, and put himself under the influence of the word of God.

To sanctify is a work of cleansing, (1 Thess. 4: 7) "For God hath not called us unto uncleanness, but unto holiness." (2 Cor. 7: 1) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The reason that so many do not enjoy th blessings of God, is because they stop at conversion; they make no progress in the divine commandments, and hence we find a weakly class of converts, never feeling right, not much blessed of God, ever holding on to the world with a death-like grasp with one hand, as if they really meant to take it with them into the better land, whilst the tempter is flattering them that they are all right, that they may participate at elections, fairs, donation parties, picnics, festivals or any other place of worldly enjoyments, which things are all of the world, thus ever seeking worldly pleasure, which things are all spots on their garments, and thus many linger along without being much blessed, and many, if a storm should arise and cross their path, are carried away like chaff before the wind, having but a small portion of the armor of God on.

But to sanctify is to make clean, and to make clean is through God's truth; his word is truth. It is to cleanse and to set apart, to take out of the world, to purify, to make clean for divine use, that they might be made clean vessels for the Master's use. (John 15: 3.) "Now ye are clean through the word which I have spoken unto you." It is his *whole* word which is truth, and it is the obeying of that word in every jot and tittle; whether it is to do, or not to do, that must be obeyed, in order to sanctify.

It may be said that to believe in present truth will sanctify, but to disbelieve in present truth is not uncleanness, it is not a spot in our characters; but to sanctify is to wash, to cleanse from uncleanness, to take all spots out of our garments. It may be one thing, or it may be another that causes those spots; the person may not have all on the altar, or may not have the whole armor of God on.

But if it was the preaching of present truth by Noah that only saved eight persons, and also the preaching of present truth by Lot that only saved three persons, and that only about the same proportion of the people of this generation will be saved by preaching the second advent of Christ at hand, had we not better seek something else then present truth, to sanctify, that peradventure more might be saved? But God says they were destroyed on account of their uncleanness, (wickedness.) Had we not better stop sinning, and be made clean? And then present truth would have an abiding place in our affections, and would not be rejected by so many.

But sanctification implies to be wholly sanctified, to be made pure, clean and white, as we may discover by looking through the prophetic glass into the next world (age), where we hear it said, "The marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white." (Rev. 19: 7, 8.) And these described here as being arrayed, clean and white, were made so here by and through God's sanctifying plan, which is contained in his word, and his word must be obeyed, that we become as little children, innocent, sinless, and harmless; and when the fruits of those three words are developed in a person, I believe according to the word of God, they are fit subjects for God's kingdom.

We have set forth a beautiful figure in Eph. 5, of Christ and his church, under the similitude of husband and wife: read it from verse 21 to end of chapter: we quote 26, 27, as pertaining to sanctification, "That he might sanctify and [illegible] se it [the church] with the washing of water, by the word, that he might [illegible] sent it to himself a glorious [illegible], not having spot or wrinkle or any [illegible] thing, but that it should be holy and without blemish." Here we have [illegible] figure of speech, showing wh[illegible] sanctify" means. It explains [illegible] the process of cleansing [illegible] washing of water, that all [illegible] wrinkles may be washed out [illegible] garments, and the person mad[illegible] and without blemish.

I have thus far traced the word of God, in reference to sanctification, it being God's mode and language in conveying to our minds our sinfulness, (uncleanness.) We must stop transgressing God's law, and forsake all appearance of evil (sin), and receive the washing away of our uncleanness. All sin is of the world, and the least sin is uncleanness, and the breaking off of committing sin of any and every kind, is the washing of ourselves from uncleanness; then it may be said that the person is wholly sanctified, and a vessel prepared unto holiness; then and not till then has sanctification been completed.

Hence how important the Saviour's saying that his followers were "not of the world," and the exhortation of St. Paul, in the 12th chapter of Romans, that we should not be "conformed to the world," and also that saying of James in the 4th chapter, that "whosoever will be the friend to the world is the enemy of God?" But what is it to come out from the world? Jesus prays the Father to keep them from the evil (sin); then it is meant that the true disciples of Jesus, should not participate or fellowship with the world in any worldly things, which are forbidden: and if forbidden, then they are sin and uncleanness, which things the true follower of Jesus cannot indulge in. St. Paul in speaking in 1 Thess. 4, does not attribute guilt to any of the brethren of those things mentioned in said chapter, but only exhorts them not to be guilty as were the Gentiles, because to be guilty of those things was not in harmony with the will of God, even our sanctification, that to be guilty was uncleanness, unto which God hath not called us, but unto holiness.

To sanctify is the fulfilling and obeying of God's word, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and to love thy neighbor as thyself," which is the great vibrating element in the washing; and if the convert will immediately put himself under its influence, they would soon lose the love of the things of this world, and rejoice in the happy results, thereby producing a very short space of time between conversion and sanctification, which accounts for the difference in different persons in the time of attaining unto sanctification, or holiness; for we are required to be *wholly* sanctified—not only in part.

The decree has gone forth—it is God's word—that we must be sanctified, that we must be a washed and clean people, and that the way to fulfill and accomplish the decree is, that we must be a peculiar people; that we must not conform to the world; that we must be a separate people from the world; that we must not touch the unclean things of the world; that we must, Pilate like, wash our hands that no guilt may attach to us; and whenever we are clean, with no defilement nor guilt found upon our garments, then it may be said, that we are truly a sanctified people.

The space of time between conversion and sanctification is indefinite and unlimited, taking some longer than others, and some may never be wholly sanctified; and it cannot be said that a vessel is prepared unto holiness until it is made clean and white; and how much better a person may feel, to know that he is cleansed—having on a new and clean garment—they feel so nice, so much better than they did before in their uncleanness, rejoicing and praising the King of their salvation, shouting, "Thou art worthy, for thou hast redeemed us from our sins, by the shedding of thy blood. Oh, Saviour, strengthen us to overcome all temptations and the appearance of evil, and help us to possess our vessels in sanctification and honor. Oh, the unbounded love of God. Come to the pool and be washed. Jesus loves you, he stands ready now, and but a little while longer, to receive you; but he will not receive you as long as you touch the unclean thing; you must be clean every whit. Hear him say, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world; neither pray I for these alone, but them also which shall believe on me through their words.' Oh, Saviour, help us with a strong hand to overcome all sins of the world, and be faithful unto thee, to thy coming; and we will, as in duty bound, ever praise thy holy name.

The Church.--No. 5.

C. C. MARSTON.

The elder is to be "not given to wine," and is to be "temperate." (Titus 1: 7, 8.) There is a difference between abstaining from the use of intoxicating liquor as a beverage and being Scripturally temperate. Many are not drunkards and yet are intemperate. To be temperate in the Bible sense of the word is to abstain from the use of all that is hurtful, and be moderate in the use of that which is good. To indulge in *any* degree that which is sinful or injurious is to be intemperate. Hence the elder is required to be abstemious as to intoxicating drink and "temperate." No man is fit for this position unless he fills this description. We are living in an age of intemperance. The world is flooded with it. And if ever in the history of the church its leaders should imbibe and practice the strictest principles of temperance it is now. Dr. Cuyler says intemperance is making inroads into the church at an alarming extent. The example of the elder will have much to do in shaping the character of the church. If he is loose and indifferent as to the cause of temperance, the same spirit will be infused into the flock. Great care should be taken therefore in this matter in selecting one to be "overseer of the flock," that he is temperate.

The cause of temperance is the cause of God. The Bible is a temperance book. The church is a temperance institution; and no man is fit to be elder who is not a temperance man.

"No striker." Benson says on this: "Not of such a hasty temper as to have so little government of himself as to be ready to strike those who provoke him: or one that is apt to use violence to any one, but who does everything in a spirit of meekness, gentleness, long-suffering, and love." 2 Tim. 2: 24, seems to confirm this, "And the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient; in meekness instructing those that oppose themselves." Hard arguments clothed in soft words always do the best execution. The man who is easily aggravated, and being aggravated becomes confused and loses control of himself is not a proper person for elder. His only success would be in keeping all the elements about him disturbed and in commotion continually. He would do well as a fighter, but be a poor excuse as a peace-maker.

With the great variety of talent and disposition that goes into the make-up of every local church, it is impossible for a "striker" to succeed as its spiritual ruler. The war element and spirit of combativeness so prominent in some men, and probably important in some instances, is not to be a distinguishing characteristic of the eldership in the church of God. "War" is not a very healthy element to *live in*. It is perhaps well enough occasionally to have a little war, but as a rule, peace is preferable. Some men are noted for war. They seem to be uneasy unless engaged in it. No peace is so permanent and genuine but they can destroy it and displace it with war. Such persons are not fit for the eldership. Better by far make choice of the "peace maker," though he may not be so tricky and keen as the warrior.

The incentive to faithfulness in this office is not to be the salary it brings to its incumbent. "Not greedy of filthy lucre." (1 Tim. 3: 3.) "Feed the flock of God, *as much as in you is*, (mar.) taking the oversight thereof; * * * not for filthy lucre, but of a ready mind." (1 Pet. 5: 2.) The man who works for God for the sake of the money that it brings to his pocket abuses his office and is unworthy of any part or lot in the matter. Be careful not to select as elder a penurious or covetous man. He will be sure to think more of money than he does of God. Let the covetous ones be quiet. They are not fit to teach. Money is a curse to a man in proportion as it gets hold of his affections. Set not your affections on things in this world. The love of money and of worldly goods will make a man groveling and base, and in every way unfit him for the office of elder.

The elder must be "patient." Without this grace he will fail at every point. He will have all kinds of dispositions to contend with. He will be placed in circumstances the most perplexing and trying. Unless he is patient in such cases he will fail. It will not do to fret. He must hold still. Everything seems to be unrest and confusion all about him. The elements seem to be uncontrollable. If he is irritated and thrown off his guard in such a case the whole concern will go to smash. His only course is to keep cool and be patient. This faculty is a good recommendation to the office we are considering.

"One that ruleth well his own house, having his children in subjection with all gravity." A person is to be proven and tried before he has any right to this office. One of the ordeals of this trial is the correctness of his private family relations. "If a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3: 5.) This is a sensible question, and should command the respectful attention of every church when making the choice of an elder. The principle involved is one taught all through the Scriptures. No important trust should be committed to any man until he has been tried. The ruler of "ten cities" in the world to come is the man who has been faithful in small things in this world.

He is not to be a "novice," for the very obvious reason that he is in danger of "being lifted up with pride." Generally speaking the elder should be a man of ripe experience and large observation in the working and needs of the church. In some cases it is necessary to appoint men of comparative youth in the cause to this office. But in this case they are to be proven first. Paul left Titus in Crete to "set things in order." Part of his work was to "ordain elders in every city." It is not wise to appoint elders over a newly converted band of believers at once. Let things rest a little. Give time for the development of the different talents. Then Titus can set things in order and appoint elders, and avoid the risk of appointing a novice or an undeveloped convert to this important position, and yet the person is comparatively young in the work.

"Moreover he must have a good report of them which are without." It is through the elder more than from any other person aside from the preacher that the church will be able to reach the unconverted part of the community. If he does not sustain a good character with the world his influence will be crippled and weak. If possible select a man that commands universal respect. "Holding fast the faithful word as he hath been taught, that he [illegible] be able by sound doctrine both [illegible] to convince the gainsa[illegible] are many unruly and [illegible] talk[illegible] and deceivers, especially [illegible]y of the circumcision: whose [illegible] must be stopped, who subver[illegible]hole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 9–11.) This is an important part of the elder's office. There are "deceivers," and "vain talkers," "whose mouths must be stopped." They will ruin the whole cause unless the elder has decision and pluck enough to put forth a firm veto at the proper time. "Gainsayers" are to be "convinced" and "exhorted." This can only be done by "sound doctrine." A man of unsound or suspicious views is not to be entrusted with the responsibilities of this office. He will not be able to discharge its obligations creditably either to himself or the society.

A brief summary of the Bible qualifications for the eldership will conclude this part of our essay. They are classified as negative and positive.

NEGATIVE QUALIFICATIONS.

1. Not given to wine.
2. No striker.
3. Not greedy of filthy lucre.
4. Not a brawler.
5. Not covetous.
6. Not a novice.
7. Not self-willed.
8. Not soon angry.
9. Not a lord over God's heritage.

POSITIVE QUALIFICATIONS.

1. He must be blameless.
2. The husband of one wife.
3. Vigilant.
4. Sober.
5. Of good behavior.
6. Given to hospitality.
7. Apt to teach.
8. Patient.
9. One that ruleth well his own house.
10. Of good report from without.
11. A lover of good men.
12. Holy.
13. Temperate.
14. Holding fast the faithful word. (1 Tim. 3: 1–7; Tit. 1: 5–11; 1 Pet. 5: 1–3.)

"Materialists."

J. S. WIMBISH.

A man said to me the other day, "Ah, I know what you are now, you are a materialist." Yes, I acknowledged to the materialistic leaning, but disconnected that word from the one so often associated with it by the airy theologians who have discarded the body—"the mortal coil"—and rested their hope of future life upon an intangible spirit form. That associated word is "sensualism," or "sensualist." Immaterialists have wedded these two words, and they think they are almost synonymous; and they often sneeringly remark that the doctrine of the Adventists is of sensual or carnal nature. That is, they claim for the doctrine the motto, "eat, drink and be merry, for to-morrow you die." If I properly understand the doctrine of the Adventist people they are far from sensuality or carnality in profession and practice. In fact, if Webster gives a correct definition of the word "materialist," they are far from materialism—although they, like sensible people, believe in individual organization as absolutely essential to personal enjoyment.

Webster says a materialist is one who denies the existence of spiritual substances. Now if I understand the doctrine of Adventism it is far from the adherents of that faith to deny the existence of spiritual substances. We consider substance to be either visible or invisible, and matter or material to be either perishable or imperishable corruptible or incorruptible. Does this confession make a materialist out of a man? if so, I for one want to be a materialist, for thereby I become a witness to the truth, that without identical, personal, separate, distinct individual organization man cannot be the possessor of sensual or spiritual comforts. He could not enjoy a reward or feel a punishment. If man is formed of perishable material (as every day's experience teaches), and as God is a spirit incorruptible, it is very evident that the denial of spiritual substances in man, or separate and distinct from man when the material part of man has lost his organism, does not constitute a denial of spiritual substances independent of man, such as angels, who are spiritually begotten, and are sons of God, without redemption from sin and death. These, and demons, exist independent of man, and if man had never been created the angel hosts would have been just as numerous as they now are.

Now would an angel, unbidden of God the Father, have left the presence of Jehovah to cheer with heavenly message our fallen race? To go unbidden would be treason. And no angel has ever made known his nature to man, and we are not instructed in the holy word in reference to them, but the story is of man. We know enough of angels to know they are spiritual substances, and have power to make themselves seen, or remain hidden from sight. But right here I might remark that I have often thought to accomplish the act of being seen by man the change was wrought in the vision of man and not in the angel.

So by searching the Scriptures we find that man does not possess a spiritual substance separate and distinct from the body, but the manifest evidence that he has a spirit at all is given to us while he lives and not after he is dead. Whi[illegible]e lives we say he has a spirit beca[illegible] we see the changing temper and the [illegible]k flashes of intellectual fire. An[illegible] hen he dies the spirit is as invisible [illegible]o man as the blaze of a lamp when blown from the wick. The lamp with all its parts, oil, stock, flue, and wick, is perfect, but the kindling blaze which gave the light is gone, and the utility of the lamp is suspended. If it were necessary I believe God could and would preserve the identity of every human spirit as the man dies; but I believe we have our names and deeds written in heaven, and God being a spirit, which nothing can take from or add to, absorbs our spirits again even as they were in his spirit before we ever existed. This is not Pantheism, but the true Christian faith. Our Saviour says, "Rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven." For it is very evident without this precaution we might all be lost, for the spirit returns to God who gave it and the dust to the earth. And it is evident God has written our lives and deeds done in the body that he may bring every work into judgment, whether it be good or evil. He is the great biographer, and has engraved Israel upon the palms of his hands. Not to convince the judge of an earthly court of the guilt or innocence of a man is a warrant issued against him, but that all things may be done decently and in order. Therefore God will condemn no man unheard, or reward one unworthy.

Now then, if Webster gives a correct definition of the great boog-a boo, "materialist," I don't think any Advent Christian is in danger of becoming materialist to hurt—that is of the Frenchy stripe. For we believe in substances of a spiritual order, and substances of a natural order. We believe in God, angels, devils, and men, and believe neither one a part of the other, except personally the Mediator, Christ, who is both God and man. We believe words may do very well in dictionaries, and are to convey an idea of their use to the senses, but when they become arbitrary and convey false ideas to the brain it were better to abandon that word and hunt up another. I don't like the arbitrary use of some words, and custom sometimes changes the meaning of many.

Materialism does not mean sensualism. All pleasures are not necessarily sensual or carnal because enjoyed in a material organism. All joy and happiness, in fact life itself, is dependent upon perfect material organism. Sentient rational beings can derive pleasure from immaterial sources, but an airy, intangible, imaginary ghost could draw pleasure from no source whatever, because it could find nothing so unreal as itself—more ghostly. May real blessings be showered upon the Advent Christian church in this life, and its members each and every one enjoy material pleasures evermore. Amen.

Faction and its Consequences.

N. FIELD.

The Advent church of God, at Jeffersonville, Indiana, was constituted by the writer of this article, on the 29th day of August, 1847, upon well defined principles of Christian liberty and equality. The following extract from the church record will show how we understood the subject of liberty and toleration. After declaring the Bible only to be our standard of faith and practice, we say: "We agree to guarantee to each other the right of private judgment, and the liberty of speech, and we are firmly and unalterably determined under all circumstances to sacredly and inviolably maintain these principles as indispensable to church union and Christian perfection. All efforts to restrain free thought and free speech with a view to unity of faith and practice, we regard as the spirit of Popery or a claim to infallibility.

"While we claim the right to think for ourselves and speak our sentiments, we cheerfully concede the same right to all others who may hereafter come into union and co-operation with us, subject, however, to good order and decorum. We consider the duty of all Christians to investigate the word of God, that they may arrive at a full and correct understanding of the will of God. We also agree to receive each other to fellowship without regard to differences of opinion, and to proscribe no one for differing from us in matters no way essential to salvation. We propose to make faith in Christ and obedience to his commands the conditions of fellowship, leaving the conscience free and untramelled."

On this broad and liberal platform, we flattered ourselves that every one coming into our church would be perfectly satisfied: and so it was for twenty years. No one complained that he was restrained in the slightest degree of his liberty to think for himself or express his opinions.

But notwithstanding these concessions and guarantees, a few persons got into the church, enamored with certain ultra views of one John Thomas, and after indoctrinating as many as they could, finally demanded that this extreme view should be made articles of faith and conditions of fellowship! They demanded that they be proclaimed from the pulpit as a part of the gospel of the kingdom, essential to a valid baptism!!

This extraordinary and unexpected movement was instigated by certain wire-workers from abroad, who succeeded in breaking up the old Indiana conference, which the writer, with two or three others, was instrumental in organizing in 1854. These same disorganizers made a strenuous effort to break up the church at Jeffersonville if their views were not adopted. But they signally failed—some eight or ten were induced by them to withdraw from the church and start a new church or a *ekklesia*, based upon Dr. Thomas' understanding of the gospel. Before they withdrew, I kindly warned them of the consequences of their factious conduct—that there would be no lasting union among the followers of Dr. Thomas, for the simple reason that he claimed to be infallible, and if they did not implicitly accept every new idea he might promulgate, he would reject them from his fellowship, and that of his party. And so it has turned out. "The Ekklesia" proved a rope of sand. In less than a month it was split into three parties; and to-day there is but one of them acknowledged to be sound in the faith by the successor of John Thomas. They have gone into the most frightful extremes, not, perhaps, a half a dozen of them agreeing in anything. Some have gone from a denial of the resurrection of the wicked, to the resurrection of all mankind from Adam to the close of time, and that too to probation in the ages to come! Some deny the divinity of Christ, some his pre-existence, some deny that there is any reality in the history of creation, that from Adam to Moses the record is all fiction—even Abraham was a fictitious character! The successor of John Thomas assumes and teaches that our blessed Saviour was born under condemnation, and had to do something for his own salvation, as well as that of sinners, some deny that there is any gospel to the Gentile, and that baptism and the Lord's supper was never intended for any body but the Jews, and that compliance with the conditions of the gospel only saved them from the Romans!!

As a specimen of the confusion of tongues, I herewith send you a circular from one of their leading scribes.

[We have been amused in reading the egotistic, error-inspired document, and if it were not too long we would insert it as a sample of light from a wandering star.—ED. TIMES.]

The Christian Life.

"I Press Toward the Mark."

Ah, tell me not of gold and treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure
Of all the world displays for worth.
Each heart will love and seek its own:
My goal is Christ, and Christ alone!]

In Him I find mine exultation,
My fairest visions of delight;
I feed mine eyes, mine expectation,
On Him alone, my rest, my Light!
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

The world and her pursuits will perish;
Her beauty's fading like a flower;
The brightest schemes the flesh can cherish
Are but the pastimes of an hour.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

Against this tower there's no prevailing:
His kingdom passes not away;
His throne abides, despite assailing,
From henceforth unto endless day.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

His riches are too vast to measure;
His countenance is as the sun;
Apart from him there's naught of treasure;
He is the Changeless Living One.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

However rough the road and dreary,
His glory marks me out a way;
How'er in need, distressed and weary,
His strength, His grace, are as my day.
Each heart will love an' seek its own:
My goal is Christ, and Christ alone!

And though a pilgrim I must wander,
Still absent from One I love,
He soon will have me with Him yonder,
His own eternal joy to prove.
Triumphantly I therefore own,
My goal is Christ, and Christ alone!

B.J.

Whom not having Seen, Ye Love.

We sometimes form a very strong attachment for earthly friends, whom yet we have never seen. We hear of their works; we read their words; we catch their spirit; and our interest in them is scarcely less than if we had seen them with these eyes. There are multitudes of holy men, living and dead, patriarchs, prophets, and apostles, and saints, for whom we cherish deep regard, for our souls have been trained and tuned to gratitude, submission, adoration and praise, by the sweet words in which their hearts have gushed and poured forth their rich devotions. Hence we feel as if we knew them. In fact we are scarcely less acquainted with them than if we had seen them.

Yet while we know them much, we have known Jesus more. The streams have been good; the fountain incomparably better. We have gone to them for instruction, but to Jesus more, and for many other things than mere instruction. Their example has been valuable; that of Jesus has been priceless. Their sympathy—but we can not begin to put it in comparison with that of him who can be touched by the feeling of our infirmities, and who was tempted in all points like as we are; whose infinite heart goes to the bottom of the deepest sorrows of every one of his countless children of every nation down through all ages. And then, to crown all, Jesus gave himself for us by a death of self-sacrifice and agony. He took our place before and underneath the lifted sword of justice. We have not seen him; but we have seen and felt the proofs of his unutterable love for us. We see such grace and such goodness and self-devotion to our race, such unsurpassed moral excellence, we can not but admire, love and adore him. No matter whether we have seen him, we can love and adore him as if there were nothing else to be adored on earth or in heaven.

Though our mortal eyes have not beheld him, yet he has not left himself without witness in our hearts. His Spirit is commissioned to take the things of God and show them to us. Perhaps in such a world as ours this is as good as to see Jesus with our own eyes. In fact he told his disciples it was better. It was "expedient for them that he should go away" and give scope for the Comforter to come. This great Divine Teacher knows how to put our hearts in a right position to see Jesus. He can give us the standpoint of facile and impressive observation, whence his beauties shine most sweetly, and whence his qualities as a Saviour are revealed so impressively that we can not help seeing their wonderful adaptation to such sinners as ourselves. We have no reason to be dissatisfied with such visions of Jesus as we may have through the ministrations of his own commissioned and most competent teacher.

When we have well improved these means and methods of cultivating our love for Jesus, we shall go higher. Having loved him here, without the open vision of his glories, that open vision will be our ultimate reward. Just as it is precious to meet the friend whom we have loved without having seen on earth, so it will be most precious and blessed to see Jesus as he is. We shall know him then with a knowledge in which no imperfection can mingle, with a love which nothing can mar, with a fullness of soul which will leave nothing more or better to be desired. Soon, soon, the visions of that perfect glory will burst upon our waiting eyes and longing hearts. Come, Lord Jesus, in thine own best time.—*Oberlin Evangelist.*

Noon Sleeping.

The *Herald of Health* says that sleeping after dinner is a bad practice, and that ten minutes before dinner is worth more that an hour after. It rests and refreshes and prepares the system for vigorous digestion. If sleep be taken after dinner it should be in the sitting posture, as the horizontal position is unfavorable to healthful digestion. Let those who need rest and sleep during the day take it before dinner, instead of after, and they will soon find that they will feel better, and that the digestion will be improved thereby.

Two little girls were walking homeward one moonlight evening. I overheard one of them say, "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way: it don't move at all, and yet it is always going along with us." So it is with the dear God in heaven; though he seems far away, he is keeping step with us always in the march of life.

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, October 21, 1873.

Removal.

Our city office has been changed from 25 W. Lake st., to McCormick's Block, corner of Randolph and Dearborn, Room 97. There has, however, been no change in our office of publication. Hereafter let all letters to the Editor or Business Agent be directed to *McCormick's Block, Chicago.*

The street and number need not be given in writing, but we give it for the benefit of those who wish to find us.

CORRECTION.—BR. SHELDON: I observe a typographical error in my article published last week, which please correct. Where it reads "God's word is his positive," the printer makes it read *position* which destroys the sense.

E. ROYCE.

WE have received one pledge from England to apply on the debt, from Br. S. Horsecroft and wife. Br. H. writes: "I wish I was in circumstances to pay off, and set the office free, and so start off a fresh."

A fresh start is just what we want.

THE October number of the *Rainbow* has found its way to our office from over the ocean, and contains some excellent articles on the life and death theme. Dr. Leask is making inroads upon immaterialism in England and other portions of Europe.

COLD winter is coming on, and we here give a timely hint to the friends of Wisconsin, that before long we shall have to ask them to aid the Arena friends a trifle in making Eld. Thomson comfortable for the winter; and we trust they will deem it a pleasure to help when called upon.

"THE Nature and Duration of Future Punishment, by Constable, a neatly bound book of 330 pages, which we noticed last week, must not be confounded with a mere pamphlet of the same name, by the same author, which we are offering to new subscribers when called for. The book is $1.00 per copy. Postage 16 cents.

THE A. A. MISSION SOCIETY at its annual meeting, held on the Springfield camp ground, elected for the coming year the following officers:

President.—Miles Grant.

Vice Presidents.—S. Hall, N. W. Wait, C. S. Sherman, S. Ayres and Mrs. E. S. Jennings.

Secretary.—A. W. Sibley.

Treasurer.—G. T. Adams.

Auditor.—L. Boutell.

Executive Board.—J. Couch, H. A. King and L. T. Cunningham.

This society is doing good in the mission field, especially in the South.

DISCOVERIES in Asyria, and other localities are confirming the claims of the Bible, in spite of the skepticism of the day. The following item is taken from an exchange:

> The exploring expedition of the London *Telegraph* among the ruins of Asyria, is proving rich in discoveries. In his last letter, Mr. George Smith, who has charge of the expedition, give some accounts of what he found on the 17th of May. He says: "I rode into the Khan with my day's store of cuneiform fragments and took out the fragments one by one and brushed off the dirt with which they were thickly encrushed. On cleaning one of the fragments and reading its contents, to my astonishment it turned out to be the missing fragment of column I. of the account of the deluge, the fragment of all others which I most wished to find. I at once copied the precious piece for fear of accidents, and then packed it away for transport to England.

OBITUARY NOTICES are often too long, and it is a delicate matter to cut them down. Let all who have occasion to write them be as brief as possible.

Zions Advocate makes the following sensible remarks on the matter:

> Unless one has been in public life, and was extensively known, or there has been something *remarkable* in the history of the deceased, it is hardly appropriate to publish a long obituary notice for a paper which has not more than six, perhaps not more than two subscribers in the circle of his acquaintances. When we say of one, "he was a good man," or a "consistent Christian," and announce his age and the time of his death, we say all that is of the least general interest in more than one-half of the obituary notices which are written.

THE EVANGELICAL ALLIANCE meeting is in the past. No doubt it contained some commendable features, but whether it will really result in anything higher than a mere strengthening of fraternal feelings among those only whom they have decreed evangelical, and a fanning up of the flames of hostility against those deemed heretical, remains to be seen. They have no alliance with the repudiators of soul-immortality. Our own opinion is, that no alliance based on principles antagonistic to revealed truth can receive Divine sanction. An alliance with God and his truth, and all who believe and obey him, with no human proscriptions, is preferable.

"The Kingdom of Heaven."

Much is said in the Scriptures about the "kingdom of heaven," and the "kingdom of God"—not two different places, but two different names for one place. Matthew is the only writer who uses the first name, "The kingdom of heaven," the others preferring the other name, "The kingdom of God." Even when reporting the same discourses of Christ, one evangelist uses one form of expression, and the other uses the other form; so the two are identical in meaning. But *when* and *where* is the kingdom? While the several component parts of the kingdom—King, territory, and subjects—sometimes separately are referred to under the name of the combined whole, a part being put for the whole, yet the kingdom in its organized state is recognized as the final home of the saved ones, as in the following texts: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5: 20.) "Except ye be converted....ye shall not enter into the kingdom of heaven." (Matt. 18: 3.) From these and similar texts it is evident that the kingdom is not a mere state, but a place where people are to dwell—a place for people to "enter into," even after having become righteous, or after having become members of Christ's church; so the church of Christ is not the kindom, except in the sense of being one of its component ingredients in its incipient stage—prospective subjects, now mortal—but the kingdom will include the subjects and King as occupants of some territory. In perusing the Scriptures of truth we learn the following facts concerning this kingdom:

1. Jesus preached it as a *future* kingdom, not as already in existence: "Jesus began to preach and to say, Repent, for the kingdom of heaven is *at hand.*" (Matt. 4: 17.) Or as Mark records it: "The kingdom of *God* is at hand." (Mark 1: 15.) Not only was it future at the time he was personally on earth, but future after a long chain of events, covering a thousand years or more, should have been witnessed: "When ye see these things *come to pass*, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.) It was then fūture, and is still future: then "at hand," *comparitively;* now, *emphatically.*

2. Jesus taught us that it would be located on the earth: "Pray ye.... Thy *kingdom come.* Thy will be done in *earth* as it is in heaven." (Matt. 6: 9, 10.) So when this kingdom comes it will be located on the earth, agreeing with Gabriel's statement to Daniel: "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever.... And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven,* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 18, 27.)

3. Jesus taught us that the "kingdom of heaven" would be due at the Judgment day; for in sending out his disciples to reiterate his own proclamation, "The kingdom of heaven is at hand," he said; "Say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the *kingdom of God is nigh unto you.* But I say unto you that it shall be more tolerable IN THAT DAY for Sodom than for that city." (Luke 10: 9, 12.) Here we are told *when* it shall be more tolerable for Sodom than for that city that should reject this message, namely, "IN THAT DAY" when the kingdom should come. But Matthew gives the following version of the commission: "And as ye go, preaching, saying, The kingdom of heaven is at hand..... And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah *in the day of Judgment*, than for that city." (Matt. 10: 7, 14, 15.) Thus it is seen that while Luke says it shall be more tolerable "in that day" when the kingdom comes, Matthew says it shall be more tolerable "in the day of Judgment;" so the day in which the kingdom of heaven shall come, is the very day in which the Judgment shall dawn. Thus the day which brings the Judgment, also brings the kingdom; and the day that brings the Judgment, likewise brings Christ from heaven, for he "shall judge the quick and the dead at his appearing and kingdom." (2 Tim. 4: 1.)

4. Jesus taught us that the kingdom of heaven should become the home of saints now dead, thus involving the resurrection, or change, as a prerequisite to an entrance into it: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." (Matt. 8: 11, 12.) "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke 13: 28, 29.)

Here Christ speaks of "the kingdom of heaven" as being the destined home of patriarchs and prophets, after its territory shall be dispossessed of its present occupants—a work due at the Judgment day. Literal, physical sinners will be disinherited, and resurrected saints will take the kingdom, to live there forever.

From the South.

> BR. SHELDON:—I desire you to give me some light on a certain subject, which I will state to you as clearly as I can. I am an Adventist: I do not believe in the dogma of immortal soulism, nor the eternal misery dogma. I believe that man is unconscious from death until the resurrection; but there is one thing about the death and resurrection of Christ which I do not understand. It is this: Christ was a divine being, (and I believe *you* hold that Christ was a divine being); what become of his divinity after he expired on the cross? *did his divinity die?* This is something that I cannot see through exactly.
>
> Will you please explain through the TIMES? If you will, it will very much oblige one that is seeking after truth.
>
> I am alone in the Advent faith in this community. I am a subscriber to the TIMES, and it is all the Advent preaching I hear. If I was able I would send you money enough to pay your way to this place, so you could come and preach a few sermons here. I could not expect you to pay your own way. Perhaps I will be able sometime; I will live in hope.
>
> I am glad that enough money has been pledged to pay the debt of the society; I was afraid that the paper would go into other hands.
>
> I saw in the paper a short time ago a request from Br. Cargile, of Alabama, for you to visit his portion of the country. Now, if you ever do go to Alabama, I want you to stop and see me. You are welcome at my house at any time. I live in Edgefield, Tenn.
>
> May God bless you. WM. P. BARR.

We have no hesitation in saying that, by a miracle wrought by the Father, in blending humanity and divinity, it was made possible for divinity to die; for (1) "Jesus was made a little lower than the angels [by his incarnation] FOR THE SUFFERING OF DEATH," (Heb. 2: 9,) which otherwise would have been impossible: that which is impossible without a miracle, can be made possible by a miracle; and (2) if this miraculous interposition had not made it possible for divinity to die, so far as it related to the incarnated Son of God, we should have been left with a mere human sacrifice; and then the query might justly arise, why might not the sacrifice of some other good human being have sufficed just as well as for the mere humanity of Christ to have died? And why all this talk about the death of Christ as something extraordinary, if after all only humanity died, which is only an ordinary event even in the line of sacrifice, as in the case of the numerous martyrs in the former and present dispensation?

When we come to explain the matter, there we fail; for no miracle of God can be explained except by attributing it to unlimited power, often too mysterious for comprehension, being grasped only by faith predicated upon testimony.

Since spending a part of two winters in different portions of the south, we have a living interest in that field, and may yet find our way there again; but can not now say when. We shall do what little we can to send truth into that portion of the great field, in a printed form, before long, and will remember Br. Barr among others. May the Lord help him to enlighten many in his locality on the unpopular truths of the Bible. Perhaps Br. Cargile will find time to visit Edgefield before long.

Mennonites Coming to America.

So much has been recently said by the secular papers concerning the removal of the Mennonites from Russia to America, that a curiosity is raised to know who they are, and why they are coming. Twenty or thirty thousand of them are expected to arrive within a few months, to find homes in America, where they hope to enjoy religious liberty, and be permitted to stand aloof from war, which they regard irreligious. They will probably settle in colonies, perhaps in some of the western states. An exchange gives the following statement concerning their origin and religion:

> The Mennonites are not a sect founded by the revered man whose name they bear. They are descended from the Waldenses, who in the latter part of the twelfth century fled from persecution into Flanders and the provinces of Holland and Zealand. In 1537 Menno Simons, a Romish priest, who had joined them from force of conviction through the study of the New Testament, became their leader and pastor and labored with such wise and self-sacrificing zeal that the Dutch "Anabaptists," as they were formerly called, gradually became known as the Mennonites. Their church government is very simple and independent, conformed to the Scripture example, as they understand it. They demand a profession of faith and evidence of conversion as prerequisites to church-membership. In so far as they have ceased to insist on immersion as the only true baptism, they have departed from their early practice and the explicit teaching of Menno. Like the Quakers, they are distinguished for their opposition to war. When the attempt of Frederick of Prussia was made to exact military service from them to or emigrate from his territories, Catherine II, of Russia, anxious to secure such a body of citizens, offered them each 120 acres of land in Southern Russia, together with liberty of worship and perpetual exemption from military service. By an edict of 1871, these special privileges are revoked, ten years being granted those unwilling to submit to all the laws, in which to leave the country.
>
> After that time, every citizen, without reference to religious convictions, will be required to perform seven years of army service. This is the explanation of the present movement of the Mennonites. It is to the dishonor of Russia that pretty obstacles are placed in the way of their departure. It is very difficult for them to obtain passports; and as the land they hold was not given them in fee simple, they must, on leaving the country, abandon, their farms and gardens, which will reduce many of them from affluence to poverty.

Lazarus and the Thief.

> BR. SHELDON:—Will you please give me the correct answer to the following question?
>
> What did the Saviour mean when he said to the thief, "to day thou shalt be with me in paradise?"
>
> Please give me the proper answer through the TIMES. Please explain also the quotations concerning the Rich Man and Lazarus. The orthodox say that Lazarus is in heaven.
>
> Please answer and oblige, yours in the blessed hope. J. W. BAKER.

He simply meant to give a reply to the thief's request, which was, "Lord remember me, when thou comest into thy kingdom." Jesus had previously uttered these words: "Hereafter shall ye see the son of man seated upon the right hand of power, and coming in the clouds of heaven." (Matt. 26: 64.) Jesus taught that he would "hereafter" come as a king. This prompted the dying penitent to plead for acceptance in that day—not when death should close the scene—but "when thou comest into thy kingdom," or paradise restored. The paradise or kingdom alluded to, stands connected with Christ's return from heaven. Jesus made the promise on the day of his crucifixion, despite the forbidding aspect, the surroundings indicating to human appearances that he never would have a kingdom; but that promise is to be fulfilled when he returns. Many ancient and modern critics insist that the comma should be placed after "today,"—"I say unto thee to day, thou shalt be with me in paradise"—when? Just when he requested to be remembered, when Christ returns to "judge the quick and the dead at his appearing, and his kingdom," in which kingdom paradise will bloom.

A fuller exposition of the case of Lazarus and the rich man than we have time to give here, will be found in our new work, entitled, "*The Disembodied State Examined,*" &c. No allusion is made by the Saviour to a disembodied Lazarus, but simply to a "*dead*" Lazarus; so even if he is in heaven, he is dead. Not a word is said about the soul of Lazarus in the entire record, nor about heaven.

Episcopalian Trouble.

Two prominent Episcopalians who have been attending the Evangelical Alliance—the Dean of Canterbury, England, and Bishop Cummins, of Ky.—have given rise to quite an ecclesiastical trouble, by recently joining with the Presbyterians in their communion services in New York. They are accused by their fellow-churchmen of having violated the time-honored rules of their church, and have left the bars down for others to go in and out. The commotion produced by this act has called out the following letter from the Kentucky Bishop in defense of himself and the Dean:

> "I deny, most emphatically, that the Dean of Canterbury or myself has violated an ecclesiastical order of the Church of England or of the Protestant Episcopal Church in this country, or has been guilty of any act of open hostility to the discipline. There is nothing in the ecclesiastical order or discipline of the Church of England or of the Protestant

Episcopal Church in this country forbidding such an act of intercommunion among Christian people who are one in faith and love, and one in Christ, their great Head. As far as I know, the liberal Episcopalians of New York, rejoice in the action of the Dean of Canterbury, and thank God for it. When the Episcopal Church of England and the United States has been able to clear herself (which may God in His infinate mercy soon grant) of the deadly evil of ritualism, whose last development is the revival of the confessional, then, and not till then, may she become a 'haven of rest' to maimed souls, who would rejoice to see her united in one common bond of organic unity to all Protestant Christendom."

Preperation for Preaching.

A correspondent asked the Editor of the *Christian Advocate* the following question:

"What warrant have I for postponing my entrance upon the regular work to attend school?"

The following reply was given:

The warrant of Christ, who for three years instructed his disciples before sending them forth. The warrant of common sense, which has created the school as a time-saving arrangement for reaching desired results. The warrant of all those of your brethren who have done the same before you, and are glad that they did. The warrant of all those of your brethren who did not pursue the course, and regret that they did not. The warrant of the laity, who are demanding a better trained ministry. The warrant of all the intelligent men whom the church has selected and appointed to conduct the educational institutions which she has created.

It is not true that Christ instructed his diciples three years before sending them out, nor does common sense decide that it is best to do nothing, even though God bids us work, till we are able to do what men will regard as a great work. Education is good as a help; but Christ at first chose more illiterate fishermen, than educated Paul's, and he has never yet repudiated that policy—and when men repudiate the policy which Christ endorsed, they are getting "wise in their own conceits," and put too high an estimate on the "knowledge that puffeth up."

When God calls an educated man, let him use his education to the glory of God, but when he calls an illiterate man, let him obey, and like Timothy "study" while teaching others, and thus gradually acquire such information as will directly help him in his work, as fast as possible; but when God bids you go into the field, never run away and hide in a college to get polished.

The Western Tract Fund.

This enterprise is now started, and we trust it will prove a success. Both donations and pledges are solicited for this fund—pledges to be paid within three or four months. This is one of the most important branches of our labor. The poorest can aid it a trifle, and the wealthy can do their share—any amount from a dime to a dollar, or a hundred dollars, can be used to advantage in this department. Those especially, who have not contributed to cancel the debt, can aid in this enterprise; and some will deem it a pleasure to help on this work who have aided in the liquidation of the debt. We wish to proceed with this work without needless delay, but prefer to keep out of debt, and so wait for funds to buy paper.

One Thousand New Subscribers.

We trust that our ministers will present the claims of our Western paper publicly, especially in new fields, and thus help augment our list of subscribers. Not only can ministers obtain subscribers, but every brother and sister can do the same. Who will aid us in obtaining one thousand more subscribers before the first of January? This can easily be done with little effort. Let every Western minister send us at least *three* apiece, and every brother and sister do what they can, and we shall far exceed the number; but let the work be commenced without hesitation. Who will help obtain the one thousand new subscribers?

How Short?

When we talk about short letters, and short articles, we are not understood—it seems to be thought we mean they should not exceed a half a dozen columns. We do mean that, and more too. Ordinarily half a column is long enough for articles, and a quarter of a column long enough for letters. Such articles, if filled with thought and facts, will be read with eagerness. The editor of the Methodist *Recorder* recently gave his opinion on long articles in these words:

The article "Infant Baptism" on the first page, this week, was written on a single postal card. These cards are just the thing for ordinary contributions, especially for church news.

Pledges.

IF those who have made pledges to be paid on or before January 1, could come to our help a little sooner—say within ten days—and help us meet a demand of $1,500 that is pressing, it would be a great help to the office. Who will redeem their pledges within the specified time, instead of waiting till January? This is not a dun, but an intimation that a great favor would be conferred by this early action, if any are in a condition to thus favor us.

BR. MILLER.—Since the last week's note, Sr. Miller has written Br. Tucker the following additional information:

MINNEAPOLIS, Oct. 11, 1873.

For the past twenty-four hours he has rested quite naturally, and the doctor says that he is very much better, so we have hope. To the friends who may have written him at Monticello, you will no longer wonder why your letters remain unanswered. And to friends in destitute districts, if you wish him to visit you, write him at Monticello, and as soon as his health will permit, he will attend to your wants. We are stopping at Br. Descent's, and the sacrifices they have made and are making for our comfort can only be known by those who are acquainted with their works of Christian charity and love. The dear Lord bless them, and all the dear friends in Minneapolis, for they have all been very kind; and the attending physician is and has been very kind, and is a Christian, interested in the coming of the Lord and kindred Advent views. We pray the dear Lord bless him and bring him into the full light. I. E. MILLER.

We trust Br. Miller will soon be in the field again; but let not the brethren forget that expenses are necessarily incurred in sickness. Open your hearts and purses in this time of need.

Are the Dead Still Alive?

DEAR SIR,—In the July number of the Rainbow Mr. Maude has asked us to subscribe to one of two alternatives, either "that the dead saint continues to possess individual personal existence in a state of consciousness," or "that the great promise of Christ has failed." We respectfully decline to do either, believing, as we do, with "faith unfeigned," both that "*the dead know not anything*," and that the hour is not far distant when they shall, nevertheless, "hear the voice of the Son of Man, and they that hear shall live;" and we submit that the only possibility of failure to Christ's promise to raise the dead would be the adoption of Mr. Maude's theory, "the dead are still alive," and hence incapable of being raised from the dead; and that Mr. Maude really believes a dead man to be alive we have very definite language in his letter in question to show.

He defines life to be "the individual personal existence of the human being (said to be alive) in a state of consciousness;" and this being friend Maud's defination of life possessed by the human being *said to be alive*, we might reasonably conclude that the human being said *to be dead* would be at least *bereft* of those qualities which constituted him *living* Not so, however. Mr. Maude insists that the living and the dead are in precisely the same condition. He says:—"We have seen the Christian's eyes close in death, we have followed his body to the grave, and as time rolls on we have had the humiliating evidence presented to us that it had mingled with the dust from whence it was taken. What shall we say then? But one alternative seems to be presented to us—we must surely conclude either that the believer's *body* is not the *believer himself*, and that apart from the body *he continues to possess individual personal existence in a state of consciousness*, or, awful alternative indeed! that the great promise of Christ has failed."

Will Brother Maude kindly tell us the difference, then between the *living* and the *dead*, if both equally possess *individual personal existence in a state of consciousness?* and how, in that case, "they also who have fallen asleep in Christ have perished if the dead rise not?"

What did the Great Teacher himself mean when he said, "He that loseth his life for my sake shall find it," if in death he would "continue to possess that individual personal existence in a state of consciousness,, which Mr. Maude tells us constitutes life?

The readers of the RAINBOW know that our able brother does not usually reason in this way, and I am satisfied that if he had truth to defend, instead of heathen fable, no man would find him in a position so illogical and absurd.

Who with the slightest acquaintance with the life and its manifestations would define it to be "personal existence in a state of consciousness," unless pressed to that conclusion by some needy theory? Who does not know that man possesses life months before a ray of consciousness reaches him, and loses his consciousness every time he sinks into undisturbed sleep, without in the slightest degree affecting his life?

Mr. Maude would not, I suppose, deny that the sailor mentioned in a late number of the RAINBOW as being for two years in a state of utter unconsciousness, through a fractured skull pressing on his brain, nevertheless possessed all that time the element of life just as really as before the accident overtook him, or as after the surgical operation had restored him to consciousness again; and if so, then we have the most indubitable evidence that consciousness and life have no necessary connection.

Our brother is not, I think, more fortunate in his application of those Scriptures which he has adduced to answer his own question, "Does the believer possess eternal life now? or has he only the promise of it at the resurrection?"

If eternal life be "length of days for ever and ever," as inspiration declares, then the believer does not possess it now, for his days are still liable to be terminated at any moment by any one of the "thourand ills that flesh is still heir to;" and as long as a man is liable to die, he does not, I submit, possess eternal life.

Jesus mentions a time in the history of his saints when his own language of them, "neither can they die any more," shall be gloriously realised; but that time is *after* the resurrection of the dead. The "last enemy," death, is still reigning; the time for his destruction is yet the future, and the cheering promise made to the seer of Patmos, "there shall be no more death," is yet unfulfilled. Nevertheless Paul asserted in his day, "Christ *hath* abolished death." What did he mean?"—that death had ceased reigning?—that saints were no longer exposed to his ravanges? Nay, verily, for he speaks of Epaphroditus as having been sick *nigh unto death*, tells the Corinthians of his own gracious *deliverance from death*, and pointed invariably to a resurrection from the dead at the coming and kingdom of his Redeemer as his only hope of a future life. How, then, are we to reconcile the continued existence of death with the declaration that *he has been abolished.*

According, I think, to the principal laid down in Rom. 4:17, by which the omnipotent and unchangeable Jehovah, to whom the future is present, "calleth the things that be not as though they were," he could say to Abram, "I *have* made thee a father of many nations, when as yet the "son of promise" was unborn, because the thing had been accomplished in his divine purpose; and I think we do no violence to Scripture to understand similar New Testament phraseology in the same way. Certain it is that dozens of the plainest passages speak of the believer getting eternal life "in the world to come," and nothing is plainer than that he connot get it as a personal possession, both *here* and *hereafter.*

If those passages, then, which our friend has quoted to prove present possession, be understood *prospectively*, then we have harmony,—eternal life would be the believer's as a treasure "hid with Christ in God," and Paul could still say, almost at the end of his eventful life, in his letter to Titus, "in hope of eternal life," without violating his own rule, "what a man seeth, why doth he yet hope for?" (Rom. 8:24); and the "beloved apostle" could also say, when age had fallen upon him, years after he had become a believer, "This is the promise which he has promised us, even eternal life." The heir may be truly said to possess an estate from the moment his father wills it to him, but he must attain his majority before he enters upon personal possession; and the believer's majority will not be attained until "death is swallowed up of victory."

Mr. Maude further says, "If there be meaning in God's word, then the believer's present possession of eternal life precludes the possibility of his ever dying: the life which he possesses is the life of the risen Saviour,—an indissoluble life, over which death has no dominion."

How strange this language sounds in the light of a risen Redeemer's instructions to his persecuted followers; "Behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be though faithful unto death, and I *will give* you a *crown of life.*" (Rev. 2:10.)

Are those believers addressed as possessors of something "which precluded the possibility of their dying?" Was the Great Teacher not aware (we speak it with all reverence) whether they possessed "an indissoluble life, over which death has no dominion?" He certainly was, and would by no means have urged them to be faithful *even to death*, if he knew death in their case to be impossible, or have promised them a "crown of life" if they already possessed it.

We have hitherto believed a resurrection to be *indispensable* to the future life of the dead saint, and consequently worthy of all the importance Paul gave it; but there must be a mistake somewhere if we have grown wise enough to do without it, and get present possession of something "which precludes the possibility of dying,—an indissoluble life, over which death has no dominion." Strange that Paul could not have made that discovery, and have avoided the mistake of condemning Hymeneus and Philetus for believing the very same thing!

I have regarded eternal life as deathlessness, and have believed that its happy possessor must of necessity be proof against decay, and know no sickness, disease, or death for ever; but if friend Maude's teaching be true, my pleasing dream is dispelled, and I am henceforth constrained to believe that the subject of eternal life to-day may be shrouded in his coffin a subject of death to-morrow; and that prospect would to me be as cheerless and gloomy as "the dark abyss of materialism," which friend Maude so much dreads.

I have not I confess, read my Bible aright if it does not reveal *eternal life*, God's great gift to man, procured at the costly price of a Saviour's life, as something which will make the child of mortality "equal to the angels," and raise him above the reach and above the power of the "King of terrors" for ever and ever.—THOMAS DAVIDSON, *in Rainbow.*

Miscellaneous.

AT HOME.

The Chicago City Clerk has issued 2,838 liquor-licenses since July.

Chicago has about twenty churches now building, which will cost about $2,000,000.

A human skeleton has been found in one of the shell mounds on the California coast.

On tobacco alone Virginia has paid $30,000,000 of taxes into the United States treasury since the war.

A Kalamazoo merchant keeps his money in his Bible, saying that it is far less liable to be disturbed there than in the safe.

The President has signed the agreement between the United States and Newfoundland to exchange postal cards by the addition of one cent postage.

A company of fourteen Crow chiefs, in full native uniform, en route from the Yellowstone country to Washington, under charge of Major F. D. Pease, recently passed through the city.

Near Boydsville, Weakly county, West Tenn., last week, eighteen armed men went to the house of a citizen, kidnapped a negro girl, and carried her into the woods. No arrests were made.

The terrible gale of August 24 destroyed no less than 1,121 vessels and 600 lives on the coast of Nova Scotia, and north and south of it. A recent gale on our south Atlantic coast and in Cuba was almost equally destructive.

About $12,000 was contributed to the relief of the Memphis and Shreveport sufferers as the result of the receipts on the 13th inst, at the Inter-State Exposition. This makes over $30,000 that Chicago has thus far contributed to the yellow-fever sufferers.

The first Ku Klux trial before the State courts in North Carolina, was had before Judge W. Jonhson, in Raleigh recently and resulted in the conviction for murder of two men, one white, the other colored, of the murder of a colored man, Setember 6. The murderers are to be hanged Nov. 13.

A new sect, "Zion's Travelers," has appeared in South Carolina. They profess to be immediately guided by the Lord, and to have frequent revelations from above. They recently supposed the Lord ordered them to remove to North Caroilna, and they are now on their way thither.

Ten years ago John Williams murdered an old man named Price, in Alexander county, Ill. Williams made his escape, and has been at large until the 13th inst, when Sheriff Irvin found him at work as a deck hand on a boat lying at Cairo, Ill., and took him into custody.

Near Oakland, Miss., on the Mississippi and Tennessee railroad, a few mornings ago, a non-explosive oil vender was burned to death by an explosion of a can of the fluid. The man was sitting in a passenger coach and had several cans of the oil with him, when the conductor entered the car with a lighted lamp, which is supposed to have ignited the gas emitted from the leaking can. It was with great difficulty that the man was extricated from the flames and the car saved from destruction. He died soon after being taken from the car.

ABROAD.

The German Ministers of Commerce and Interior have issued instructions to the district authorities to expel all emigration agents who are domiciled in Germany.

Advices from South America report that the insurgents of Entrerarics have been signally defeated. A whole battallion mutinied against the rebel leaders Lopez and Jordan, and submitted to the Federal authority.

A dispatch from Cartagena, Oct. 14, says: "The Intrinsigente vessels are again leaving the harbor, and another naval engagemen is expected. The command of the insurgent fleet has been given to the captain of the Tetman.

At Southampton, England, recently, a whale followed a German ship about a mile up the river Itchen close to Northambridge. A number of workmen went out in boats and drove it into shallow water, where it was harpooned and killed.

There was an immense open air demonstration at Cork, Ireland, recently, in favor of Fenian amnesty, home rule, and the rights of labor. Twenty thousand persons took part in it. The proceedings were accompanied with much disorder.

Among the documents read at the trial of Bazaine was one showing that there were 17,000,000 cartridges in the arsenal of Metz, of which only 1,000,000 had been used when the place capitulated, and that when Bazaine said he had no ammunition the fact was he had no intention of fighting. The evidence of treason on the part of Marshal Bazaine strengthens with the progress of the trial. It now looks as if the charges against him would be abundantly sustained. The key to his conduct is probably found in his devotion to the Napoleonic dynasty.

A Vera Cruz paper states that Santa Anna is living in great misery, having sunk from poverty to complete destitution. It then proceeds to say that the veteran soldier did great evil to his country when it was in his power to do great good; but that it should not be forgotten that he was one of the heroes of Mexican Independence; that he was the first to proclaim the republic of Vera Cruz, and that he confirmed the freedom of Mexico by defeating Barradas in Tampico. Premising that the Mexican people have pardoned many worse men, the Vera Cruz journal argues that they should terminate the sentence of expatriation which has been in force for 18 years, and permit the octogenarian to seek a tranquil tomb in his native land.

Correspondence.

Report of Camp Meeting at Sparta.

This meeting commenced September 4, under very favorable circumstances with plenty of ministerial help. Elder Thurber and Elder Mansfield and wife were present at the beginning, and Elders Turner and Adams came soon after. Elder Mansfield and wife staid with the camp (and rendered good aid in the meeting) until Friday 12, when they left to fill their appointment at Utica, Minn. Elder Thurber left Thursday 11, to go to Watertown, to see his son, who was said to be under conviction, and wanted to see Pa. Elder Turner left on Friday 12, to visit the friends in Vernon and Sauk counties, so that it will be seen that the ministerial labor on Saturday and Sunday fell upon Elder Adams and myself. I would say in my opinion Br. Adams should be kept in the field.

The attendance was not as large taking the three appointments each day as at the June Camp, but when Sr. Mansfield preached it was larger. The spirituality of the meeting did not reach so high a standard as the former one, yet the Spirit's power was manifest in the earnest appeals to the unsaved by the speakers, and in the earnest prayers offered up by the saints for God to save.

There were two converted-one from spiritualism. She had great struggling to get into the light of the gospel. We closed as usual with commemorating the death of our Saviour. It was a sweet heavenly sitting together in Christ. The thought that we might never meet all present again until the "heavens be no more," made the occasion very solemn and impressive. May the great Head of the church keep them from the evils that are in the world and save them in that day.

P. W. Houch.

Conference Report.

The first Quarterly meeting of the Southern district of Michigan met according to previous notice at the Peacock S. H. in Bath, Clinton Co., Mich.

The following brethren were present: Elds. A E Babcock, J. R. Preston, Turner and Fox.

Delegates from churches: Brethren Shunway and Gallop from Algansa. Brn. Taylor and Fisher, from Rives. Br. Matoon, from St. Johns. Brn Church and Butterfield, of Bath.

Eld Wyman, of Victor, formerly of Chicago, was present and requested to unite with the conference, and was received. Br. Samuel Pope, of Bath, was also received into the conference and licensed.

The committee's report upon the case of Eld. A. H. P. Wilson was received, as follows:

Whereas, reports relative to the immoral character of Eld. A. H. P. Wilson, were substantiated by the testimony of reliable brethren: On motion of J. R. Preston, the conference voted that his name be erased from the minutes of the conference, and the hand of friendship withdrawn from him.

Voted by the conference that the secretary be instructed to forward the report of the committee, and also the action of the conference in the case of A. H. P. Wilson, to the A. C Times for publication, with the rest of the minutes of the conference.

The interest of the meeting was good, in fact it was one of the very best meetings we have enjoyed for a long time. Many of our brethren felt, and said it was indeed "good to be here."

Voted that the officers of the conference, arrange for, and give notice of the time and place of holding the next Quarterly meeting.

C. Fox, Sec'y.

From Eld. G. W. Wright, Mich.

We are building a fine chapel 32x50 in Lexington, and expect to have it done in a few weeks. This will be the fourth one in this county. We are in good cheer, and the cause we love is steadily onward, blessed be God. Pray for us.

From Elder D. S. Clark, Springfield, Ill.

Dear Br. Sheldon:—I have not had chance to do much in the way of holding meetings in this place. We have had a very hard rain; but feel that our visit will not be lost. They are very anxious to have some meetings held in this city. I was down to Auburn, and held three meetings. Found some good brethren and sisters in that place. Br. Calkins preaches to them. This part of Illinois is too much neglected. They need more help. I leave for Bloomington in the morning. Expect to hold a meeting there Wednesday evening. Leave for home Thursday to go to the Conference to commence October 2.

I am glad to see the money is all subscribed to make up the four thousand dollars. I hope it will be paid in without delay. My prayer is, that the Lord may bless you, and make you useful in the place where I think the Lord has placed you.

Pray for me that I may have health to do what I feel my duty is in preaching the present truth.

From Sr. L. R. Bowen, Mich.

Our Grove meeting in Asyria, closed with good results, and an impression was left on the hearts of many that will last until Jesus comes. Our hearts rejoice with you all in anticipation of the soon coming of our Lord and Saviour, in the clouds of heaven with power and great glory. Let us be watchful, prayerful, and hopeful, with a faith that will not shrink though pressed by many a foe. I must say the precious truth that was proclaimed from God's word (by our dear Br. Tuttle and Br. Haller,) fell like hot lead on the hearts of unbelievers, and showed a good many others that profess to believe the truth, that they were preaching and believing the devil's lie. A good many were there that could not endure sound doctrine. We had a blessed meeting, some brethren and sisters came as far as eighteen miles to meet with us, and said they had been blessed and paid for coming. We feel as a little church, weak in number, but we have received strength by this meeting. Bible light shines out more gloriously. The Lord gives the victory, and to him be all praise. We had a precious season of communion, and one made up her mind to go forward in this blessed good work, and live for Jesus, and desired the prayers of the brethren and sisters—blessed be God. There is nothing that can give us lasting happiness, but the true religion of Jesus Christ.

Let us hold fast the profession of our faith without fear or wavering, confidently relying on our blessed Lord for strength, and may all the saints soon be gathered in one general conference in the new Jerusalem, the city of our God, at the glorious coming of our Lord and Saviour Jesus Christ, is the prayer of your sister in the blessed hope of meeting with you all in the kingdom.

From Elder S. B. Mabey, Iowa.

Br. Sheldon:—I am much pleased to learn that pledges have been sent in sufficient to pay the debt on the Association. I think it high time that our brethren in the West, as well as East, were aware of the worth of the weekly paper—the Times.

I am confident that by a united effort on the part of all that it can be paid, and one thousand dollars raised for a tract fund, and to purchase material to disseminate these glorious truths, of the soon coming kingdom and kindred doctrines of vital importance to a perishing world. I trust that henceforth the "good news" will be more thoroughly scattered than ever before. Let all our brethren far and near rally.

From J. C. Laughlin, Iowa.

It does me good to know the brethren are sinking that *large debt*, you are working in the right direction. I am with you in heart if not in purse. God bless you and the Advent Times.

From Elder J. A. Newton.

Editor of Times:—Say to the churches, I am yet "journeying" to a country and kingdom which lies just across the waste and the moor, and I rejoice in that band which ties the soul to God. The path brightens as the years wear away, and my love and bond grows stronger as my home draweth near. In proportion to our zeal shall be our success. Around the mercy seat I love to linger. The wings of the cherubim's reach from wall to wall, and the glory of God shines forth with infinite effulgence around that hallowed place. Here we taste anew the sweets of redeeming grace. Here sing with the saints of God on earth, and, finally with them in His most glorious kingdom.

From John A. Hooker, Ky.

To the brothers and sisters scattered abroad: Not being able to be with you all to speak face to face, I feel a desire to say a few words. I am living in the most isolated place I ever saw. I have not had an opportunity to hear the truth but once since I have lived here; brother N. Field delivered some fine sermons here about a year ago. I live in a place where the people all belong to church, (but a different kind,) and they direct all their big guns at me; but God be praised, their secterian hobbies have failed to expel the truth. I have the Times, which is a great comfort, and shield. Brothers and sisters pray for me.

Yours, hoping the blessing of God may remain with you all, and that we may all meet in the kingdom of our Lord and Saviour Jesus Christ.

From Eld. C. F. Sweet, N. Y.

By your permission and courtesy I wish to make a brief statement of facts, to the readers of the Times, relative to our mission tent of Pa. and Southern N. Y.—And also of Br. Ongley's success in getting it up, and obtaining means to pay for it. He did not dare to order it made until enough was pledged to pay for it, and he supposed *all* the pledges had been made in good faith, in the fear and for the cause of God. He did not expect a debt entailed upon himself by getting the tent into the field. We have held eight tent meetings in it this season, mostly in *new places*, and as we believe, have seen the pleasure of the Lord prosper in *our hands*; as we have followed *his* providential and guiding *hand*. Some have "*obeyed the gospel*" at the time of hearing it. Others have been "*almost persuaded*," while others we hear have *since* put on the Lord Jesus by other hands. Our receipts in all per day is but a little over one dollar for the past four months, ending Oct. 2, 1873. And we are satisfied with that if God in His grace does not give us any more. But by the delinquency of those having pledged and not keeping their covenant with Br. Ongley, he is in straightened circumstances, and says if he cannot pay the twenty five dollars due on the tent without, he shall have to sell his cow to obtain the money. One thing is certain, he cannot pay it out of his receipts for labor this season with the tent. For he has had to borrow of me at times to get along with current expenses. I therefore propose a plan to pay it, and no one know their loss, and that is as *you, reader*, lay down this paper, just take up the pen and write me a line, and enclose ten cents for each member of the *family or church*, and direct to C. F. Sweet, Albion, Orleans Co., N. Y., and I will faithfully disburse, and report the same: and if more than the twenty-five dollars is received, it shall be appropriated for the tent expenses for next season, in paying for travel, labor, &c. And as we design (D. V.) to go into new places in the region beyond with the tent, then we shall be glad to receive any aid and encouragement that God may providentially send us. I will be one of twenty-five persons to pay Mr. Field the debt on the tent; when, therefore, twenty-four persons send me one dollar each, the debt is and shall be paid. Who will join me in relieving Br. Ongley, from his present embarrassment? Do not say go in peace, be warmed and fed, and do nothing. But "do as you would be done by," and act faith at least to the sacrifice of one dime, and also a letter of sympathy; and may God bless you and return into your bosom four fold, is the prayer of one that feels a brother's woes in the trials and disappointments of this mortal life of pain and death.

From Geo. W. Dilley, Lodi, Wis.

It is written, "Comfort ye, Comfort ye my people," and it is with this thought in my mind, that I now state my reasons for becoming an Adventist.

1. I saw God's boundless love toward us made manifest through the suffering and death of his son: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might have everlasting life." (John 3: 16.) This alone ought to be a sufficient cause for mankind to put their whole trust in God and to serve him.

2. The Scripture commands us: "Thou shalt love the Lord thy God with all thy might, mind, and strength." Who that has had a kind earthly parent, but obeyed the command received from them, not with fear of punishment, but a fear to offend against love. I do not wish to be thought or called self-righteous; no, no: I am only a frail mortal being, and often, very often go astray, yet it is not my wish or will to do so, yet I believe God sometimes suffers us to be tried so that we may be proved in faith. May God help all of his children so to walk by faith, that when we arise from our sleep of death we "shall be ever with the Lord."

My 3rd reason is, I cannot find in the word of God anything in any place that places an *immortal soul* in this mortal body. I cannot find that I will be either rewarded or punished at death. I cannot find that we go to heaven or the place of punishment when we die, but I *do* find the promises of God to be a *present help* in all my daily trials: there is where I get consolation when I am cast down. Oh the sweet promises of Christ how beautiful how good. Some of my friends say you talk of sleeping in the grave; you have no soul to save, &c. My reply is, God breathed into man the breath of life, and man became a living soul, and when he *dies* he is therefore a dead soul, for nothing immortal can die. "The soul that sinneth shall die." But this I take to be of our earthly nature in part. Job says: "Man dieth and wasteth away, yea he giveth up the ghost, and where is he"? Again: "The dead know not any thing," so that, did we possess an immortal soul, we would be more alive after we were dead or had ceased to exist, than we were before. But perhaps my brethren are already tired of my poor explanation of my thoughts. So to close, I would say, let us all be faithful; only a little while and "He that is to come, will come, and will not tarry." Brethren pray. God hears and answers prayer. I know for myself this to be the case.

From L. J. Rich, Hudson, Bates Co., Missouri.

I have been sick about eight months, and unable to preach, which grieved me very much, but my health is better now. I still look for that blessed hope and the glorious appearing of the great God. This is a purifying hope: it moves the pilgrim to press on, looking for the dead to live again. That time will come. "The Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first." "Thy dead men shall live, together with my dead body shall they arise." Here we find a glorious promise. Though death is the enemy of man and may bring us down to the grave, Jesus will unlock the dark abode, and set the people free. What a blessed hope is this. The earth that was once fair, but cursed for man's sin, now groaning under blood and carnage, will soon be freed from sin, and be cleansed by fire. The redeemed will then come to Mount Zion, with songs of everlasting joy upon their heads; then we will enter the holy city, planted upon the verdant bosom of the new earth.

There is a crown laid up for all them that love his appearing. Dear sinner, do you love Jesus? Do you love his appearing? Do you want to see him in his beauty when he shall come to reign from the river unto the ends of the earth? He will reign in righteousness: He is the Lord our righteousness. He will reign to all ages. Sinner, come to Christ, for life before the day of doom, and be saved.

My Experience.

H. WILLETT.

Dear Br. Sheldon:—I noticed in The Times an invitation to any to send, by way of communication, an account of their christian experience. I herewith send a sketch of mine, hoping it may not be entirely useless, but that it may encourage even one soul to go forward in the discharge of duty. I would premise my experience by this declaration: that I have felt my richest and most joyous moments to succeed a discharge of neglected duty, or an exercise of faith under foreboding circumstances. I have great reason to believe that the Holy Spirit strove with me at an early age of my life. When about ten years old I felt great comfort in reading my little Bible, and at times the Spirit seemed so to accompany the word to my heart, either when I heard it preached or read it myself, that tears would often freely flow, and I did time and again covenant with the Lord to love and serve him. I felt that I was a sinner, yet did not long struggle to believe that Christ died to save me, and on confession of my faith, I was recieved, when about fifteen years old, into the M. E. church. My religious experience was varied for several years. Arriving at manhood, new temptations and trials interfered with my religious joys. I suppose I lived for many years as the great majority of church members live, sometimes feeling a precious nearness to the Lord when faithful in the discharge of duty and self denial, and again experiencing coldness and barrenness when absorbed in the cares and allurements of life. The struggle for wealth I have no doubt had much to do with my backsliding, and I know not that I ever met with a member of our church but who confessed backsliding at some time or other, and I about concluded that backsliding was an unavoidable part of the christian's experience. When about twenty years old, the duty of baptism presented itself to my mind. I say presented *itself*, because at that time there was no agitation in the church about the ordinance, and what I had heard on the subject previously was one sided, that is, in favor of sprinkling; but from reading the Scriptures I had come to the conclusion that immersion was the primitive mode: that John the Baptist practiced that mode, that our Saviour was immersed in the river Jordan, and that others had thus been baptized in divers places mentioned in the New Testament. I fully came to the conclusion that nothing but immersion would quiet my conscience in regard to that duty, wishing to follow the Saviour wherever he led: and as he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," I felt, too, that I ought to suffer it, and thereby visibly show my faith in his death, burial and resurrection. With this conclusion, I made known my desire to our pastor; but when he understood that I wanted to be "planted in the likeness of Christ's death, buried with him by baptism into death," to use a modern expression he "could not see it." He never had baptized in this way, and added that he never wanted to baptize in that way; and thought that all who could not feel satisfied with sprinkling ought to go to the Baptist church, where they rightly belonged. I thought the hint was sufficient, and not wishing to delay in the matter, I withdrew from the church, and upon confession of my faith was baptized into the Baptist *church* as they called it. So far as baptism was concerned, I felt that I was in the line of duty: and never have I regretted the step, but I have often felt to rejoice that I went forward in this act of obedience, feeling fully sustained by the word of God. I maintained my membership in the Baptist church for about fifteen years, when my attention was called again to examine more carefully certain truths of God's word: this time, however, from hearing certain questions discussed, that had been supposed to have been perfectly settled by the church to which I belonged. The questions of future punishment, state of man in death, the place of reward, together with the second coming of Christ.

The theme of the second coming of Christ I had heard discussed away back in 1844, and I can truly say that it was a purifying truth to me, as well as a glorious hope begotten of the gospel; but when I fully and carefully examined the Scriptures in regard to the state of man in death, the nature of the reward of the righteous, as well as the time of the reward, the blessed hope became indeed as "an anchor to my soul, both sure and steadfast, reaching to that within the vail, even Jesus." And when all the precious truths of the gospel were caused to shine in the face of Jesus Christ, and center in him as the life-giver, Oh how precious the word of God became to me, as it never had been before. The result was, I could not keep the good news to myself, but I must needs go and tell it to the brethren, trusting that they too would rejoice with me in the blessed light, as I verily believed the Spirit had led many into: for the promise of the Saviour was that the Holy Spirit "would guide into all truth, and show things to come." (John 16: 13.) But my sanguine hopes were soon dissipated. I soon found out that I was looked upon with suspicion by my brethren. My pastor publicly pronounced me to be in darkness, and that the doctrines I felt to be so precious to my soul were the doctrines of hell and the devil. The church sided with him. I tried to call their attention to the Scriptures, and to give them a thorough re-examination, but I felt no sympathy. My presence seemed to be unpleasant to them. I prayed for them, and for myself. It finally became a conscientious matter with me in regard to paying my money for that which I considered no bread. In fact was I not lending my influence by my presence, as a church member, and assisting by my means, to teach error, to teach for doctrines, the commandments of men. I came to this conclusion. I expressed myself that I could no longer aid by my purse to propagate the church's interpretations of certain Bible doctrines. I was then declared to be no longer a Baptist. And when I told them I could only remain on condition of reading and interpreting the articles of faith as I read and understood the Bible, the result was, I was excluded for maintaining unscriptural dogmas; although I was contending against men's dogmas. They admitted that they believed I was a Christian, yet the precious creed seemed to be paramount with them, and to prevent any chance for additional light, more than they had received. I rested my faith on God's word, and rejoice to day in a feeling sense of his love; and if any more light is to be had on his precious word, I pray the Lord to shed it abroad abundantly in my mind and heart. I want to be cut off from all sects and creeds that would in the least hinder the spread of gospel truth. I believe in one church, the Church of Christ, to which all true believers belong.

I associate with the Advent Christian denomination at present, feeling a greater liberty with them in the gospel of Christ; but I want always to be ready to advance in the true light of God's truth as he is willing to lead. Believing I have been led by him by word and spirit in the past in, and out, of two denominations, and into a third, I pray the Lord to still lead, for I truly believe he will lead his people in the way they should go, and will finally lead them into his glorious kingdom.

"Second Death--Its Power."

L. MANN.

In a recent number of THE TIMES, a correspondent advances a few speculative ideas on Rev. 20:6, which we wish to notice very briefly. He first endeavors to show that the righteous living at the coming of Christ will, by means of being "changed in the twinkling of an eye," suffer death as do the rest of the race. He would base his conclusions on two efforts at reasoning.

1. That because the "beheaded for the witness of Jesus," (Rev. 20: 8,) are *exempt* from the power of the second death, therefore the balance of the race *must* be subjects of it.

2. "Unto dust shalt thou return," and there will be no exception, for "it is appointed unto all men once to die."

Under the first effort, the query is raised, whether the beheaded will be "blessed" unless they that are alive at the coming be subjected to the power of the second death? The apostle in 1 Thes. 4:14 gives us to understand that not only the witnesses, but "all that are asleep in Christ will he bring with him." The beheaded will be blessed the same as the other subjects of the first resurrection, in that they will be exempt from the second death. This is, according to revealed light, all the relation the beheaded bear to this question.

At the outset our speculative brother refers to the two resurrections—the first and the second. We have cited to the apostolic assurance concerning who should constitute the first resurrection, and the "rest of the dead" were not raised for a period of one thousand years, and, all the dead in Christ having been made subjects of the first, left only the dead out of Christ to take part in the second.

Now, if the righteous that remain unto the coming suffer death at all, they of course must have a resurrection from that death; and if they are raised along with the beheaded they are also blessed in the same way by having part in the resurrection over which the second death hath no power; otherwise they form part of the subjects of the second resurrection, which is the resurrection unto damnation. So much for that cunningly (?) arranged idea.

Our brother offers as a last argument to sustain his theory of a second death and second resurrection for the saints alive at Christ's coming, that no one has yet failed to pay the penalty of death. His allusion to the translation of Enoch is entirely in keeping with the former suggestions. He thinks because Enoch walked with God and "was not," is sufficient ground for *supposing* that "he died; that even as Christ he entered *sheol*, *hades*, hell, or oblivion state." He presumes that the reason Enoch "did not see death," was because the change (the assumed death and resurrection) was accomplished so suddenly that neither Enoch, Elijah, nor any one else whom God shall choose to change could see; which is simply too weak to admit of comment.

The power of God as manifested through Christ is able to "change our vile bodies and fashion them after his own glorious body," (Phil. 3:21,) also was able to translate—change from one nature to another—both Enoch and Elijah, and by the same miraculous power will change the living saints at the coming of Christ.

The second death is every where alluded to as the finale of the devil and all doers of iniquity. The Revelator tells the church at Smyrna that "he that overcometh shall not be hurt of the second death." (Rev. 2:11.) How can this second death hurt a victim when its nature is such that they cannot realize that it is a death? and who are to be the overcomers if the saints which are alive at his coming are not of that class? The Revelator again tells us in ch. 20:14, 15, that "death and hell were cast into the lake of fire, which is the second death; and whosoever was not found written in the book of life was cast into the lake," and consequently were subjects of the second death; and this casting into the lake (second death) is the destruction meeted out to the wicked in consequence of their continuous rebellion against God.

Oh! for a more strict adherence to the plain teachings of the holy men of old and inspired apostles. Give us the plain "thus saith the Lord" to sustain your propositions, and they will then receive a hearty endorsement from all lovers of Bible harmony and truth.

"Be Ye Steadfast, Unmovable."

Perseverance is at once the crown and cross of service. It is very easy to preach for a little while, but I can assure you that preaching to a congregation year after year involves no little toil; yet we are bound to be steadfast in this ministry. A spurt, a leap, a bound—these are easy, but to press on continually is the difficulty. Have you taken a class in Sabbath-school? The novelty of it may carry them through a month or two, but, dear friend, be steadfast and hold on year after year, for therein will lie your honor and success. If you should be discouraged because you meet with no present success, yet persevere, yea, endure to the end. If God has given you any work to do, it is yours to press forward in it, whether you prosper in it or not. The negro said, you remember, that if God bade him jump through a wall, whether he could go through it or not was no business of his. "Here I go," says he, "right at it." We may rest assured that the Lord never did command us to leap through a wall without causing it to give way, when our faith brought us to the test. We have to obey the precept, and leave the consequences. If God says, "Do it," the command is both the warrant for our act and the security for our being aided with all necessary help. Noah preached for one hundred and twenty years, and when his time of warning ministry was over, where were his converts? He may have had a great many, but they were all dead and buried; and with the exception of himself and family, after one hundred and twenty years' ministry, there remained not one that God would preserve alive; and into the ark he went, the grandest unsuccessful preacher that ever lived, faithful unto death, to be rewarded of God as much as if he had induced half the world to flee from the wrath to come. Let us, therefore, remain steadfast in doctrine, in attainment and in labor.

If ever there was a period in the Christian church when professors needed to be exhorted to be "steadfast, unmovable," is just now, for the foundation is removed and all things are out of course. Men remove the old landmarks, they break down the pillars of the house. All things reel to and fro and stagger like a drunken man, and only He who keepeth the feet of the saints can preserve our uprightness. I see the tacklings loosed and the mast unstrengthened, and the brave vessel of the church is in an evil case. Many have left their moorings and are drifting hither and thither, their helmsmen all amazed. No longer does the squadron of the Lord sail in order of battle, but the lines are broken and the vessel yields to tossings of winds and waves. Alas that it should be so. O where is He that trod the sea? The Pilot of the Galilean lake? I see him walking the waters, and he cries to us who still stand true to the Lord, the one faith, and the one baptism, "Be ye steadfast, unmovable." Whatever other denominations of Christians do, be ye true to your Lord in all things, for those who forsake him shal be written in the dust. Beloved, never stir away from the truth! Some are changeable by constitution like Reuben, "unstable as water, they shall not excel." A mind on wheels knows no rest, it is as a rolling thing before the tempest. Struggle against desire for novelty, or it will lead you astray as the will-o-the-wisp deceives the traveler. If you desire to be useful, if you long to honor God, if you wish to be happy, be established in the truth, and not be carried about by every wind of doctrine in these evil days. "Be ye steadfast, unmovable."—*Spurgeon.*

Our Young Folks.

The Righter of Wrongs.

Lo! where are God's judgments for sinning,
And what are the wages for shame?
She is pampered with gold and fine linen,
She hath laughter and joy at beginning,
And afterward riches and fame.
By my vengeance that never knows sleeping,
By the terrible wrath of his rod,
I will bring down her beauty with weeping,
Saith the Lord God.

She is fair as the earth after showers,
When the spring and the summer first meet;
She is queen of all seasons and hours,
She is crowned with a crown of glad flowers,
And princes have knelt at her feet.
With tears and sharp anguish hereafter
Shall my wine-press of anguish be trod,
When for glory she reaps scorn and laughter,
Saith the Lord, God.

One is walking, and no man doth heed her,
In the silent by-ways of earth;
She is hungry, yet no man doth feed her;
She is weary yet no man doth lead her;
She is small and accounted no worth.
She is walking with weeping and fasting,
In the same weary way that He trod.
I will crown her with joy everlasting,
Saith the Lord God.

The world has its pleasures turned from her,
And no man shall weep when she dies;
She lacks glory, and worship, and honor,
No beauty hath God placed upon her,
To kindle the light in men's eyes.
Look up, all the bonds will I sever,
That bound thee so close to the sod,
Thou shalt rest in my bosom forever,
Saith the Lord God.

—*Penny Post.*

An Experiment that Failed.

I AM not sure whether I did right or not. I am sure that I mean right. It was in this wise:

Believing implicitly that the bending of little human twigs should be accomplished during the early stages of their growth, I concluded to commence on Vieve. My intention was to give her a lesson in firmness. Accordingly, I filled a box with chestnuts, and placed it within her reach, saying, "Now, Vieve, dear, you must not touch them without my permission."

"Well, den, I dess I'll not," was the reply, while three-year-old gazed wistfully toward the sweet temptation. I gave her six or eight.

"In my dear little potit, fank oo!"

I went to my work, and labored with all the cheerfulness of an inventor who is pretty sure that his machine will be a success.

During the afternoon it occurred to my mind those eight nuts were lasting a remarkable time. Assuming my blandest tone for the occasion, I asked:

"Vieve, have your eaten all your chestnuts?"

"No, I think not."

"Come here, darling. Where did you get so many?"

"Oh! I dets em out o' my potit."

"Well, but there are more that I gave you at first," I said, as I examined the dainty receptacle.

"O Vieve! have you been disobeying me, and getting more out of the box?"

"I 'specs p'r'aps I have."

"But are you sure?"

"Yes, I'se pretty sure."

"O, dear Vieve," I cried, with the feeling of one who discovers his intention to be a failure, "this makes poor mamma feel so sad. I do not like to punish you, but what must I do? I must have my little girl obey me. Oh! what shall I do?"

The small sinner looked reflective.

"Well mamma," she presently said in solemn tones, "I dess oo had better pray."

Believing her suggestion a wise one, embodying about all the wisdom of the entire affair, I acted upon it.

Returning to my occupation after our session had adjourned, the first thing that caught my attention was a scrap of old newspaper, containing this sentence:

"He who through intention or neglect throws before another a temptation, is, if he be overcome, equally guilty."

I put away the box of chestnuts, and am awaiting further light.—*National Baptist.*

Monkey Emotions.

The moral and psychical emotions of the anthropoid apes are just now the subject of considerable discussion and inquiry. Sir Edwin Landseer, as is well known, painted a picture of a weeping monkey; and it is now conceded that some species exercise an affectionate care for their dead. Mr. James Forbes adduces in evidence of this an observation of his own, to be found in his "Oriental Memoirs," and suggests that the very primitive religion, worship of the ancestor, is common to the lowest savages and the highest anthropoid monkeys. The passage is as follows: "One of a shooting party, under a banyan tree, killed a female monkey and carried it to his tent, which was soon surrounded by forty or fifty of the tribe, who made a great noise and seemed disposed to attack the aggressor. They retreated when he presented his fowling-piece, the dreadful effect of which they had witnessed, and appeared perfectly to understand. The head of the troop, however, stood his ground, babbling furiously; the sportsman, who, perhaps felt some degree of compunction for having killed one of the family, did not like to fire at the creature, and nothing short of firing would suffice to drive him off. At length he came to the door of the tent, and finding threats of no avail, began a lamentable moaning, and, by the most expressive gesture, seemed to beg for the dead body. It was given him; he took it sorrowfully in his arms, and bore it away to his expecting companions. They who were witnesses of this extraordinary scene resolved never again to fire at one of the monkey race."—*Western Recorder.*

The Dunce and the Goat.

[Translated from the German by G. S. V]

There was once a boy who would rather eat than read, who liked nuts better than knowledge; hence, the people called him the "lazy boy."

That vexed him, however; and he thought: Only wait! I'll show you all how industrious I am. So he took a book and went down to the street. A large trunk of a tree was lying there, and on this the boy took his seat. Everybody had to pass this way.

He takes the book in his lap, but places it topsy-turvy, so that the letters are all upside down. And there he sits, gazing into it and dangling his legs about. By and by he begins to nod; for he has fallen asleep.

But see what comes around the corner of the garden fence. It is the goat, a sprightly comrade, who has well learned how to move his head, and is ready to come to an engagement with anybody; for his horns are large and his forehead is hard.

He walked up to the snoring boy, and sees him nodding. "Hey, old fellow!" thinks he, "are you challenging me? I'm your man." The goat then stamps with his fore foot, and goes back a few steps. He then takes a start, rises upon his hind legs, and, advancing, gives the nodding boy a fearful thrust. The aroused boy falls back over the log with the goat upon him, and his book flies high up in the air.

Yelling, the boy jumps up and hurries home. He has no letters in his head, but plenty of blisters on it. The goat, however, stands in the road, surprised at the easy victory, and waits to see whether another boy comes along, who has learned nothing and and then sleeps on the street.—*Western Recorder.*

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Advent Christian Times.

CHICAGO, TUESDAY, October 21, 1873.

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To Correspondents.

S. POPE—We have just printed a new edition of the "Minstrel" which will be ready for delivery in a few days.

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Notices.

As I have forgotten Br. S. K. Gibson's post office address, will he please inform us through THE TIMES why the annual conference of S. Iowa and N. Mo. is not called? and why it was voted away from where it was to be held? N. C. MILLER.

Marriages.

PROCTOR—FRINK.—At the residence of the bride's father, in New Rutland, Sept. 28, 1873, by Eld. Wm McCulloch, Mr Joseph W Proctor, and Miss Janette Frink, both of New Rutland.

STRODE—WILTSEY.—In Ioala, Warren Co., Ill., Oct 12, 1873, by Eld. Marshall McCulloch, Mr. Wm. Strode, and Miss Maria Wiltsey, both of Ioala.

Obituary.

POWELL.—Died, at New Rutland, Ill., Sept. 27, 1873, from the kick of a horse, Mr. Calvin Powell. Age unknown to the writer

The funeral was attended by the writer at the Advent Chapel in New Rutland. WM. MCCULLOCH.

DUNHAM.—Died, at Newburgh, Pike Co., Ill., Sept. 9 1873. Ann C., wife of John Dunham. Aged, 73 years and six months.

For twenty years she had been a believer of the truth as it is taught in the Bible; and she now rests in hope which will be realized when the Life Giver shall appear. A FRIEND.

STRONG.—In Byron Tp., Ogle Co., Ill., Sr. Caroline Strong, of scrofulous consumption, after a painful illness of several weeks.

She was one of the most patient sufferers I ever knew. Not a murmuring word escaped her lips. She was converted to God and baptized during our special meeting at Elida, last spring. She now sleeps in Jesus, blessed sleep. C. C. M.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10.30 a. m.
Lynnville, at 7 p. m.
Rochelle, first and third Sabbaths, as brethren may arrange.
New Rutland, fourth Sabbath, morning and evening.
After November three-fourths of my time will be to use as the way may open.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT, 203 Walnut Street.

Preaching in Chicago every Sunday, as follows: South Side, 216 Shirtliff avenue, at 10:30 a. m.
North Side, Lincoln Park, at 3 p. m.
Mission Hall, 619 West Lake street, at 7:30 p.m.
Prayer meeting in Mission Hall, Thursday evenings. P. O. Address, 619 West Lake street.
D. R. and M. S. MANSFIELD.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

To the friends of the Advent cause in Southern Illinois.—There will be a meeting of days, commencing at the Mt. Joy Advent Church, Johnson County, Sunday, Nov. 3, and continue over the second Sunday. Eld. Wm. McCulloch has consented to be with us on that occasion, and will probably remain for a number of weeks. Come, brethren, from all parts of this section of the State and work for the Lord. F. A. CHILDS.

Hinckley, 10:30 a. m., Sabbath, Nov. 2.
Eagle S. H., 2:30 p. m., Sabbath, Nov. 2.
C. W. SMITH.

Fairview, Bureau Co., Oct. 26.
Walnut Grove, Ferris S. H., Oct. 30, eve.
Mineral, Nov. 2.
Wyanet, Nov. 3.
Toulon, Winn S. H., Nov. 9.
Mineral, Nov. 16.
L. F. COLE.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
Moscow, as Br. Buell may arrange, Nov. 10, eve.
Clinton, as Br. Fabrick " " 11,
Canton, as Br. Clark " " 12, 13,
Dearborn, Friday evening and over Sunday, Nov. 14, 16. J. B. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.
Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.
In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 3 p. m., and in the Hinson S. H. 6 p. m. and every two weeks.
E. H. DURAND.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.
JAS. FERRIS, Pastor.

INDIANA.

Meeting every Sunday at the Volga Church, commencing at half past 10 o'clock, preaching alternately by T. V. Porter and the pastor,
LEMUEL RECORD.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

The Second Quarterly meeting for the Eastern District will be held at the White School House, on Webster's Prairie, three miles south of Delton, Sauk Co., Wis., on Friday November 21, and hold over Lord's day. All are invited to come to this gathering. Will the Brethren in the ministry please to attend, and show to the world that we are in harmony in this work?
Preaching at Prairie du Sac, Nov. 20, in the evening. E. P. GRAVES.

Oct. 22, 23, 24, 25, 26, at Elk Creek, Trempealieu Co., as Br. J. D. Lewis may arrange.
Burns (Methodist House,) Nov. 2, at 11 a. m. and 7 p. m.
Sparta, Nov. 9, at 10.30 a. m. and 7. p. m.
M[illegible] divine counsel direct, and the ever b[illegible]it be signally present in these christian g[illegible]gs of the saints. P. W. HOUCK.

[illegible]ew house of worship, near Avalanche, Wis., [illegible] be dedicated on the 26th of Oct. Eld. [illegible]sen is expected to preach the Word. Meet[illegible] may be held several days after the dedication, by ANSON BROWN.

There will be a quarterly meeting at Williamsburgh, Trempealeo Co., in the northern district of Wis. conference, as Br. Lewis may arrange, to commence Friday eve., Oct. 31, and hold over the following Sunday. Eld. Adams and myself will be present. Come brethren and sisters, one and all. Let us have a refreshing season in the name of the Lord. G. W. TURNER.

Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.
Bally S. H., at Bally Station, near Elk River, Oct. 12, at 3 p. m. and every two weeks after until further notice.
Otsego Village S. H., Sunday Oct. 5, at 3½ p. m. and once in two weeks after, until further notice.
Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.
Preach at Big Lake Station, Sunday eve., at 7 o'clock.
S. C. WELLCOME.

P. S. Our Covenant Meeting is held the last Saturday, before the first Sunday in each month, at 2 p. m., at the Monticello Chapel.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

OHIO.

The Advent Christian Church of Norwalk, Ohio, will hold its next regular Quarterly Meeting, Oct. 25 and 26, 1873.
The A. C. Church in Fairfield with their pastor, and all others interested and living in this vicinity are invited to be present.
For the Norwalk Church,
FRANK BURR, Pastor.

A meeting of days will be held at Rockbridge, O., commencing on the second Saturday in Nov. Br. Frank Burr will be our minister.
WM. H. HULS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABRY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

Will be at High Point, Decatur Co., Oct. 31, and over Lord's day, as Br. Adair may appoint.
Will visit Corydon and Warsaw, after this meeting. Will the Brethren at these places meet me there to perfect appointments.
S. K. GIBSON.

The Second Annual Conference of Southern Iowa and Northern Missouri, will commence Oct. 28, to be held at the Riddle S. H., Decatur Co. General invitation is given. Come one and all who can, to work for God and His cause. Br. S. K. Gibson, will be with us to preach the word. Done by order of the church. J. F. ADAIR.

The first session of the A. C. Q. Conference of Iowa, Manchester District, for the present Conference year is to be held at the Odell, School House, located about 2½ miles N. E from Greeley, Delaware Co., to commence Oct. 31, at 7½ o'clock p. m. Come one, come all. M. J. JAMES, Sec.

PENNSYLVANIA.

In Quincy Hall, 127 Leacoc Street, Allegheny, Wednesday evening, Nov. 26, and over Sunday, the 30th, as the brethren may arrange.
G. W. STETSON.

There will be preaching at Sutton's Corners, (first station below Meadville, on Atlantic and G. W. R. R.,) every evening from Monday, Nov. 3d, to Friday, the 7th, at such place and hour as the brethren and friends residing there may arrange and give notice of. G. W. STETSON.

MISSOURI.

There will be a special meeting at the McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., to commence Nov. 14, at candle lighting, and continue over Sunday. The object is to organize a quarterly conference for the southern part of the annual conference known as the S. Iowa and N. Mo. A. C. conference. There are a small number of churches that have not as yet been known in the annual conference. Will Br. Snow be with us? Brethren, let us make a grand rally. N. C. MILLER.

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VOL. XI.—NO. 12. CHICAGO, OCTOBER 28, 1873. WHOLE NO. 495

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
87, McCormick's Block, Chicago.

Poetry.

God's Beautiful City.

D. T. TAYLOR.

Far, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city—so high and bright,—
Where is known no sorrow, nor death, nor night,
Beautiful city!
O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;
They crowd all the portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.
Beautiful city!
Hark! Hark again! the angelic strain,—
As gleams through the crystal that burnished train.

There the life fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold;
And the dwellers immortal will never grow old.
Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King in his power sublime,
When the last sands drop from the glass of Time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime;
Beautiful city!
Bright capital, where saints will dwell
And reign on the throne with Immanuel.

As jewels dash on the brow of a queen,—
As the jasper and ruby in crowns are seen,—
God's city, wrapped in its silver sheen,
Will be set like a gem in the New Earth's green;
Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours!

I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty shall see
And live in his presence eternally.
Beautiful city!
In royal state blest mansions wait,
And beckon us in through the pearly gate.

I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume,
Beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.

The Last Amen.

"Amen."—*Rev.* 22: 21.

Amen is a Hebrew word, signifying truth and certainty in the first place; and then our affirmation of something as a certainty, or our desire that it should be so.

But it is with the common use of it that we have now to do,—that use of it which we make daily when we conclude even our shortest prayer. Amen; that is, so let it be; let it be according to our request, and according to thy promise. Used in this way, it means much. It is the summary or recapitulation of the whole previous prayer; and therefore it should be uttered in no light or heedless spirit, with profound reverence and fervor; for it is 'in testimony of our desire and assurance to be heard that we say Amen.'

There are, however, different ways of using it; different feelings with which it is uttered; and it is to these that we would now attend.

I. *There is the Amen of ignorance.*—Simple and common as the word is, thousands use it without knowing what it means, or what they themselves intend. We might say that not one out of a hundred uses it intelligently. It is the approved way of finishing off a prayer; it is the word which intimates that the prayer is concluded,—that is all; and were it to be introduced at the beginning or middle, as well it might be, men would wonder. It is to them a word, no more; a concluding word or sound, where the voice ceases, and after which the eyes open, and the hands unclasped! This is the Amen of ignorance. Are your Amens of this kind? or are they uttered with the understanding,—the full realization of the large and solemn meaning which they contain?

II. *The Amen of habit.*—All are not ignorant of its significance. Ask many what they intend by affixing it to their prayers, and at once they will tell you. Yet mark them, and you will find the word slipping from their tongue without any corresponding thought as to its sense. They have uttered it quite unconsciously thousands of times. They would not terminate a prayer without it; yet it has become a mere word of habit, into which, when used, no feeling, no earnestness is thrown; a commonplace random expression, with nothing of soul attached to it, like a well without water; a mechanical utterance, into which they have been educated, and without which they would think the prayer incomplete, but which means no more to them than the oscillations of a pendulum, and which has no more connection with genuine prayer than have the garments in which they are dressed, or the floor on which they kneel. Are *your* Amens those of habit,—pieces of ornament,—the useless appendages of useless devotion,—or is your soul thrown into them? Are they the *essence* of your previous petitions,—the concentration and summing up of all your desires? Do you say 'Amen simply because you are done? or, like David, do you say 'Amen and Amen; the prayers of David the son of Jesse are ended,' that is, summed up in this? How many Amens of habit have you uttered? Amens of indifference, that are no better than mockeries? Nay, and do not some of us, whose petitions are fervent throughout, make void all their earnestness by the lifeless, mechanical, heartless Amen with which we sum them up? Is not our Amen sometimes the dead fly that spoils the precious spikenard of the apothecary?

III. *The Amen of unbelief.*—It seems strange that a word like this should ever be uttered in unbelief; yet such is the case. Nay, sometimes it would seem as if the most unbelieving part of our prayer is that which should be the most believing,—the Amen. We may well wonder how it should be so. It seems almost incredible that a word like this, meant to be associated with faithfulness, and truth, and certainty, should be connected with unbelief, nay, should be the utterance of unbelief—the frequent, the daily utterances of unbelief; yet so it is. Our unbelieving Amens are about the most melancholy parts of our prayers,—the worst indications of distrust in God. It is vain to speak of wandering thoughts, or excuse ourselves for such thoughts, by the number of our petitions. For here we have but *one word,* and in that one word our whole prayer is recapitulated and summed up; so that, if unbelief or vain thoughts had pervaded the previous parts, they might have been made up for, as one may say. Yet that single word is the vainest of the vain words spoken; that word in which faith seeks to infuse itself twice over into our prayer, is the word from which it is specially excluded. Oh what a reproach to us are our unbelieving Amens! What a mockery of God, and of his promises! The sin of these would be of itself sufficient to shut out our supplications. Yet how little we think of this! With what ease and carelessness do we pronounce that word of unbelief, which should have been the great and special word of faith!

IV. *The Amen of faith.*—This is the true Amen; the Amen of souls who have heard the gracious words of Him who can not lie, and who act upon these. Amen is the proper and natural voice of faith. Whether it is we who are speaking to God, or God who is speaking to us, we say Amen. In one case it is the expression of faith, in the other the response of faith.

But why should Amen be thus linked with faith? Because that which calls it forth is not simply a desirable thing, but a truth and certainty. Amen is not the mere utterance of desire,—earnest desire—but the *believing* desire. Let us see how this is. It has to do with such as the following:—

(1.) *This free love of God.*—It is God's testimony regarding his own free love that we listen to in the gospel; and our first belief of that gospel is our saying Amen to his declarations regarding that free love. And as we begin, so are we to go on. Each Amen goes back to this free love, to the begining of our confidence and is a renewal of that confidence. In every prayer we keep our eye on this; for without the recognition of this grace, this abundant grace, what would prayer be? Let all our Amens then do justice to the free love of God.

(2.) *The truthfulness of God.*—The faithful saying was that to which we first said Amen; for we had made discovery that there was the true utterance of Him who can not lie. We were satisfied that he could not speak an untrue word, nor promulgate a statement fitted to mislead, nor hold out to us a promise which he did not mean to fulfil. Being thus persuaded of the divine truthfulness, we 'believed the report;' we say Amen to each gracious declaration, satisfied of its absolute truth and certainty. So did we at the first; so do we to the last. God is true,—truthful, faithful; we will not make him a liar in any one thing, in any of our communications with him,—least of all in our prayers. Let all our Amens do justice to the truthfulness of God.

(3.) *The power of God.*—What he has promised he is able also to perform. He is able to do for us exceeding abundantly above all we ask. Our prayers rest themselves as much upon his power as his grace and truth. On this we rested when we first came to him as 'able to save unto the uttermost;' on this we rest still. Every prayer is a recognition of power, and of divine willingness to put forth that power in the behalf of all who will apply for it. It is infinite power—omnipotence. Let each Amen of ours do justice to the power of God.

In addition to these things, to which the faith of our Amens attaches itself, we would only further say that it specially leans upon the cross of Christ in connection with these three. It is round that cross that this faith flings its arms; it is here that it sits down in quiet satisfaction. It sees the grace, the truth, the power of God flowing to us through the blood of Golgotha; and it says Amen to all that God has testified concerning that blood; to the 'it is finished' of the Son of God upon the tree.

It is thus that the believing Amen of our prayers springs out of that which we know of God and his crucified Son. Knowing all this, shall our Amens be those of uncertainty or doubt? Shall they not be the Amens of faith? Shall we ever go to God mocking him with a distrustful Amen? Rather let each Amen be the utterance of triumphant faith? so that even though unbelief may have mingled with our previous petitions, we at the close dismiss all that unbelief, and, looking back upon each petition, quicken them into happy life by the believing Amen with which we conclude the whole.

V. *The Amen of hope.*—God has written much to us concerning our hopes. He has filled our future with 'things hoped for;' and he has bidden us desire them, wait for them, and pray for them. There is the hope of the kingdom, of the inheritance, of the glory; above all, there is '*the* blessed hope' of the Lord's appearing. These hopes occupy large space in our expectations and prayers. They are still futurities; but they are certainties;—bright and blessed beyond what eye hath seen or ear heard. In our pleadings regarding these, we use the Amen of hope; realizing it as a hope that maketh not ashamed. We say, 'Hallowed be thy name,' and we add the Amen of hope; 'Thy kingdom come,' and we add the Amen of hope; 'Thy will be done on earth, as it is in heaven,' and we add the Amen of hope. We hear the Lord's own voice from heaven saying, 'Surely I come quickly,' and we add with the apostle: 'Even so, come, Lord Jesus. Amen!'

Are our Amens bright and big with hope? As we utter them on our knees before God, do thoughts of glory fill us? Does that glory stand out before our eye as a cetrainty,—a divinely revealed and divinely promised certainty,—a certainty quite as great as that which rests over the past? Each time we utter the Amen in connection with these blessed futurities, does our hope kindle up anew, the hope of calling up the Amen, and the Amen making the hope to shine out with fresh brightness? In anticipating such a future, how can we utter a cold, heartless, passive, or despairing Amen? Let all our Amens be those of exulting hope.

VI. *The Amen of joy.*—There is joy set before us, even as before our Master; it is joy unspeakable and full of glory. It is joy springing both from the past and from the future. It is the joy of conscious pardon; the joy of friendship with God; the joy of adoption and heirship; the joy of our whole new created being; the joy because of the blessedness in prospect. Past, present, and future,—all furnish us with materials for joy. And in our thanksgivings for the past, we breathe out an Amen of joy; in our consciousness of present peace and heavenly favor, we repeat our Amen of joy; in our pleadings for larger blessings to ourselves and to our world, we say Amen with gladness; and in our pressing forward to the mark for the prize of our high calling, looking for and hastening to the coming of the day of God, we say Amen and Amen with ever-deepening joy of heart.

How gladly should that word come forth from our lips! Should it ever have a sorrowful sound? It seems so full of comfort and exultation, that one wonders how we can ever utter it with a sorrowful heart. There is no shade upon the objects in regard to which we utter the Amen; should it not then be a word of joy at all times? Are our Amens such? Do they speak of joy? Do they arise out of joy? Do they cherish and augment the joy? Is the word sweet to us because of the joy which it contains and utters? Many a poor, gloomy Amen have we spoken, belying our profession, and misusing the word. Let us be done with these. Let our Amens be songs,—songs gushing up from the fullness of happy souls!
—*Bonar's Bible Thoughts and Themes.*

Be Alive.

Death is out of place in the service of the Lord of life. The living God does not choose dead servants. Idleness, laziness, stupor, and death in churches, and associations of Christians, are enough to astonish devils, and make angels sad.

The world calls us with ten thousand calls of pain, and want, and woe, and sin; and the voice of him who has all power in heaven and earth, sends us "into all the world," and bids us bear to every creature the glad message of his love and grace. And with such urgent calls, and such high commands sounding in our ears, shall we play, and trifle, and sleep, and die? Such a course is abhorrent to our nature, even in worldly things.

In the language of Arnot: "We like a leaping river better than a stagnant pool. It is far better to be worn somewhat by work, than corroded by the rust of idleness. If there are 'abominations in the earth,' a Christian does not exhaust his duty by 'sighing and crying over them.' 'Up, guards, and at them!' is a very good motto for our warfare; and in one phrase of Scripture we shall find both our strategy and our armament—'*Speaking the truth in love.*' This is not a good world for resting in, but it is a good world for working in; and if we are 'fellow-workers with God,' our labor will not be lost.—*Christian.*

Christian Inconsistency.—To hold high principles and live on low ones, is Christian inconsistency. We are all more or less inconsistent. There is no man whose practice is not worse than his profession, no one who does not live below his own standard. But absolute inconsistency is when man's life, taken as a whole, is in opposition to his acknowledged views and principles. If a man says it is more blessed to give than to receive, and is forever receiving, scarcely ever giving, he is inconsistent. If he profess that to please God is the only thing worth living for, and his plans and aims and contrivances are all to please men, he is wise for the generation of the children of the world; for the generation of the children of light he is not wise.—*Select.*

Convey thy love to thy friend as an arrow to the mark to stick there, not as a ball against the wall, to rebound back to thee; that friendship will not continue to the end that is begun for an end.—*Quarles.*

Emptying of self is but the preparation for being filled with spiritual fullness.

The Curse of Neutrality.

WM. CHAPMAN.

SERMON PREACHED BEFORE THE ADVENT CHRISTIAN CONFERENCE, CONVENED AT UTICA, MINN., SEPT. 11, 1873.

"Curse ye Meroz."—Judges 5: 23.

In almost every work of reform there have been those who, while their judgments have deen convinced of the correctness of the views of the reforming party, have, nevertheless, ingloriously consulted their own ease, and have chosen to occupy a neutral position during the struggle, and thus be prepared at the termination of the conflict to avoid the reproach of the reformers if unsuccessful, or share their honors if triumphant. It was this spirit that actuated the inhabitants of Meroz, who were anathematized by Jehovah for the course they adopted. Those who are here referred to were Israelites; their nation had been mightily oppressed for twenty years by Jabin, the king of Canaan. "This was during the time that Deborah judged Israel." Wearied with oppression, the Israelites cried unto the Lord for deliverance. He heard their cry, and directed them to go forth against Sisera, the captain of the host of Jabin, promising to deliver their enemies into their hands. The Merozites, desiring to retain the favor of the Canaanites, who were very powerful (or for fear of Jabin's iron chariots), and yet not wishing to bear arms against their brethren, remained at home, and occupied a position of shameful neutrality. Meanwhile, the host of Israel, under Barak, having vanquished their enemies, returned with triumph and songs of thanksgiving. But the indolent, time-serving inhabitants of Meroz learned that they could not reject the claims of their country and their God with impunity. God was displeased with them; and instead of permitting them to share the triumph of their brethren, he places them under his malediction—directs their own countrymen to bitterly curse them: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." "Curse ye the inhabitants thereof," Why? Curse and not bless; because they came not to the help of the Lord, to the help of the Lord against the mighty; because they stood on *neutral* ground. The Merozites should have been interested in the work of the Lord; but refusing by their inaction, were bitterly cursed, and their city withered away, "like the fig-tree that was subsequently cursed by our Lord," so that we never read of it again. The Israelites were engaged in a work of reform, God's work, and there was no neutral ground upon which any of God's Israel could stand.

The tenor of the Scriptures is decisive: "Choose ye this day whom ye will serve," (Josh. 24: 15.) That the church were cold or hot. (Rev. 3: 15.) We cannot fold our arms, and in placid silence look upon the mighty battle going on between Truth and Error without God's curse hanging over us. Are we soldiers of the cross? We must fight. Are we competers for a crown? We must then run, and so run that we may obtain. In this world, "and these modern times," it behooves every Christian to be active for the truth. In these times theology is taught for Bible truths, and priestcraft "by Masters in Israel," sustained by the power of popularity, and not of the word of God. The lie of *never die* from his satanic majesty is raised up, "like Moses' brazen serpent upon a pole" for the gospel of immortality in this life; where men of all classes have hopes, and when asked to give a reason for the same, with meekness, fly at the reformer with sarcasm, and with the very same spirit that burned the martyrs at the stake, giving them the same appellation of *infidels* and *heretics*. God help us on this occasion to renew our position, that the curse of the Merozites may not rest upon us.

I invite your attention to four points: (1) God has reformers, pioneers of the truth. (2) Almost in every age of reform, some have remained sinfully neutral. (3) God's displeasure with this sinful, neutral class. (4) No portion of the Christian age ever needed a reform more than the present.

1. God has Reformers—Pioneers of the truth.

It has always been the policy of the advocates of error, when unable to sustain themselves by sophistry, specious reasoning and false logic, to stigmatize the advocates of the truth as innovators, disturbers of the peace, and dangerous to the harmony and interests of the community in which they disseminate those truths. Such was the course pursued by the rabble mob against Paul and Silas in Thessalonica, where was a synagogue of the Jews. Here Paul, the accused innovator, according to his usual custom, met the Jewish Rabbis and teachers, and reasoned with them out of the Old Testament Scriptures concerning Jesus of Nazareth, and his reasoning on this subject was so profound that many of the Jews were convinced, and professed their faith in the Saviour. Paul was a reformer, fearing not to gaze into the very jaws of death. And because of his great power over the minds of his hearers, the hatred and envy of the discomfited Jewish Rabbis was made manifest. Finding themselves unable to cope with the superior logic and masterly eloquence of Paul, they enlisted the prejudices of the rabble, and gathered a mob, and created a riot, and endeavored to lay violent hands upon him and his brother Silas, and accomplish by force, or superior numbers, what they could not effect by fair argument. They must however be arrested, and an accusation brought to bear against them, which soon followed in their train. It was this—"These that have turned the world upside down, have come hither also." God's reformers are those who boldly enter a field, where error has held undisputed sway, and fearlessly wields, amid giant powers of opposition *the weapons of* truth. He aims to entirely revolutionize the minds of the community in which he labors. A compromise between truth and error will not satisfy him; the whining for the mantle of peace,—"charity garments to cover the mutitude of sins,"—has no sympathy with him: the *truth*, the whole *truth*, and nothing but the *truth* fills his heart, and gives vehement power to the startling message he delivers. The *man* himself, as well as his banner, is and must be seen in every conflict. No stabbings of truth, behind the old worn garments of error; but his words fall from his lips, on fire, burning with love to God and love to man, that they might have light and be saved. The reformer must be known, (like a living epistle, read and known by all men.) Truth being his motto, he must bear it forth into the ranks of the enemy, and not stand back from the scene of action on neutral ground. Old systems of error, however sacred on account of their antiquity, he boldly attacks. Though massive darkness has long brooded over the people, he aims to dissipate the gloom, and shed upon them brilliant rays of light. This work is a mighty one; the end for which he labors is noble and sublime. He holds a position in advance of the community in which he labors. Hence, he is subject to the prejudices of the circle in which he moves. God's reformers, however, must move with a spirit of meekness, and yet at the same time with a spirit of noble daring; these two graces must blend together. With meekness and love he must stand before the people, and at the same time having no fear to grapple with error, though sanctioned by age and supported by popular favor. He scruples not, if needs be, to stand alone (the champion of God's eternal truth.) With undaunted courage he braves the world's frown and satanic laugh. Every obstacle thrown across his path affords him a new incentive to increased activity. His heart burns, like fire shut up in his bones; and the heavy burden of truth that is on his mind. He lives for the people, a good self-sacrificing servant of the Lord. At first he may attract but little attention. In fact his work is sowing, while others will follow to reap. He meets not the pastoral blessings of a church, or the handsome *gifts* and *donations*, that fall to the lot of the *peace criers* of Israel. His wishes are not consulted, or his wisdom sought after; he is however looked upon with a cautious eye, and his name cast out as evil; and like his Master, "The great world's reformer," it may be said of him he hath a devil, is an infidel or skeptic,—are among the mild forms of accusation that fall to his lot. He is not calmly left alone unmolested to dash to atoms old theories—much loved and exalted traditions. Like the fierce storm that lashes into foam the waters of the briny ocean, stirring up its hidden sands, they stir up the popular mind until the entire community moves in angry surges, and persecution and sometimes violence ensues. But, thank God, the more bold the onset, the more forcible the elucidation of *truth*. He labors under every disadvantage. His friends whine around him, and urge him to be charitable, that he may walk with a good report among the society in which he once moved, with such ease and grace; and his pretended stand-bys, solicit him to be very lenient, not forgetting to spare the feelings of the old Mother of harlots, and all her daughters—in a word, to wear a lying mask, and compromise with error, that good may come out of it—that the masses might not know the reformer or his true character. This class of sympathizers are always tenacious for peace and purity, while within the sepulcher there is nothing but rottenness; such a class of compromisers claiming friendship and brotherhood to a reform, is worse than an open enemy—giving council and at the same time blinding the reformers eyes with dust. Such men (and there are not a few of them) that cling around the wheels of our denomination is a sore detriment to the moving of the car of God forward. We should remember, as God was in the bush, so his Spirit is in every reformer, moving them along with an irresistible will and power to perform that labor whereunto they are sent. As a church and a religious body we bear the appelation of innovators, and should thank God that we have left the daughter of error and take courage. Going forth bearing the cross. The servant is not greater than his Master, &c. We are reformers, we are opposing old customs and usages, and one of the oldest lies, (that man shall not die) that we have on record. Orthodox churches say we are sowing discension, destroying hallowed (by memory) institutions; but, like the old reformers, we see that these old forms and venerated institutions are the offspring of error, and that truth and righteousness demand their extermination. In the name of God then, my brethren, move forward; take no neutral stand-point, lest it be said to you, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Fear not the scorn and contempt that may fall to your lot; you are only moving forth in the footsteps of your forefathers. Look at the case of Lot. "This fellow came in to sojourn, and will needs be a judge." Look at *Moses*, *Paul*, prophets—Martin Luther, and many more. They were charged with being innovators, nor can we escape the same charge of breaking up societies and churches, of turning (as it was said of Paul and Silas) the world upside down. Thank God then, I say, for if old theology trembles upon her ancient throne, we are doing something, and not standing on neutral ground. Let the world turn upside down, and men's theology with it, so that it may come at last with *truth* and the doctrines of the Bible right side up.

Ever since man fell God has been carrying on the work of reform; and every work that tends to make men better and happier, and bring him back to entire conformity with God's will, is really his work, though carried on by human instrumentality. Thus when he would disseminate the knowledge of his will, and holy character. He raised up and prepared, and used the jewish nation as the instruments to whom a revelation of himself was intrusted. When that nation forgot him and degenerated into idolatry, He raised up prophets to reform them,—*Elijah*, *Isaiah* and Jeremiah are foremost among the great reformers of that age. When the simplicity of Christianity became corrupted by its connection with the Romish church; and that church had corrupted every doctrine, and polluted by her unholy touch every ordinance of the gospel, God raised up with power the thunders of Luther, Zwingle, Calvin and others, to bring them back to some truth. When the Christian churches had forgotten the great command to go teach all nations, God raised up Wm. Carey to draw their attention to it, and through him originated the sublime work of modern missions; and to-day if the Christian church should stop but for a moment to study the history of the past and God's plans, we should bow our heads with holy reverence when a reformer moved in our midst—investigate his doctrines and choose for ourselves—saying what new light has God sent with him? Instead of casting out his name as evil, and in the same spirit of the Jews that would not have Christ or his doctrines, cry Away with him! Away with him.

(*To be concluded in our Next*)

Seances with the Human Brain.

Superstition has always been firmly enthroned among mankind; hence all phenomena which could not be easily explained have usually been ascribed to supernatural agencies. Many a theory of science which is now clearly demonstrated was believed in its infancy to be the work of either angels or demons. We do not now burn witches as our forefathers did, but in the rush and hurry of the present age we sometimes allow things to pass unchallenged, as the result of supernatural agency, which are explainable by natural laws. Hence, if a man or woman reveals the contents of a sealed letter, by placing it upon their foreheads; if the characteristics of a person are described by means of an autograph in the same position; or if the future is in any way foretold, it is claimed that the spirits of dead men are sources of information. Science, however, demonstrates that this is the legitimate result of the exercise of a certain faculty of the human brain; that we all possess the same power in greater or less degree; but as some people are natural poets or musicians, others are natural seers, by virtue of their mental organizations.

The power of foreseeing the future, to a certain extent, by the exercise of the reasoning powers, is universally conceded: but there is a more remarkable faculty produced by the combination of the reasoning with the intuitive organs, which enables its possessor to see or in some way realize the distant and the future as we do the present. There are many, without doubt, who do possess this faculty without knowing it; for, like any other natural gift, it needs cultivation in order to produce any great excellence. Still it has been sufficiently tested to prove, beyond a doubt, that it is a faculty of the human brain, and has been placed therein by the same power that gave instinct to animals and reason to man. Strong sympathy will often excite it to action; hence mothers are sometimes enabled to realize the condition of an absent child without the application of any physical medium to the brain. The most interesting experiments, however, are perf[illegible] the application of letters, manuscripts, or autographs, to the forehead. The mental influence of the author is strongly and directly conveyed by the pen, so that when his productions are placed upon the brain of an impressible person the result is certain and positive.

For first experiments letters containing earnest appeals, or important intelligence, must be selected, for impressions are more distinctly conveyed when the writing has been done under the influence of strong excitement. Hence a letter written by an agonized wife, soon after the death of her husband, being placed upon the forehead of a lady who knew nothing of either the letter or the writer, caused the stranger to burst into tears without knowing why, though she expressed herself as suffering from grief which to her was unaccountable. If the experimenter be very impressible, the letter or autograph may be held between the palms of the hands. He must keep himself, however, in a state of perfect repose, and watch his most delicate impressions, carefully reporting everything, no matter how trivial it may seem. He may at first perceive a slight warmth of the hands, or some gentle, indescribable sensation, gradually moving up the arm toward the brain, where its influence will soon be felt. If the letter possesses a strongly marked character, having been written under the influence of deep emotion, he will realize the same state of feeling that controlled the writer, although his sensations may at first seem too slight to be real. Hence it is sometimes necessary to question him closely, until he learns to investigate his own consciousness, and to report the result in full. Holding the letter between the hands, however, is with most persons a slow and uncertain process, and a direct application to the brain is always more satisfactory. But even in these cases it is well for the operator to propose such questions as will direct the mind of the subject into a systematic order of description, as it is desirable that his mind should remain in a passive condition, not even exerting itself enough to give arrangement to its own impressions. The questions should be merely suggestive, and not in any way leading, lest the subject should unconsciously be guided by them. We might ask, for instance: What is the leading impression? What do you say of the intellectual powers? What of the moral faculties? What of the energies? What are the principal faults or merits of the character?

The fullness of the description will be in proportion to the powers of the subject, and if he be really impressible and intuitive, he will, after a few examinations in this way, be enabled to describe character without the existence of questions. There are some in whom the faculty is so developed that they can grasp apparently the whole character at once, and speak of its details with the familiarity of perfect acquaintance, but there are comparatively few Generally the opinion is formed gradually from a careful study and grouping of the impressions received. Frequently the writer will appear before the mental eye of the experimenter with a characteristic expression of face or attitude, or engaged in some characteristic occupation. For instance, among several autographs that were applied to the head of Rev. Mr. G——, was one of Mr. Bascom, the eloquent Methodist minister, who rose by his own energies from an humble position. Mr. G—— remarked that the first scene presented to his mind, in connection with that

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How plainly does Rom. 8:28–31 show that there is a calling and election, or a foreordination and predestination by the Almighty, of which He foreknows who will be partakers: and just as plainly, also, does 2 Peter 1st chapter from the 3d to the 11th verse inclusive, show that this predestination or election, is totally predicated upon our own *free will*, by belief and obedience, or faith and works.

"To them who are *called* according to his purpose; for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also *called*: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8: 28—31)

All men are called to repentance and faith and so to life eternal; but they do not all heed the call: a calling is made effectual by being heeded, i. e., by the hearer believing and obeying it; and the Lord well knows all who will do this; and it is his plan that they who do, must conform to the image of Christ, in all spirituality and righteousness in this life, and by immortal and glorified bodies in the world to come. By faith and obedience they are justified, and then conformed to the image of Christ, by putting on the "new man" (Col. 3: 10,) and having his spirit, with "fruit unto holiness, and the end everlasting life." (Rom. 6: 22.)

In the 2d Epistle of Peter, 1st chapter, we learn how this election or conversion is attained, viz., "Through the knowledge of him that hath called us," which corresponds with John 17: 3—"And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent;" and by the "exceeding precious promises" that this knowledge makes us acquainted with; we "become partakers of the divine nature." (See 2d (Peter 1: 4.)

Then in the 5th and 6th verses we learn how this election is carried on and ultimately won; and indeed it is a very plain, simple and easy way, through Christ strengthening us, to get into the kingdom of heaven. Here we have it:

"And besides this, giving *all* diligence, *add* to your faith *virtue;* and to virtue *knowledge;* and to knowledge *temperance;* and to temperance *patience;* and to patience *godliness:* and to godliness *brotherly kindness;* and to brotherly kindness *charity*. For if these things be in you and abound, they make you that ye shall neither be barren (margin, "idle") nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins, (being back slidden.) Wherefore the rather brethren, give diligence to make your CALLING and ELECTION SURE: *for if ye do these things, ye shall never fall:* for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Dear reader, let us enter into this heavenly campaign, and prosecute the work faithfully, and thus gain an entrance into the kingdom, and secure our election to a crown and kingship.

"Jesus."

The most fascinating theme for a heart properly attuned, is the Saviour. There is something in the morning light to suggest Him, and something in the evening shadow to speak His prase. The flower breathes Him, the star shines Him, the cascade proclaims Him, all the voices of nature chant Him. Whatever is grand, bright and beautiful, if you only listen to it, will speak His praise. So now, when I come in the summer time and pluck a flower, I think of Him who is "the Rose of Sharon and the Lily of the valley." When I see in the fields a lamb, I say, "behold the Lamb of God that taketh away the sin of the world." When in very hot weather, I come under a projecting cliff, I say:

"Rock of ages, cleft for me,
Let me hide myself in thee!"

Over the old fashioned pulpits there was a sounding board. The voice of the minister rose to the sounding board and then was struck back again upon the ears of the people. And so the ten thousand voices of earth rising up, find the heavens a sounding board which strikes back to the ear of all the nations the praises of Christ. The heavens tell His glory and the earth shows his handiwork. The Bible thrills with one great story of redemption. Upon a blasted and faded Paradise, it poured the light of glorious restoration. It looked upon Abraham from the ram caught in the thicket. It spoke in the bleating of the herds driven down to Jerusalem for sacrifice. It put infinite pathos into the speach of uncouth fishermen. It lifted Paul into the seventh heaven, and it broke upon the ear of St. John with the brazen trumpets and the doxology of the elders, and the rushing wings of the seraphim.

Instead of waiting until you get sick and worn out before you speak the praise of Christ, while your heart is happiest, and your step is lightest, and your fortunes smile, and your pathway blossoms, and the overarching heavens drop upon you their benediction, speak the praises of Jesus.

The old Greek orators when they saw their audiences inattentive and slumbering, had one word with which they would rouse them up to the greatest enthusiasm. In the midst of their orations, they would stop and cry out, "MARATHON!" and the people's enthusiasm would be unbounded. My hearers, though you may have been borne down with sin, and though trouble, and trials, and temptation, may have come upon you, and you feel to-night hardly like looking up, methinks there is one grand, royal, imperial word that ought to rouse your soul to infinite rejoicing, and that word is "Jesus."—*From a Sermon on "Christian Song," by Rev T De Witt Talmage.*

The Christian Life.

Time is Passing.

Time is running in his chariot,
  Rapidly his wheels go round;
Though they leave no dust behind them
  Though they have no rumbling sound;
Silently they bear us onward.
  Soon our journey will be o'er,
Soon our feet shall press the meadows
  Of the vast eternal shore.

Flying months and years remind us
  Of the world we're passing to;
Let us leave good deeds behind us,
  In the world we're passing through,
Which shall be the seeds of kindness,
  Watered by celestial dew,
And shall bear good fruit for others—
  Fruits of joy, and peace, and love—
Which shall lead to songs of triumph,
  In the immortal land above.

Men are born and men are dying,
  Thousands come, not one to stay;
Time is swift, his wheels are flying,
  Never ceasing, night or day.
For the laughter, nor the crying,
  For the stricken or the gay;
Crushing down the God-defying—
  They who laugh at death's delay;
And for sorrow, sin, and sighing,
  Bearing gentle souls away.

Plans and schemes of men and nations,
  Hearts and homes and homesteads free,
Granite walls and art's creations,
  All the eye delights to see.
All the ear delights in hearing,
  Crumble, tumble, fall and fade.
Oh! we need a world more cheering,
  Free from graves and cypress shade.
Thanks to God! that world we're nearing
  In eternal sapphires laid.

The Latter Rain.

It is very usual in the life of grace for the soul to receive, in after years, a second very remarkable visitation of the Holy Spirit, which may be compared to the latter rain. The latter rain was sent to plump out the wheat, and make it full, mature, ready for the after harvest ripening. So there is a time of special grace granted saints, to prepare them for glory, to make them completely meet to be partakers of the inheritance of the saints in light.

To some this is given in the form of what is very commonly, and I think correctly, been called a second conversion. "When thou art converted, strengthen thy brethren," was Christ's remark to Peter, who was even then a converted man. My brethren, there is a point in grace as much above the ordinary Christian, as the ordinary Christian is above the worldling. Believe me, the life of grace is no dead level; it is not a fen country—a vast flat. There are mountains, and there are valleys. There are tribes of Christians who live in the valleys, like the poor Swiss of the Valois, who live in the midst of the miasma, where fever has its lair, and the frame is languid and enfeebled. Such dwellers in the lowlands of unbelief are forever doubting, fearing, troubled about their interest in Christ, and tossed to and fro; but there are other believers who, by God's grace, have climbed the mountain of full assurance and near communion. Their place is with the eagle in his eyrie, high aloft. They are like the strong mountaineer, who has trodden the virgin snow, who has breathed the fresh, free air of the Alpine regions, and therefore his sinews are braced, and limbs are vigorous; these are they who do great exploits, being mighty men—men of renown. The saints who dwell on high in the clear atmosphere of faith are rejoicing Christians—holy and devout men, doing service for the Master all over the world, and everywhere conquerors through him that loved them. And I desire, oh! how earnestly I desire you to be such men. My craving is that all of you, my beloved, who have been watered by the former rain, may also be refreshed by a more than ordinary latter rain, which shall make you more than ordinary Christians, bringing you beyond the blade period and the ear period, into the full corn in the ear.—*Spurgeon.*

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"Rock of ages, cleft for me,
Let me hide myself in thee!"

Over the old fashioned pulpits there was a sounding board. The voice of the minister rose to the sounding board and then was struck back again upon the ears of the people. And so the ten thousand voices of earth rising up, find the heavens a sounding board which strikes back to the ear of all the nations the praises of Christ. The heavens tell His glory and the earth shows his handiwork. The Bible thrills with one great story of redemption. Upon a blasted and faded Paradise, it poured the light of glorious restoration. It looked upon Abraham from the ram caught in the thicket. It spoke in the bleating of the herds driven down to Jerusalem for sacrifice. It put infinite pathos into the speach of uncouth fishermen. It lifted Paul into the seventh heaven, and it broke upon the ear of St. John with the brazen trumpets and the doxology of the elders, and the rushing wings of the seraphim.

Instead of waiting until you get sick and worn out before you speak the praise of Christ, while your heart is happiest, and your step is lightest, and your fortunes smile, and your pathway blossoms, and the overarching heavens drop upon you their benediction, speak the praises of Jesus.

The old Greek orators when they saw their audiences inattentive and slumbering, had one word with which they would rouse them up to the greatest enthusiasm. In the midst of their orations, they would stop and cry out, "MARATHON!" and the people's enthusiasm would be unbounded. My hearers, though you may have been borne down with sin, and though trouble, and trials, and temptation, may have come upon you, and you feel to-night hardly like looking up, methinks there is one grand, royal, imperial word that ought to rouse your soul to infinite rejoicing, and that word is "Jesus."—*From a Sermon on "Christian Song," by Rev T De Witt Talmage.*

The Christian Life.

Time is Passing.

Time is running in his chariot,
Rapidly his wheels go round;
Though they leave no dust behind them
Though they have no rumbling sound;
Silently they bear us onward,
Soon our journey will be o'er,
Soon our feet shall press the meadows
Of the vast eternal shore.

Flying months and years remind us
Of the world we're passing to;
Let us leave good deeds behind us,
In the world we're passing through,
Which shall be the seeds of kindness,
Watered by celestial dew,
And shall bear good fruit for others—
Fruits of joy, and peace, and love—
Which shall lead to songs of triumph,
In the immortal land above.

Men are born and men are dying,
Thousands come, not one to stay;
Time is swift, his wheels are flying,
Never ceasing, night or day.
For the laughter, nor the crying,
For the stricken or the gay;
Crushing down the God-defying—
They who laugh at death's delay;
And for sorrow, sin, and sighing,
Bearing gentle souls away.

Plans and schemes of men and nations,
Hearts and homes and homesteads free,
Granite walls and art's creations,
All the eye delights to see.
All the ear delights in hearing,
Crumble, tumble, fall and fade.
Oh! we need a world more cheering,
Free from graves and cypress shade.
Thanks to God! that world we're nearing
In eternal sapphires laid.

The Latter Rain.

It is very usual in the life of grace for the soul to receive, in after years, a second very remarkable visitation of the Holy Spirit, which may be compared to the latter rain. The latter rain was sent to plump out the wheat, and make it full, mature, ready for the after harvest ripening. So there is a time of special grace granted saints, to prepare them for glory, to make them completely meet to be partakers of the inheritance of the saints in light.

To some this is given in the form of what is very commonly, and I think correctly, been called a second conversion. "When thou art converted, strengthen thy brethren," was Christ's remark to Peter, who was even then a converted man. My brethren, there is a point in grace as much above the ordinary Christian, as the ordinary Christian is above the worldling. Believe me, the life of grace is no dead level; it is not a fen country—a vast flat. There are mountains, and there are valleys. There are tribes of Christians who live in the valleys, like the poor Swiss of the Valois, who live in the midst of the miasma, where fever has its lair, and the frame is languid and enfeebled. Such dwellers in the lowlands of unbelief are forever doubting, fearing, troubled about their interest in Christ, and tossed to and fro; but there are other believers who, by God's grace, have climbed the mountain of full assurance and near communion. Their place is with the eagle in his eyrie, high aloft. They are like the strong mountaineer, who has trodden the virgin snow, who has breathed the fresh, free air of the Alpine regions, and therefore his sinews are braced, and limbs are vigorous; these are they who do great exploits, being mighty men—men of renown. The saints who dwell on high in the clear atmosphere of faith are rejoicing Christians—holy and devout men, doing service for the Master all over the world, and everywhere conquerors through him that loved them. And I desire, oh! how earnestly I desire you to be such men. My craving is that all of you, my beloved, who have been watered by the former rain, may also be refreshed by a more than ordinary latter rain, which shall make you more than ordinary Christians, bringing you beyond the blade period and the ear period, into the full corn in the ear.—*Spurgeon.*

Advent Christian Times.

WM. SHELDON, - EDITOR.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, October 28, 1873.

THE Chicago Exposition is attracting multitudes from every quarter, and from a human standpoint, is pronounced a success.

BR. J. W. BURRETT, of Effingham City, Effingham Co., Ill., requests the P. O. address of I. H. Burritt. Will he please give it?

BR. C. MARSHAL, of Elm Wood, Saline Co., Mo., wishes some minister of our faith to settle in that vicinity, and devote his time to the ministry for the coming year. Write him as above.

Do stop it. Please stop writing for the paper with a pencil. Use a pen and ink, and take pains, too, to write plain. Better re-write and abridge your articles. It will pay to take the time.

BR. MANSFIELD and family took their departure from Chicago for their new field of labor in Minnesota on Tuesday, 21st instant. Hereafter their address will be at Minneapolis, Minn. They take with them the best wishes of many warm friends for their future happiness and welfare. T.

THE recent financial panic has served to tighten the purse-strings of our patrons in every quarter. Now that a reaction is taking place, please remember that *your* littles are necessary to help meet our outgoes at the office, and withhold no longer. Please keep even with the office, that we may keep even with our dealers.

IN response to inquiries about the curative properties of the Waukesha water for kidney complaints, &c., we can only say that it has a tendency to temporarily relieve the difficulty—this is all we *know* about it—though it has the *reputation* of permanently curing, and perhaps justly so. Further we cannot say.

ALL orders for tracts or books are recorded on our order book. It often happens that we have on hand only a part of the works ordered, and so send only a part at the time, but the others will be sent in every case as soon as we get a supply; so let no one fear that a mistake is made because they get only a part of the works ordered at once.

FINANCIAL embarrassment is staring our office in the face. Our income, as the result of the recent panic, is very small (outside of what is designed for the debt), so that we are able to pay our employes only part of their wages, and the present editor has never received enough to pay his board. We expect others feel the hard times as well as we; but cannot those who are in arrears to the paper manage to pay at least a *part* of what is due the office. Let us have a generous response *this week*.

WHEN several articles are sent about the same time, on a similar subject, we sometimes are obliged to defer some of them for a time, and put in others written later, even, on a different topic, so as to have a variety, and not have the paper monopolized by any one theme. This will explain some delays in the past, and some that are liable to occur in the future. It sometimes happens that we have a scarcity of articles on themes we wish to present in the paper, while we have an overplus on other subjects. Keep us well supplied with articles, and allow us to take our time to publish.

Arrearages.

If those subscribers who are in arrears will remit without further delay, it would greatly help the office at the present time. All can determine how their accounts stand by looking at the direction label on the paper or its wrapper.

IN the *New Jerusalem Messenger* (Swedenborgian organ) we find the following statement of faith concerning the second coming of Christ:

> Now is the time of the Second Coming of the Lord, foretold in Matt. 24, and the establishment of the New Church signified by the New Jerusalem in Revelations 21., and this Second Coming is not a visible appearance on earth, but a new disclosure of Divine Truth and the promulgation of true Christian Doctrine, effected by means of the Lord's servant, Emanuel Swedenborg, who was specially instructed in this Doctrine, and commissioned to published it to the world.

We like the Bible statement best: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Behold, he cometh with clouds, and every eye shall see him." "Wait for this (God's) Son from heaven, whom he raised from the dead, even Jesus." "If *I* go away, *I* will come again."

Theological Death.

In the *Journal and Messenger*, we find a report of a sermon preached before the "Philadelphia Baptist Pastors' Conference," by Rev. A. J. Rowland, on the "meaning of the word death," from Rom. 5:12: "As by one man sin entered into the world, and death by sin; and so death passed upon all men."

Mr. Rowland says:

> A class of writers, of whom C. F. Hudson and H. H. Dobney are prominent examples, affirm that the word "death," as used throughout the Scriptures, invariably means the entire extinction of personal and conscious being. In opposition to these men we maintain that it is *never* so used. Sometimes, indeed, it is employed to designate the departure of the soul from the body, as in the passage, "It is appointed unto men once to die, but after this the judgment;" but in many other, perhaps the most other places, it has a spiritual or tropical sense. Death is not so much the extinction of being as of well being—a state of excision from the sources of true goodness and joy.

We simply affirm that death is the opposite of life, or the absence of life—that literal death is the absence of literal life, and spiritual death is the absence of spiritual life—and we insist that consciousness is impossible without literal life; hence, literal death ends consciousness.

1. Mr. Rowland quotes a text to prove that death *sometimes* means "the departure of the soul from the body."—"Is is appointed unto men once to die, but after this the judgment;" but this text says nothing about the departure of the soul. Death brings men into bondage, and holds them there till the resurrection arrives; then they will be judged—not before.

2. Mr. Rowland, however, concludes that death, in "most other places," means "a state of excision from the sources of true goodness and joy," Let us try the gentleman's definition and see whether it will work smoothly, or like sand among the wheels of a watch: "For me to die again," or "For me to experience a state of excision from the sources of true goodness and joy, is gain"—is that it? "Christ died for our sins," or, according to this new definition, "Christ experienced a state of excision from the sources of true goodness and joy"—is that the meaning? Christ's death, certainly, was penal, for "the Lord laid on him the iniquity of us all," and he "died for the ungodly."

Mr. Rowland continues:

> In this profounder meaning it is employed in this passage, as is evident from the following considerations:
>
> 1. Physical death seems to have been in the world before Adam's sin, as the Record of the Rocks shows. We have no certain ground for affirming that Adam and his descendants, had they remained sinless, would have had an earthly immortality.

If death was in the world before Adam sinned, and if Adam and his posterity would have died "had they remained sinless," how could the apostle have affirmed that death came "by sin"? Nor can this death mean "a state of excision from the sources of true goodness and joy," for Paul affirms, "Death reigned from Adam to Moses, even over them that had *not sinned;*" and certainly "a state of excision from the sources of true goodness" did not prevail over those who had not sinned.

Mr. Rowland continues:

> 2. The arguments of the passage requires us to give the deeper meaning to the word. Death is spoken of by the apostles as a penal infliction for sin. But penalty should be adequate to the guilt incurred. Physical death or even annihilation, would not be adequate. Many men would accept such a visitation with delight. A state of guilt requires for penalty the deeper and more continuous pangs of death spiritual and eternal.

True, the death due the sinner is penal—the second death—to be inflicted at the judgment, and that punishment with its inseparable appendages is surely adequate, if the wisdom of Deity may be preferred to that of Mr. Rowland, else God would never have decreed a "second death." If a desperado should accept the gallows "with delight," for fear of a worse doom, would that prove hanging no punishment? To talk about spiritual and eternal death, is to change guilt into punishment, for spiritual death is but the absence of spiritual life, and not a punishment.

Again Mr. Rowland says:

> 3. The strong antithesis brought out in the passage between what is lost in Adam and what is gained in Christ, necessitates the tropical meaning of the word. If eternal life in the passage means, as it certainly does, communion with God, personal holiness, and consequent blessedness, the term death, which is thrown in the strongest and most positive antithesis to it, must mean the possession of the opposite of these qualities, extended equally through time.

That word "if" is well used—"*If* eternal life means communion with God," etc. "Life" means *life*, and "eternal" gives its length; and that it does *not* mean "communion with God," is evident from the fact that those who now have communion with God, are still destitute of eternal life, for, "He that soweth to the spirit shall of the spirit reap life everlasting," and the holy sleepers shall "*awake* to everlasting life." The *reaping* comes at the end of the age, and so does the awakening, and the everlasting life.

The Spirit World.

Why so many teach a spirit world for men, and deny such a world to animals, is surprising. If death does not fully kill men, why insist that it thus kills animals? Why not admit the claim that the spirit world is filled with disembodied animals, as well as disembodied men? While the Bible speaks about the "spirit (*ruach*) of man," it as really speaks about the "spirit (*ruach*) of the beast," and also affirms, "They have all ONE *ruach*;" (Eccl. 3:19–21) hence, if the spirit is an invisible organization in the one case, instead of being a vitalizing element, why is not the same true in the other case? And why may not the old Indian speculations about "the happy hunting ground" have as good a foundation as any part of this theory of a disembodied existence? To present this speculative theory fairly before our readers, we clip the following "*Vision of Scenes in Spirit Life*," from the *Religio-Philosophical Journal*, which unfolds to our view a spirit world with its spirit rivers, spirit boatman, spirit canoe, spirit forests, spirit cedars, spirit shade, spirit sunshine, spirit animals, spirit cascades, spirit lakelets, spirit wigwams, spirit Indians with gray hair, &c.

> Again we stand by the shining stream with our good spirit guide. This time a stalwart Indian advances to meet us, and proposes to be our boatman. Seated in his light canoe which he propels by a single short paddle at the stern, we move very rapidly, and are soon landed near a magnificent forest, the grand old trees casting beautiful shadows on the silvery water. Cedars, [illegible] of ancient Lebanon, like the [illegible] in perpetual verdure; and as we [illegible] every variety of forest trees, beautiful [illegible] are presented to our view; whose deep umbrageous shade subdues the sunshine to the "dim religious light of old cathedral aisles," and fills the soul with reverence and spiritual delight. The ground beneath our feet is soft and smooth as a velvet carpet, and neither brush or stone to annoy or impede our progress. We see many animals called wild on earth, roaming in careless freedom, fearless of hound or hunter.
>
> At length we come to a beautiful valley through which courses a lovely stream, forming fairy cascades and charming lakelets here and there. Beside the stream are many wigwams, or tepees, as some of the Indians designate their habitation, and around the council fires sit the gray haired patriarch of many tribes, recounting the traditions of their race. Some claim great antiquity and trace their history back through many thousand years, even to the time of the Egyptian bondage; for they assert they are descended from the "lost tribe of Israel."
>
> They say they were a great and noble nation on the western continent for ages before the white man appeared on its shores; but their glory was departing, and they were becoming degenerate before their time; and they saw with sorrow their tribes growing less in numbers and strength without being able to discern the cause.
>
> Now with the clearer vision of spirit life, and the recent history of their race before them, they see it was necessary in the progress of events that they pass away before advancing civilization, and give place to a different people, who could develop the wonderful resources of the country.
>
> They now regret the fierce cruelty they displayed in many instances; though they then thought it right to attempt the extermination of the invaders of their country.
>
> We pass on and behold multitudes of dusky warriors ranged in companies as if for battle, but are told their mission is now peaceful. The chief of each company calls them out from the ranks singly or in groups, and appoints to each one his work, till all are employed in doing good. To one, a tall, athletic brave, who towers above all his comrades, he speaks in this wise: "You, while on earth, killed a hundred white men, now you must return to earth and give good magnetism to some medium to heal a hundred sick ones, before you can enjoy rest and peace in the happy hunting grounds." Another is sent to help the weary, aged man whose spirit struggles to be free from the casket of clay; while others are bidden to give magnetic strength to those newly born in the spirit world; and a large delegation are dispatched to influence the western tribes to make peace with the white chiefs of the nation; each on receiving his orders starts instantly, and seems to float away on a line of electric light.
>
> We notice that emong all who are sent away, there are no women, and inquire the reason. We are told, that as they bore the heaviest of the burdens in earth life, and were more kind and loving, they are not sent back, unless at their own desire, but are permitted to roam at will through flowery fields and verdant groves, by lake or stream, as fancy guides. We saw multitudes of them, with many groups of happy children, roaming through lovely natural gardens, gathering fruits and flowers at pleasure, all seeming in perfect love and harmony. We are glad to know the beautiful law of compensation is manifest here, as in every other phase of life, and we trust all may learn this Divine law, and those who are weary and heavy laden with burdens of earth life, may take heart of grace, and look forward to a sure recompense for all their trials. Our guide informs us we must be content with a brief glimpse of summer land this time, as earthly duties wait our return, and he hurries us back to the river, and, as he bids us adieu, we see him float away in company with a very lovely lady, which leads us to infer that he has more pleasant engagements than acting as guide for visitors from earth.

The World.

BR. SHELDON: I herewith send you a short article for the press, if you deem it worthy, on "The World." (2 Peter 3: 6, 7.)

Peter has reference to a particular world "that then was;" that was in the days of Noah; the world that was overflowed with water. It seems that after the world had been so beautifully made, and man placed thereon, that that old serpent, the devil, beguiled the woman, and sin was introduced, and became very prominent. After God suffered it over 1600 years he thought to put a stop to sin and transgression upon the earth; but how was it to be brought about? God in his great mercy and goodness was not going to deluge the whole earth without giving a warning. Therefore, Noah, being a preacher of righteousness upon the earth, was chosen to warn the sinners of their danger. God told Noah to build an ark for the saving of his family, there being but eight righteous persons upon the face of the earth. How kind, how good, how merciful was God to save so few, after all the transgression for so many generations, and yet God was willing to save. And when Noah entered the ark, methinks I hear the blasphemers making the village ring with oaths and scorn for the making of such a mighty boat on land; but says God, "Yet seven days," and then the flood gates of heaven were opened, and down came the mighty flood where no man could swim. Oh, what a scene—what a multitude calling to God to save them from his wrath, but alas! it was too late. Death was their portion, and death they received.

But, says Peter, "The heavens and earth which are now by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." Has God given a warning to this dispensation that the earth is to be destroyed again, or the works therein? Yes, and by fire, more complete, if possible, than before. Why? Because sin has been predominant for over four thousand years, and God declares that he will cleanse it, and make it pure, and a home for the righteous. (2 Peter 3:13.) But here we are, poor, weak, sinful creatures, without hope; but in due time God sent his only begotten Son into the world to suffer and die, that we, through him, might live. (Oh, how kind a Father.) Can we ever repay him for it? Read Heb. 10: 19–23. We cannot repay by blasphemy, transgression, &c. But thank him, we have his word, which is a lamp to our feet, and a guide to our path. He has given us signs that we might know when the time draws near for his second coming, when the adversaries are to be destroyed, root and branch; when Jesus is to set up a kingdom that cannot be destroyed. But the children of God have a work to do; they have to put the house in order to receive the Bridegroom; and when we see and know by what he has told us, that he is so nigh, it is surely time for us to awake, and see the condition of our earthly house. May God help us to see to it at once, and be fully prepared to meet our Lord when he shall come, for he is truly near. Amen.

DANIEL L. WEAVER.

The Weekly Prayer Meeting.

No matter how often a church may have preaching, or how good the preaching may be, it cannot enjoy spiritual health without a weekly prayer meeting, for this is a part of the Divine arrangement. If a church cannot have both, better by far do without the preaching, and have the prayer meeting. A church will flourish for years with only a prayer meeting in their midst, while it will pine away under the best kind of preaching, without a prayer meeting. But in order to have a prayer meeting profitable, it must be the meeting of the *church*, and not merely of a limited few. When the church will attend the prayer meeting, and attend it to take part, it will always prove a source of sacred vigor. But how many attend it reluctantly, if at all, and act like strangers, and not like loving members of one family when they do attend. On this point the Methodist *Recorder* has made some timely remarks which we here quote:

> The timidity of some Christians is remarkable. You will see it on Wednesday evening at prayer meeting. They come into the room as if they were walking on eggs, and look as demure and pitiful as if they were entering a

jail, or a hospital of contagious diseases. At the hour of opening the services, these rabbit-hearted believers will be seated in the border pews and nearest the door, as if to make a speedy escape, in case of an earthquake or a fire. They circle round the cold walls of the prayer room, as if they had got inside of a powder magazine which might explode were they to come near enough together to make any warmth!

The minister or leader is expected to bridge over all the gulfs, to thaw out all the ice, to light up all the gloom, to sweep out all the cobwebs, to put smiles on every lip, tears in every eye, and songs on every tongue.

The week day evening audience ought to be the very vitality of the congregation, and the pastor's electrifyer for Sunday sermons and prompted to daily work. The warm hearted people should come up close around him in the social meeting, and sing back into his soul the gospel they have heard from his lips and seen in his life during the week. Every nearest seat to the stand should be the first one filled. There is a wonderful power in this intimacy that confides, sympathizes, sustains, and blends into brotherhood around the leader where he stands to talk of Jesus to the people.

But where professing believers act with the woodenness of things, expecting to be told where to sit, what and how to sing, how to do the childhood duties of the gospel; where they make no effort to advance, to build up, to reach and rescue fellow men from sin; where they come to service as a mere obligation, bringing no neighbor, cheering no sufferer, radiating no light—it is enough to kill an ordinary pastor, mind and body, to sustain such a charge.

If any of two or three, quoted so often in social prayer, would but get to work and imitate the early disciples in evangelical effort, go out into the highways and hedges after the perishing people, and by love and good nature compel them to come in, there would soon be a change from iciness to a pentecost. If the inner circles round the altar were kept close and full, the genial warmth of the meetings would flame and glow, and the church would be stirred as with a mighty rushing wind, and thousands would be converted in a day.

But as long as Christians go in and out in the touch-me-not by-ways of self and clan, and turn the cold shoulder to the Lord, we cannot expect prosperity or power.

Questions on Baptism.

BR. SHELDON:—Will you explain to us the commission in Mat. 28, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Is this not an interpolation? And if not, why did the disciples, as it seems, baptize in the name of "Jesus Christ," or "The Lord Jesus"? After the day of Pentecost they never baptized in the name of the Trinity, to my understanding.

N. C. MILLER.

1. The argument to show this text an interpolation is very weak, and has its only foundation in the fact that in some copies it was carelessly omitted in transcribing, while other earlier ones contained it. Besides very early writers,—those of the first and second centuries,—quote the text without having its genuineness called into question.

2. They were baptized into the name of Christ, *as the Son*, but that does not exclude the name of the Father and the Spirit; all three are included in the commission, and the commission was faithfully respected both before and after Pentecost. All the baptizing done after the ascension, was done under this commission, "Baptizing them in the name of the Father, Son, and Spirit," though the previously repudiated Son is specially mentioned in the records.

The Sacred Relics.

The Rev. Dr. Duff, of Scotland, thus speaks of the relics which the Catholic church claim to have preserved, and exhibit to their wondering dupes from time to time:

> Some of the bones of Abraham, Isaac, and Jacob! The stone on which the father of the faithful offered his only son! Chips of the brazen serpent! Preserved specimens of the manna in the wilderness, and of the blossoms of Aaron's rod!
>
> Descending to gospel times, we have the ax, saw, and hammer of Joseph, the espoused husband of Mary! the camel's hair garment of John the Baptist, and the linen on which he was beheaded; and the forefinger wanting the nail, the identical forefinger with which he pointed to the blessed Saviour, saying, "Behold the Lamb of God!" the holy coat of the Redeemer himself; spikes of his thorny crown; and fragments of his cross! a piece of Peter's staff and chain, his sword somewhat rusty, the stone on which the cock crew, and rags of the sail of his boat when a fisherman on the Lake of Galilee! part of the Virgin Mary's hair, and veil and girdle, one of her combs and shoes, her spousal ring, and very considerable quantities of her milk! Of other apostles and prophets and holy martyrs we have endless and countless fragments and memorials, in the diversified form of hair and heads and skulls, tongues and teeth and beards, jaw-bones and shoulder-blades, ribs and livers and hearts, legs and toes and slippers, yea, and portions of the very breath of some, carefully enclosed in stoppered vials, with one feather out of the wings of the Archangel Gabriel!

False Messiahs.

Those who persist in rejecting the true Messiah, are constantly being deceived by false Messiahs. The catalogue has been long, but frequent additions are being made to this list. We clip the following item from an exchange:

> The *New Free Press* of Vienna has just published from the pen of the eastern traveler, Baron de Maltzan, an account of a pretended Messiah who has appeared in Arabia: He "is a Jew, of Sana, in Yemen, with a fascinating exterior, having remarkable, brilliant eyes, and a melodious voice. After studying the mysteries of the great cabalistical work, the Zoha, he withdrew from men, eventually retired to a desert, where he submitted to bodily mortifications and self-denial. He soon became distinguished as a worker of miracles, and, as such, attracted the attention of the superstitious, brought various descriptions of food, and were pleased that he condescended to accept their offerings. The increase of their flocks and of their households, and even their success in the attack upon hostile troops, were attributed to the power peculiar to this worker of marvelous doings. His reputation has spread far and wide among the Arabian population, and many incredible stories are circulated about him.

The Beast and his Mark.

What power is the beast of Rev. 20:4, and at what time did it rise? Who are they that sat upon the thrones, and at what time did the beast most likely make his mark?

M. D. PEAVEY.

The beast having seven heads and ten horns, is sometimes presented as a beast like a leopard, and sometimes a scarlet colored beast—a symbol of the same government in its different stages, that is, the Roman. It arose early enough to persecute the saints forty-two months, and succeeded the supremacy of the dragon. It enforced its mark through its entire predominance, which commenced with the rise of the horned beast, which arose a little later than the other. The dragon was in the ascendancy at the time of Christ's birth; the beast succeeded him, for the dragon "gave him his seat." Our remarks upon the thrones and their occupants will appear in another connection.

How Worldlings View It.

The following note is taken from the Kingston *Whig*, and deals out a just rebuke to those who do evil that good may come:

> In another column will be found a report of a church raffle of a sewing machine for one hundred and four dollars. The machine is worth let us say forty dollars. Did the church coffers come honestly by the remaining sixty-four dollars? When churches and persons descend to gambling practices to fill the Lord's treasury, sermons against betting and similar sins are hardly in place. The next thing in order will be the prize package dodge to increase the offertory. Raffling a sewing machine at a church bazaar, swindling with a prize package, or pigeoning the gullible at a card or faro table are cognate practices, and equally sinful, unless modern casuistry can prove that a good end will justify any means, however bad.

"I Die Daily."

G. E. MERRILL.

What does the apostle mean by saying, "I die daily"? This question is asked, supposing that the apostle died daily in sin. If this be so, then he had to live to sin daily in order to die to sin daily. Hence they make out that he was sinning and repenting, sinning and repenting all his life time. This does not correspond with what he said in another place, "How shall we that are dead to sin live any longer therein?" Now if we will carefully examine the chapter where the words "I die daily" are found (1 Cor. 15:31), we shall find Paul teaching the glorious hope of the church—the resurrection—and not that he was sinning and repenting, sinning and repenting, or that he died daily to sin; no, no.

Well, what did he mean in saying, "I die daily"?

He meant that he was daily expecting to lose his life, that "every day I am exposed to death." What for? For his hope. We find Paul in v. 30 asking a question like this, "Why are we in jeopardy every hour?" Jeopardy is danger, or peril. Why was he in danger, peril, every hour? Why was he exposed to death daily? Was it not for his belief in Jesus, and his resurrection, and this resurrection of all the dead? We believe it was. In another place Paul says he was "in death oft"; that is, he often expected to die; often exposed to death—have his life taken from him by his enemies, directly or indirectly.

Much might be said on this text of Scripture, and many texts quoted to prove that Paul did not mean that he died to sin daily; but that he did mean that he was in daily expectation of losing his own natural or physical life, all for his faith.

We believe we are right in our exposition of the words, "I die daily." The Lord help us that we may die to sin once for all, and not live any longer therein; but the life that we live here in the flesh, let us live by faith of the Son of God.

Sorrow for the Dead.

CORNELIUS MARSHAL.

The sorrow for the dead is only sorrow from which we refuse to be divorced. Every other wound we seek to heal; every other affliction to forget. But this wound we consider it a duty to keep open. This affliction we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished from her arms like a blossom from the parent stem, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember is but to lament? Who, even in the hour of agony would forget the friend over whom he mourns? Who, even when the tomb is closing over the remains of the most loved, when he feels his heart, as it were, crushed in the closing of its portal, would accept of a consolation that must be bought by forgetfulness? No; the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it likewise has its delight; and when the overwhelming burst of grief is calmed into the gentle tear of recollection—when the sudden anguish and the convulsive agony is over, the present ruins of all we most loved is softened away into pensive meditation on all that it was in the days of loveliness. Who would root out such a sorrow from the heart, though it may sometimes throw a passing cloud over the bright hour of gayety, or spread a deeper sadness over the hour of gloom? Yet who would exchange it even for the song of pleasure, or the burst of revelry? No; there is a voice from the tomb sweeter than song; there is a remembrance of the dead to which we turn even from the charms of the living.

O the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom springs nothing but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, and not feel compunctious throbs that he should ever have warred with the poor handful of earth that now lies mouldering before him?

But the grave of those we loved; what a place for solemn meditation. There it is we call up in long reverie the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy. There it is that we dwell upon the tenderness of the parting scene—the bed of death. With all its stifled griefs, its noiseless attendants, its mute watchful assiduities, the last ceremonies of expiring love, the feeble fluttering, thrilling, O how thrilling! pressure of the hand—the last fond look of the glazing eye turning upon us, even from the threshold of existence, the faint, faltering accents, struggling in death to give one more assurance of affection.

Aye, go to the grave of buried love, and meditate, and there settle the account with thy conscience for every past benefit unrequited, every past endearment unregarded of that departed being who can never—never—never return to be soothed by thy contrition.

If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silver brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged in thought, word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unremitted pang to that true heart that now lies cold and silent beneath thy feet, then be sure that every unkind look, every ungracious word, every ungentle action will come thronging back upon thy memory, and knocking dolefully at thy soul, then be sure that thou wilt lie down sorrowing and repent on the grave, and utter the unheard groan, and pour forth the unavailing tear more deep and more bitter, because unavailing and unheard.

Then weave thee a chaplet of flowers and strew the beauties of nature about the grave, and console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret, and take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.

Possible to Live Without Sin.

G. E. MERRILL.

Is it possible to live without sin? Yes, we believe it possible to live without sin—willful sin. Not but we are liable to sin. If we do sin, we are drawn away by our own lust. We err in judgment many times, but that is not sin. We are not perfect in judgment, neither in wisdom; but we *can* be perfect in love. How? By having Christ formed within us, the hope of glory; being filled with his Spirit. The Lord help us then, that we may have Christ thus formed within—be filled with his Spirit, and so be perfect in love. They that are born or begotten of God, we read, do "not commit sin." Why? "Because he is born of God," and he "cannot sin." "His seed remaineth in him." Christ is sinless; and if we have his Spirit, we shall be like him, pure and holy. No guile will be found in our mouth. "They that have this hope in them (the coming of Jesus) will purify themselves even as he is pure." Then we shall be ready when he comes to enter into the joys that await all the holy ones. If we want to see God, and live eternally with his Son Jesus, we must be holy, for without "holiness ....no man shall see the Lord." How important, then, if we want to see Jesus, and be made like him, that we become partakers of his holiness.

Let us live by faith near the cleansing stream, and thus, moment by moment, feel its power to cleanse us, and keep us clean *all the time*. How blessed the words, "The blood of Jesus ....cleanseth us from all sin."

Miscellaneous.

AT HOME.

—The remnant of the Modoc tribe are on their way to Fort Russell, escorted by two companies of troops.

—A private dispatch from Calvert, Texas, says: "The fever here is worse than at Shreveport. Seven per cent of our population have died."

—Eight inches of snow fell on the line of the Union Pacific Railroad, in Wyoming and Utah Territories, on the 17th, causing some delay to trains.

—The Icelanders are beginning to emigrate quite extensively to the United States. They are a bright, clean and healthy looking class of people.

—According to recent Texas dispatches, it is very unsafe traveling for Americans on the Mexican border. It is alleged that outrages of various kinds have been perpetrated upon citizens of the United States, revenge for the Mackenzie raid being the presumed motive.

—A little boy named Jacob Strife, living at Van Wert, is reported to have vomited a garter snake eighteen inches long, and half an inch thick. The snake is blind, but otherwise is perfectly formed. It is thought that the boy swallowed it about two years ago while drinking from a spring, as he had terrible convulsions from that time, the cause of which could not be detected before.

—A newspaper correspondent has discovered a new solution of the Mormon difficulties. He says that the waters of Salt Lake have been rising for years, and are now twenty feet higher than they used to be. They are moreover inclosed by a ridge far above the doomed city of the plain, and sooner or later the imprisoned waters will break out and engulf the modern Sodom and settle the Mormon question forever.

—On Thursday, September 25, an aeronaut named Prof. John H. Boley, came to a terrible death at Wapella, Iowa. He had been engaged for some time in making ascensions during the fair, and notwithstanding through the illness of one of his assistants he could not take usual precautionary measures for safety, he deemed it his duty to make the ascension as advertised. Soon after he started the balloon was discovered to be on fire, and nothing could be done but to wait for the terrible ending which soon came, by his falling in a stubble field nearly half a mile from the starting-point. He fell feet foremost, and his limbs were driven into the ground nearly a foot. The bones of his legs were badly broken. The body, arms and head were apparently uninjured. The balloon came down about a quarter of a mile further on.

—The members of the Evangelical Alliance arrived at Washington at 3 o'clock p. m., on the 14th; they numbered about 250. They were received by Geo. Shepherd, in the parlors of the Willard Hotel. From there they were taken to the White House, where President Grant and all the members of the Cabinet were waiting to receive them. The Rev. Dr. Tiffany introduced the most prominent delegates, and made a short address to the President, after which the Dean of Canterbury led in prayer. The President, in reply to Dr. Tiffany's speech, said: "It affords me very great pleasure to welcome the alliance to the capital of this great nation, which I feel is the freest of all nations to work out the problem of your mission, [Applause.] The Rev. Narayan Sheshadri made a short address, after which H. W. Beecher was introduced and said: I also have a profound respect for the President of the United States, as he is almost the only man in this nation who thinks a good deal but can hold his peace. (Laughter and applause.) After which the delegates withdrew.

ABROAD.

—It is reported that John Bright is opposed to the war against the Ashantees, and will resign his position in the Cabinet if it is further prosecuted.

—France lost during the Franco-Prussian war 200,000 horses. There are now three million horses left in that country.

—A British regiment in Burmah supports a paper of its own, editors, printers, and publishers being all attached to the regiment.

—A large cargo of slaves on the way to Mejunga, Madagascar, has been captured in the Mozambique channel. Proof has been found that a large slave trade is carried on almost under the guns of the Mozambique fort.

—Advices from Pekin say that an edict had appeared stating that thirty-seven villages had been swept away in the province of Shansee by the waters of the Young Imo river and its branches having burst their banks, and that a great amount of human and animal life had been lost by the floods.

—Advices from Hayti state that Jacmel and several other places in Southern Hayti, were visited by a severe hurricane on the 28th ult. Many houses were demolished, roofs blown off, and trees torn from their roots and carried a great distance. There was considerable loss of life and serious damage to shipping.

—The Turkish Ministry of Foreign Affairs recently sent abroad a circular memorandum, giving as is alleged, a one-sided account of an Austrian Consul's conduct in Bosnia, and complaining of the reception of Prince Milan, of Servia, in Vienna. The Austrian Government has taken offence, and a note from the Porte, expressing regret at the issue of the memorandum, is looked for with some anxiety.

Correspondence.

Northern Michigan Special Conference.

A special conference was held in the Cornell S. H., Wexford county, Oct. 2-5, 1873. This meeting was called for the benefit of the isolated brethren in this northern field, of which there was a general rally. It was good to be there. We had a heavenly sitting together in Christ—a foretaste of the blessedness to be enjoyed when we all get home.

The meeting was largely attended. The interest was intense. Six put on Christ by baptism.

Some fifteen expressed a desire to be Christians, and testified to their love of God. All spoke of this meeting as one of the best. Praise God for his goodness to the children of men.

We think the cause of Christ has received a new impetus in this whole region. Br. Bower remained to carry on the meeting a few evenings longer, and we hope for good results.

Br. Albert Brigham was received as a member of this conference. E. B. Scott, Sec'y.

N. W. Kansas Q. Conference.

The friends and lovers of Jesus' appearing met with the A. C. church at Athens, Saturday Oct. 4, 1873, for the purpose of uniting the churches in north-western Kansas in quarterly conference.

Meeting opened with prayer and praise, after which on motion, Eld. J. C. Smith was called to the chair, when the articles of the constitution and by-laws were read, and on motion adopted.

It was decided that the officers of this quarterly conference be, for the present year, a president and secretary. Eld. E. N. Bliss was nominated for president, and J. S. Thorp for secretary, and unanimously elected.

Thus our little conference is organized in weakness here in this far western field. Pray for us, friends of Jesus, that our organization may be owned and blessed of God; and that all its members may work in harmony—a unit in Christ Jesus.

A tent meeting was also held here, in the state mission tent, by Eld. J. C. Smith, assisted Elds. E. N. Bliss, N. J. Sade, and J. S. Thorp. The meeting commenced Wednesday evening, Sept. 24, and continued over two Sundays.

The Lord's sweet blessing rested upon us from the first, and the closing Sabbath of the meeting six happy souls were buried in the likeness of the Redeemer's death, and raised in the likeness of his resurrection.

The meeting closed in the evening with the Lord's supper, which was partaken of by over forty, thirty-one of whom gave testimony for Jesus: and all present felt that it was good to be there.

Some came a distance of 12, 15, 20, and one brother and sister even 75 or 80 miles to meet with us, and went home feeling amply repaid for their journey.

All praise to the name of Jesus. Amen.

J. S. Thorp, Sec'y.

Minnesota Conference.

The Minnesota Annual Advent Christian conference convened at Utica, Winona Co., on the old camp ground, in Cheatham's grove, Sept. 10, in connection with the annual camp meeting. But the weather was unfavorable, and the farmers all busy threshing in the vicinity, so that the attendance was quite small until Sunday, when a large congregation gathered upon the ground.

Preaching brethren present.—Brs. Allen, Ramer, Bursell, Miller, Lombard, Mitson, Chapman, Rims, Wellcome, and Sr. Duby. Br. Tucker, Business Agent of the Publishing Society, and Br. and Sr. Mansfield, from Chicago, were invited to a seat in the conference.

Delegates were present from Minneapolis, Vernon Springs, Pierce Valley, and Utica churches.

Committees were appointed to transact such business as should come before the meeting. Minutes of the last conference were read and approved.

The president's address was read. It was able and timely. The secretary then gave his report as follows:

I have had a good opportunity to learn the state of the cause in many portions of our state. In some localities where we have regular meetings, either preaching or prayer meetings, the cause is prospering, and the truth spreading. In some isolated places, where they had but little or no preaching, they keep the fire burning by holding prayer meetings and distributing tracts, and living their religion. But in a large portion of our state the cause is suffering for want of good, earnest laborers. The cry is in many places, "Come over and help us"; and while some of our preachers have left our state, and some have fallen by death, a few are doing what they can, and others we fear are almost idlers in the vineyard. There is a lack of system in our labors in many localities and a lack of punctuality in filling appointments, and helping sustain prayer meetings, in visiting families. There is a worldly-mindedness that prevents earnest, effectual labor, a lack of entire consecration to God and his work on the part both ministry and laymen, which prevents the truth from taking effect when preached. Now I have a few suggestions to make:

1. That we as preachers, consecrate ourselves more fully to God, and get endued with power from on high, and give our time as much as possible to the work of preaching, attending prayer and conference meetings, visiting, and talking, and praying in families; thus spreading the truth among the people.

2. That we encourage system in all our churches, in the support of the gospel, by appointing committees whose work shall be to visit the people and raise funds for such purposes.

3. That we discountenance the practice of of laboring in the field, or doing any business on Sunday, the Christian Sabbath, as it is a great injury to the cause, a complete barrier to the success of those who practice it, and a stumbling block to the world.

4. That we have officers appointed in all our quarterly districts in accordance with our constitution.

5. That we have our constitution read at every session of our conference, and such by laws as are necessary; also the minutes of last conference and quarterly meeting.

6. That we have an earnest, devoted preacher travel as an evangelist through the state, to visit and preach in places destitute of regular preaching, visit new places, organize new churches, etc.

7. That we have a camp meeting committee appointed, whose duty it shall be to make arrangements for the same the ensuing year.

8. That we have a delegate or delegates appointed at this meeting whose duty it shall be to attend any conference or association which may require a delegate or delegates from this state conference.

All of which is respectfully submitted.

The treasurer, (J. Raymond,) reported by letter, five dollars in the treasury.

Reports of churches.—But few reported.

Minneapolis.—S. W. Thurber, pastor. Present membership 22; added during the year, 10; good Sunday school of 52 members, including Bible class, choice library of books for them. Built a house of worship in 1872, and gave it to the Lord free from debt. Eld. S. W. Thurber presided at dedication service. The Minneapolis church, though it has passed through severe trials in the past, is now in a flourishing condition.

Anoka.—Organized by Eld. G. W. Miller, August 13, 1873. No. of members, 7. Hold weekly prayer meetings. Brother Miller has preached to us twice since organization, striving for the faith once delivered to the saints.

Montivideo church.—Organized in July, 1873, by Eld. G. W. Miller. Present number, 7; baptized, 4. L. R. Wood, Pastor.

Utica.—No of membership, 36; are trying to live; need more preaching.

Monticello church.—Pastor, S. C. Wellcome; present number of membership, 72; added during the year in full fellowship, 27; and 15 have given in their names to join. Baptized, 17; weekly prayer meeting and a flourishing Sabbath school of 60 scholars, 8 teachers, and 3 officers; the cause prospering. To God be all the praise.

Eagle Lake church.—Organized March 12, 1873, by S. C. Wellcome, with 12 members, one baptized since. Weekly prayer meeting but no preaching; small Sabbath school. Live trusting in God.

Lemond church.—Organized May 19, 1872, with 10 members; somewhat scattered, but trying to live. Sister Duby preaches to them occasionally; one came out on the side of truth the present year.

Vernon Springs church.—Pastor, Eld. Wm. Chapman; organized by him, with 14 members; have much opposition, but trust in God.

Ridgway church.—Organized by Br. Peter Mitson; 8 members: 3 baptized; have preaching by brethren Mitson and Chapman.

Pierce Valley church.—Organized with 14 members; have but little preaching; but few remain; need help, but are determined to live.

Cottage Grove church.—Nine members. Sister Duby preaches occasionally; have weekly prayer meetings.

On motion voted to receive the following churches into our conference, viz: Anoka, Montevideo, Eagle Lake, Vernon Springs, Ridgway, and Pierce Valley.

REPORT OF PREACHERS.

Sister R. M. Rowell, (by letter.) In the east on a visit; health has somewhat improved since last conference, traveled and labored some in Minnesota and Wisconsin, and now in the eastern country, find an open door and warm hearts. I feel that whether east or west I have the same precious message to the sons and daughters of men, and expect to proclaim it until death lays me low, or the Saviour comes.

Brother T. J. Allen. Have preached some in Sparta, Wis., some in Canton, but most of the time in Winona; have had some precious seasons; feel like going forward bearing precious seed; have had severe affliction, and have been seeking to get upon higher ground by consecrating myself more fully to God and like saying to God, "Here I am," and expect him to manifest himself to me in a peculiar manner.

Brother P. Raymer. Was silent a part of last winter; passed through deep waters of affliction by the death of a beloved companion, but God sustained me; labored for a while in Winona; preached and traveled some in other places in the state, at Rush River, High Prairie, and at Elliot at the quarterly meeting, also at Utica; have passed through a furnace which has done me good; have sweet peace and consolation of the gospel.

Wm J Bursell. My heart is in the work; have been preaching almost one-half the time Sundays, have one appointment in Austin, about 30 miles away, the other in Winneshiek, about 12 miles from home, new fields; hope before long to be able to spend more time in the field. The harvest time is soon coming, the fields are getting white, there is great call for labor, hope God will give me health to labor and go forward in this glorious work until the Master appears.

G. W. Miller. Am still in the work to the best of my ability; have attended 9 quarterly meetings in the conference district; would state that I lost my diary before coming to the conference, with all my reports in it. Our quarterly meetings have been seasons of interest, and I trust profit. Have received eighty-nine dollars, paid out forty-five dollars; the brethren have done well by me in this vicinity. Have held three tent meetings, one at Madelia; had a good time; left the cause in good condition. The next at Montevideo, on the extreme frontier of the state; good interest. Last meeting at Anoka, results good. Feel that I am at work in a glorious cause. Have learned many useful lessons, am willing to work anywhere.

P. Mitson. Can say my heart is in the work; have been preaching all I could the past year; have been in some new fields. Preached at Ridgeway and other points; some converted; organized a church; baptized some. Have had a hard time in reaching appointments; passed through snow and water; also had much opposition, but God has blessed my labors; am willing to go anywhere or make any sacrifice to preach the word.

A. G. Lombard. Have been silent about one half the time since conference; moved to Chatfield; health poor; have preached of late at Viola, and some other points; baptized one. Am with you in heart, and hope to be able to do more.

C. D. W. Scott, (by letter.) Am not able to meet in conference; am working to raise money to buy me a horse; am preaching nearly every Sunday in different places. The cause is prospering where I have been in brother Parson's field of labor.

Michael Wellcome, (by letter.) Am unable to meet you in conference; am much disappointed, as I would have been glad to have met with the many dear friends I have enjoyed precious seasons with in the past in brother Cheatham's grove. God bless them all. I preach in the S. H. in my neighborhood, and have for the past year. We have a good Sunday school and Bible class. Most of the members of the Garden City church have moved away, but the few that are left are striving to live for the kingdom. My prayer is that God will pour out his spirit upon you while in conference, and so bless you in all your deliberations that the blessed cause may prosper as it never has before in this state.

William Parsons, (by letter.) Since our last conference I have kept up four regular appointments, once in four weeks; at some of them there has been a good interest.

C. Rims. Went east on a visit and preached a number of times with good success; came back, and lost my wife since; feel it deeply; health has peen poor, unable to labor the past summer; hope to be able to go, and am ready to go when able.

S. C. Wellcome. Am still striving to proclaim the glad news of a soon-coming Saviour. Since last conference preached some at Eagle Point, in Blue Earth county, and organized a church of 12, baptized one; preached some near Shelbyville, and Kasota. Came to Monticello at the call of the church; have preached at the Monticello chapel about every Sabbath since, except June; have also preached at Bailey S. H., and Lilly Pond [illegible] Otsego; a good interest. God [illegible] people and helping them [illegible] Have baptized 18 the past summer, taken into the church, and 15 more names have been given in; attended the Wisconsin state camp meeting and preached once, then went to the Association meeting at Norwood Park, as delegate from this conference; preached a number of times on my way back; am still at work; preach three times a Sunday, traveling 10 to 15 miles, and visit what I can during the week, and attend from one to three prayer-meetings. God is blessing me and my labors; to him be all the glory. Have received since conference about two hundred and fifty dollars, and paid out traveling expenses about sixty dollars.

Hannah M. Duby. Have preached at Cottage Grove, Pierce Valley, High Point, and Lemond, near Owatonna. God has blessed me in laboring. Some of the churches that were discouraged have arisen; some backsliders have been reclaimed, and one soul converted. Received one hundred and fifty five dollars and eighty five cents, and paid out twenty-four dollars and seventy-five cents. Desire to be clothed with power to preach the word.

Wm. Chapman. Have passed through as it were a furnace of fire, but God has been with me; have preached at Vernon Springs; organized a church of 12 members; one, brother Kimer's wife, sleeps in Jesus beloved by all who knew her. Also preach at Ridgeway once in four weeks. Brother Mitson also preaches there; three have been baptized. There is much opposition, but in the midst of it all God is blessing us with prosperity; but as to what I have received for labor I don't wish to speak, as I do not wish to expose our poverty.

The following resolutions were passed, viz:

Resolved, That we hold our next annual conference in the month of June, 1874, in connection with the annual camp meeting in the western part of the state.

Resolved; That brother and sister Mansfield be invited to make Minnesota their home in the future, to labor with us in the Master's cause.

Resolved; That brethren G. W. Miller, Wm. J. Bursell, and S. C. Wellcome act as camp meeting committee the ensuing year.

Resolved; That brethren G. W. Miller, Wm. J. Bursell, and S. C. Wellcome be and are hereby appointed as delegates to any convention or association that may require delegates from this conference the ensuing year.

Resolved; That we will give to the A. C. Times, published in Chicago, our hearty support and co-operation.

Resolved; That we will discountenance the practice of laboring in the field or elsewhere, or doing business on Sunday, the Christian Sabbath.

Resolved; That G. W. Miller be appointed state evangelist.

The names of preachers reporting personally or by letter were passed upon as all right, as follows:

T. P. Allen, R. M. Rowell, P. Ramer, Wm. J. Bursell, G. W. Miller, C. D. W. Scott, Peter Mitson, A. G. Lombard, Michael Wellcome, Wm. Parsons, S. C. Wellcome, Charles Rims, Hannah M. Duby, L. R. Wood, Wm. Chapman.

On motion, voted to drop brother Jedediah Raymond's name, in accordance with his request.

Officers elected for the ensuing year:

President, G. W. Miller.
Secretary, S. C. Wellcome.
Treasurer, Wm. J. Bursell.

Notwithstanding the cold weather, our meetings, though small, were excellent. Brethren Chapman, Allen, and Mitson preached to us at the commencement of the meeting, then brother and sister Mansfield arrived and gave us a number of discourses, which will long be remembered by all who listened. They were timely Bible truths. Our social meetings were good. Our love feast Sunday morning especially so; 75 sat down to the Lord's table Sunday eve.

On Monday morning we gathered at the large board tent upon the ground, and took the parting hand, brother and sister Mansfield singing the "Sweet Bye and Bye," assisted by others. It was a season long to be remembered. God bless all the dear brethren and sisters of Minnesota. Brother Cheatham's family were sick, but done all in their power to make us comfortable, as did other kind friends. May God bless them.

S. C. Wellcome, Sec'y.

From Mary A. Tibbets, Volga, Ind.

Perhaps the dear waiting ones scattered abroad, would be glad to hear that our blessed Lord, in his stately steppings, has come into our midst, and by his divine presence greatly cheered our hearts, and blessed our efforts as a church, in the salvation of some for whose spiritual interest we have long been anxiously interested. Our much beloved and venerable brother, Dr. N. Field, has again been with us, and for six days with well improved evenings, preached the glad tidings of the coming kingdom, the destiny of man, and the glorious reign of our Lord and Saviour, with his usual energy and logical clearness, which not only [illegible] in comforting the church, enlightening the community in general, but also in convincing five dear ones that it was their duty to profess their faith in a coming Saviour. O, it was a beautiful sight to see the father and a dearly beloved daughter embrace each other with tears of rejoicing, and both go down together into the water of baptism, in imitation of their risen Lord, and expressive of our glorious hope of a resurrection unto eternal life when our Saviour shall come to make up his jewels.

Our social meetings for mutual exhortation and prayer, were truly interesting and comforting to our hearts, as day after day we were permitted to sit together in heavenly places in Christ, receiving each others testimonies of faith, and to our blessed Saviour who has done so much for us. We trust the rays of Scriptural light which many received in their new and impressive beauty, will lead them on in a greater investigation of the sacred page which will in due time lead them into the performance of all the duties imperatively required of every earnest and loving follower of the Lamb. Some of our dear members live at a distance, and hence could not enjoy this feast of fat things with us. We trust when they read this humble notice of the goodness and mercy of the Lord toward us, they will write to the church and tell us of their enjoyment in the blessed hope, that thus we may mutually rejoice together in hope of the glory soon, as we trust, to be revealed at the appearing of our Redeemer.

We are all interested in our valuable paper, and much rejoiced at [illegible] ing prospect of soon closing up the [illegible] has so long saddened the hearts of [illegible] noring most for its publication. We earn[illegible] hope it may now go right onward and forward, with nothing to occur to blight its increasing prosperity. May all who love the progress of Advent truth do all they can to push it forward, and nothing that would militate against the high position which is before it in the candid and truth-loving part of the Christian world. May we all, as churches and individuals, be ready, with lamps trimmed and burning, to meet our blessed Lord, is the prayer of your humble sister in the blessed hope.

From Eld. P. W. Hough, Cross Plains, Iowa Co., Wis.

Br. Sheldon:—As you left Arena on Monday after the dedication with the understanding that we would continue the meeting some days, I did so, and herewith send you a report, supposing that you have noted the dedication services.

I would say the meeting increased slowly but certainly, both in numbers and interest, until I left, which was Friday, Oct. 3. The last evening two arose to confess Christ, and about two thirds arose to have the meeting continued. It was done by Br. Alvirus Hitchcock and Br. Meigs taking charge. I had the assistance of these two brethren during my stay, Br. Hitchcock preaching one evening to great acceptance. I shall expect that good has resulted from the effort. I did not hear Br. Meigs preach, but he is a man accredited at home. Should think his mind was well stored with truth, and his heart warmed with love; but sometimes, like Peter, his mind may be diverted from Jesus to look at the foaming waters around him; but I think that Peter's example would save him from sinking. But of Br. A. Hitchcock I would say, as Paul said about young Timothy, "Let no one despise his youth." May he walk in the humble path of self denial, that God may exalt him in due time.

My visit to Eld. Thomson was instructive. He is lonely, yet joyful in the blessed hope; but he is confined to his bed, and yet, possessed of so active a mind, when reading about others labors who are much older than himself, he often asks the question to himself, Why this mysterious providence? Yet he is reconciled, because he knows that his Father is too wise to err, and too good to be unkind. I thought what a contrast between him and some others who have good health and yet preach but little. May his mantle fall on such minds. Amen.

I shared while at Arena due Christian respect and hospitality at the house of Br. and Sr. Hodson. They are quite aged, of English descent, have a large family settled convenient to them, mostly believers, which is a comfort to the aged pair. The friends, brethren and sisters paid due Christian respect to me while there, and amply remembered me after a goodly manner, when I left. May God, our Father, bless them in basket and store, soul and body.

From Eld. S. K. Gibson, Brooklyn, Iowa.

Br. Sheldon:—I wish to say to the friends and lovers of Jesus, that the little church at this place is prospering in the Lord. They meet about twice a week for worship, in the absence of a preacher, with the best of feeling and excellent interest.

Several of our Methodist brethren and sisters unite with them, and are one in worship and feeling, like a band of Christian brethren, loving the same Jesus. They are not afraid to talk of his coming and his kingdom, of the resurrection and glory, and look to him as the great Life Giver. But these glorious truths are "too dangerous" to be talked about in the Methodist church, and these Adventists are not worthy of a place in their sanctuary, as "they are always quoting Scripture to prove doctrines we do not believe." So says the minister. Very well, "where the spirit of the Lord is there is liberty"; and thank the blessed Jesus, there is one congregation in the city of Brooklyn where lovers of the Lord can worship "in spirit and in truth." Come, then brethren and sisters in Christ far and near, meet with the church here, and help n on in the good work, as often as you ; and may be that the fire of divine love ning already in the hearts of those dear s, will kindle a flame in yours, and lead to a futher consecration to the Lord.

t is time to be awake and at work for Jesus, he is coming soon; iniquity abounds and love of many waxes cold; the days of d are upon us, and many, I fear, who pro- to love Jesus, will be found among the s, when he shall come to gather his wait- ones. Awake, O bride of Christ! and be ly for the glorious majesty of the heavens, r he cometh, he cometh, to judge the h." "Even so come, Lord Jesus, and e quickly."

n Eld. Philo Hitchcock, Cross Plains, Wis.

oon after the dedication at Arena, Eld. P. Hough came to this place and held meet- over one Lord's day, and partly through week. The church was greatly strength- d and edified under his faithful ministra- ns His whole heart is in the work of aning a bride for Christ, ready for the mar- ge of the Lamb.

An incident worthy of notice came before while engaged in our meetings here. A tleman who formerly resided at this place, t his family of a wife and several children, d went to California and Oregon, where he nained eleven years. He was not a Christ- when he left, neither were any of his fam- . He was a dissipated man while at home, d left in that condition, and remained so r a number of years. Circumstances led to s conversion, and finally to his reception of e truths relating to the Advent of Christ, hich stopped his career of sin, and led him love and feel for his neglected wife and nily. He procured a quantity of our publi- tions in Oregon, and made up his mind to rt on a mission to his own dear family. ending his way through crowded cities and wns on the Pacific coast, passing by scenes revelry, in which he once participated, he last reached his home in Grant county, is., joyful to tell the story of a speedy com- g Saviour, whom he had once despised, but d now learned to love, and obey. What as his surprise when he found his wife, not ly on the "old place," doing well, but al- ady engaged in the service of Christ, and ooking for the blessed hope," together with her members of the family, who had long en praying for the conversion and return their husband and father. God heard the dow's cry in heaven, he answered on earth, d they are now a united and happy family. To God be all the glory.

Death.

E. ROYCE.

This term is often used in Script- re and has various significations. As plied to a dead animal, or blasted rain, it means the entire extinction of oth form and life. This however is ot its use when applied to man; for death he is compared to good grain own in the ground, in order that it ay be quickened and thereby pro- ce a new body. The apostle Paul, explanation of the mystery of a future fe for man, says: "That which thou west is not quickened except it die." his teaches us that the spirit of man ntains his life as the kernel, or spirit grain possesses the life of its partic- ar species. Hence when it is said of an that he is dead, we are not to sup- se that his life is extinct any more an is good grain. In the one case it waits the quickening power of nature's ws to call forth its life from its spirit r kernel as a nucleus for a new body; the other the spirit returns to God ho gave it, there to await his pleas re. And as grain may not be quick- ned for the want of coming in con- ot with nature's laws ordained for at purpose, and consequently will ltimately perish, so also God may, for wise purpose withhold his quickening ower from the spirits of some men, ence they will not be raised from the ead, and consequently will perish for- ver.

I have now given the true Scriptural efinition of the term under considera- on as applied to materiality, and will ow examine its use as applied to spir- uality. And between them there is difference; whereas in the case of he material, or natural, the quickening nd death transpire at the same mo- ent, on the other hand spiritual death not necessarily connected with quick- ning power. That is, if grain dies rst it cannot be quickened, but spir- ual death may transpire years before the "spirit in man" is quickened to spiritual life. Spiritual death (I use this as a distinguishing term), is caused by man's being enlightened by God's word; that he is naturally in a sinful state. "The carnal mind," as the apostle says, "is enmity to God;" but men do not realize this fact until obedience is demanded of them by their Maker, and they could not realize it then if they did not possess what beasts do not, an intuitive knowledge between good and evil. Hence no man is accounted a sinner by his Maker until he is enligtened on the former point, and is endowed with the latter, as all intelligent persons are. Therefore wherever God's word is proclaimed the hearers thereof die spiritually, and if they believe and obey, they are quickened from that death; i. e., made spiritually alive. We learn by this what the term death often means in Scripture. At a certain time Jesus said, "let the dead bury the dead." That is, let such as had heard the gospel and had not obeyed it—the spiritually dead—bury their friends who were literally or physically dead. More proof might be adduced on this point, but this will suffice.

I have already remarked in substance that man must know good from evil, and not that alone, but must have a knowledge of God's commands and the obedience required, before he can in a Scriptural sense become a sinner, or, in other words, die. And as has been previously shown, every man must necessarily—like grain—pass into that state before he can be quickened to spiritual life; and as Adam, being made of dust, could not have been endowed with a knowledge of good and evil, and consequently of his Maker's demands on him as a responsible being, therefore some provision was necessary to endow him with the one, so he might inteligently understand the other. And this provision was made by his Maker in causing to grow in a conspicuous place, i. e., "in the midst of the garden," the tree of knowledge of good and evil. This is evident from the following considerations:

In the first place, as God made nothing in vain, and as this tree in common with all others in the garden, was "pleasant to the sight and good for food," he must have designed it for Adam's use, and consequently for his ultimate benefit, else it was deceptive: and who dare bring the charge of intentional deception against his Maker? Second, the name of the tree desgnated its object and use, which was to so operate on Adam's spirit as to *open* his eyes as to his Maker's claims on him to obedience, and this as before shown, would produce death. And thus Adam died in the day of his transgression, as his Maker told him he should. And by that act he fell, *by figure* only, as grain falls into the ground in order to be quickened, but was in reality elevated above the brute creation, inasmuch as he could now do what they could not, lay hold on eternal life. I know this is turning the tables on the popular view, and it is time they were turned, for a more God-dishonoring dogman never was invented than the popular one of the fall of Adam and Eden from holiness to depravity. Where did the advocates of this dogma get their vaunted knowledge that Adam was created holy? Do not the Scriptures repeatedly affirm the opposite? Is it not recorded of him that he was made of dust, "of the earth, earthy"? And as this proves he was created in the image of the earthy, will its advocates please inform us at what time in his history, while a resident of the garden, he was converted and thus obtained the heavenly image? Or, if this should prove a difficult task, please inform the reader, as collateral evidence, at what hour and place Adam and Eve were accustomed to offer up their devotions to their Maker, either by prayer, singing, or any other way? Is it not really about time that some one among the millions who subscribe to this dogma should, instead of trying continually to make one assertion back up another, produce at least one well sustained argument from Scripture in its favor? Adventists demand Scripture proof of their opponents that the dogma of immortal soulism and endless torment are true. "Physician heal thyself." Here is one you endorse, as destitute of a Scripture basis as theirs. I know you will say Adam disobeyed his Maker and consequently deserved punishment. True, and he received "a just recompence of reward" for his transgression. But are you not aware that a wise Father punishes his children only for their good? And rest assured if Adam forfeited by his as he might and ought to have done, it worked out for him a "far more exceeding and eternal weight of glory" than he could ever have attained unto if he had never eaten of the forbidden tree. Man was made subject to "vanity," or mortality, "in hope," and it will be his own fault if he does not profit by it.

Our Young Folks.

The Baby.

BY GEORGE MACDONALD.

Where did you come from, baby dear?
Out of the everywhere into the here.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it, as I went by.

What makes your cheek like a warm white rose?
I saw something better than any one knows.

Whence that three cornered smile of bliss?
Three angels gave me, at once, a kiss.

Where did you get that pretty ear?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.

How did they all come just to you?
God thought of me, and so I grew.

But how did you come to us, you dear?
God thought about you, and so I'm here.

Bible Stories for Children.

UNCLE SIMEON.

(ELIJAH.)

One of the boldest and most striking characters we have presented in the Old Testament, is that of Elijah. "Elijah the Tishbite of the inhabitants of Gilead," is about all that is given in the Bible of his parentage of or where he lived. The nature of the country on the east of the river Jordan, called Gilead, or Mount Gilead, was very hilly—almost mountainous, and the people living in those regions lived somewhat different from those in the valleys and plains. Elijah's clothing consisted mostly of skins of animals, and he had a mantle or cloak made from sheep-skins, which is frequently spoken of in the Bible.

Like Jeremiah, he was called by God to an important work, and he went about it with much boldness and zeal. The life he led in the rough country lying east of Jordan was calculated to develop almost a fierceness of zeal in him, and also make him bold and direct of address or speech. This may be seen in his accusation of Ahab, the most wicked king that ever ruled Israel. God had chosen Elijah for this special purpose, because this wicked king had openly sinned against God, had married a wicked woman from one of the heathen nations, and submitted himself to the idolatrous customs of her heathen country, by instituting in the land of Israel the worship of Baal, instead of the worship of the true God.

By direction from heaven Elijah pronounced a curse upon this wicked king and his kingdom, that the dews should cease to fall, and there should be no rain for a certain time only as Elijah should pray for it. Accordingly the dearth came, and the wicked woman caused the young prophets of the land to be put to death, and sought the life of Elijah; but the Lord conducted him to a place of safety, to the brook a lesson is here taught of the watchful care of the Divine Father over his faithful children, and what an impressive example of faith and confidence in him can be seen in the solitary wanderings of this man of God.

But at length the water in this brook all dried up, and under the direction of God, the prophet sought another home. Near the place called Zerephath he saw a poor widow gathering a few sticks with which to cook her meal; for the famine was hard, and she had but a handful of meal. When he asked for a drink of water, and a piece of bread, she told him of her wretched condition: "I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise, and behold I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die." Do you not think this was a sad tale? We have no reason to doubt but that all the people in the land of this wicked ruler were as near starving as this poor woman, all because they forgot their God and worshiped idols, as did the heathens.

Elijah told the woman to prepare a cake for him, and then one for herself and her son, and that she need not fear, as the meal and the oil should not fail during the remainder of the famine. He remained in her house over two years—until the famine had passed, the three living on the multiplied meal and oil. So the prophet was not only miraculous at the brook for a few months, but by the same miraculous power was he sustained through the entire dearth.

When the famine was so great that there was not to be found in any of the deep shaded torrent beds, nor around the springs, to be found any vegetation growing, then the prophet appeared before Ahab, saying, "Thou hast forsaken Jehovah and followed Baals." The account given in 1 Kings and 18th chapter, of the assembly of 850 prophets of idolatry in all their splendor and the one lone man of God with his wild, shaggy hair, scanty garb of skins, and the mantle, accompanied by his one attendant, but in calm dignity of demeanor repairing the ruined altar of Jehovah with twelve stones.

The prophets of Baal offered their sacrifice and prayed, "O Baal, hear us." But all was a failure. Elijah then slew his sacrifice, laid it on his altar, drenched the sacrifice and altar with water, until a large trench was filled around the altar. He then prayed God to show his divine power by destroying it in the presence of all these people, which was very soon done by fire from heaven. The people were astonished, and cried out. "The Lord is God." Cherith, where the water would be the longest in drying up. Here the prophet was hid in a cave in the rocks, and in this solitary spot he was miraculously fed by ravens, who "brought him bread and flesh in the morning, and bread and flesh in the evening." What Elijah then had the prophets of Baal all slain, *none* escaping. Elijah then told Ahab that the drouth would soon end. But we will have to stop—will tell you more about this good man at some future time.

Answers to Questions.—No. 1.

1. Persia—Ez. 7:1.
2. Elisha—2 Kings 14:21.
3. Uzziah—2 Chron. 26:9.
4. Sisera—Judges 3:18—21.
5. Thirty three years—2 Sam. 5:5.
6. Jacob—Gen. 29:20.
7. Mount of Gilboa—1 Sam. 31:1.
8. Esau—Gen. 25:33.
9. Elisabeth—Luke 1:5.

GET to the root of things. The gold mines of Scriptures are not in the top soil, you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the word of God, and seek to possess with it all the inward work of the blessed Spirit.—*Spurgeon.*

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, 1618 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

AN ADDRESS TO M. E. CON- ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873, 119 Pages. For sale at this Office. Price 25 cents

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the soon Coming of Christ. By L. T. Cunningham. Price, 15 cents.

THE JUDGMENT IMPENDING Prophecy and Chronology converging to one grand culmination. By L. T. Cunningham, Price, 15 cts.

THE DESTINY OF MAN, by William Erwin. An excellent treatise by a member of the M. E. denomination that gives the Bible view in a radical style. 2:8 pp. nicely bound in cloth and gilt. $1,50 post paid.

MODERN SPIRITISM, its origin, character and tendencies, by C. C. Marston 50 pp. in paper $6,00 per hundred; $1.00 per dozen; 12 cts per dozen

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THE COMING EARTHQUAKE, By D. T. Taylor. 25 Cents.

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SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3:1. By H. L. Hastings. Paper, 50c. Postage, 5c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 12c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble, 5c.

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Advent Christian Times.

CHICAGO, TUESDAY, October 28, 1873.

THE ADVENT CHRISTIAN TIMES

IS PUBLISHED BY THE

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Business Office: McCormick's Block, corner of Randolph and Dearborn Sts., Room 27.

[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.

Sent Three Months for Fifty cents.

The officers of the Society are as follows.

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☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

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APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

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We are now prepared to do all kinds of BOOK and JOB PRINTING with despatch, and in a satisfactory manner. Books, Pamphlets, Tracts, Leaflets, Circulars, Envelopes, Letter-Heads, Note-Heads, Bill-Heads Cards of all kinds, etc., etc. Our friends and the business public will do well to get our figures before ordering work elsewhere. Estimates cheerfully given.

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WE are now ready to fill orders for the Rochester discussion between Chas. C. Barker and James H. Whitmore. Subject: "Is the definite time of the second advent revealed in the Holy Scriptures?" Price 50 Cents.

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⁂ Any book or tract treating of the Destiny of man, Soon coming of Christ, His Reign on the Renewed Earth, the Reward of the Righteous, and kindred Bible topics, can be had by addressing,

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☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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D Young
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E Angel
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S. K. Gibson, Wilton Junction, Iowa.

The $4000 Fund.

To Free the Society from Debt.

CASH.

Previously Reported	$671 50
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Previously Reported	124 50
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Previously Reported	$4 00

Notices.

A Request.

The undersigned would be glad to correspond with any brethren in N. W. Kansas, who want the word of life and the near approach of Christ proclaimed in their vicinity. Address, N. J. SADE,
Shackley, Mitchell Co., Kan.

Marriages.

MILLER—MILLER.—In Ionia, Warren Co., Ill., Oct. 12, 1873, by Eld. Marshall McCulloch, Mr. Brainard Miller and Miss Anna E. Miller, all of Warren Co., Illinois.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10.30 a. m.
Lynnville, at 7 p. m.
Rochelle, first and third Sabbaths, as brethren may arrange.
New Rutland, fourth Sabbath, morning and evening.
After November three-fourths of my time will be to use as the way may open.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

To the friends of the Advent cause in Southern Illinois.—There will be a meeting of days, commencing at the Mt. Joy Advent Church, Johnson County, Sunday, Nov. 3, and continue over the second Sunday. Eld. Wm. McCulloch has consented to be with us on that occasion, and will probably remain for a number of weeks. Come, brethren, from all parts of this section of the State and work for the Lord. F. A. CHILDS.

Hinckley, 10:30 a. m., Sabbath, Nov 2.
Eagle S. H., 2:30 p. m., Sabbath, Nov. 2.
C. W. SMITH.

Mineral, Nov. 2.
Wyanet, Nov. 2.
Toulon, Winn S. H., Nov. 9.
Mineral, Nov. 16.
L. F. COLE.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Alganese, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
Moscow, as Br. Buell may arrange, Nov. 10, eve.
Clinton, as Br. Fabrick " " 11,
Canton, as Br. Clark " " 12, 13,
Dearborn, Friday evening and over Sunday, Nov. 14, 16. J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.
Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.
In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Huron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 8 p. m., and every four weeks.
JAS. FERRISS, Pastor.

INDIANA.

Meeting every Sunday at the Volga Church, commencing at half-past 10 o'clock, preaching alternately by T. V. Porter and the pastor,
LEMUEL RECORD.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOS BROWN.

Burns (Methodist House) Nov. 2, at 11 a. m. and 7 p. m.
Sparta, Nov. 9, at 10.30 a. m. and 7. p. m.
May the divine counsel direct, and the ever blessed Spirit be signally present in these christian gatherings of the saints. F. W. HOUGH.

There will be a quarterly meeting at Williamsburgh, Trempealeau Co., in the northern district of Wis. conference, as Br. Lewis may arrange, to commence Friday eve., Oct. 31, and hold over the following Sunday. Eld. Adams and myself will be present. Come brethren and sisters, one and all. Let us have a refreshing season in the name of the Lord. G. W. TURNER.

Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.
Bally S. H., at Bally Station, near Elk River, Oct. 12, at 3 p. m. and every two weeks after until further notice.
Otsego Village S. H., Sunday Oct. 5, at 3½ p. m. and once in two weeks after, until further notice.
Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.
Preach at Big Lake Station, Sunday eve., at 7 o'clock.
S. C. WELLCOME.

P. S. Our Covenant Meeting is held the last Saturday, before the first Sunday in each month, at 2 p. m., at the Monticello Chapel.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

Elmira, N. Y., near Br. John S. Smith's Nov. 14. JOHN T. ONGLEY.

OHIO.

A meeting of days will be held at Rockbridge, O., commencing on the second Saturday in Nov. Br. Frank Burr will be our minister.
WM. H. HULL.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MARSH, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

The first session of the A. C. Q. Conference of Iowa, Manchester District, for the present Conference year is to be held at the Odell, School House, located about 3½ miles N. E from Greeley, Delaware Co., to commence Oct. 31, at 7½ o'clock p. m. Come one, come all. M. J. JAMES, Sec.

PENNSYLVANIA.

In Quincy Hall, 127 Leacoc Street, Allegheny, Wednesday evening, Nov. 26, and over Sunday, the 30th, as the brethren may arrange.
G. W. STETSON.

There will be preaching at Sutton's Corners, (first station below Meadville, on Atlantic and G. W. R. R.,) every evening from Monday, Nov. 3d, to Friday, the 7th, at such place and hour as the brethren and friends residing there may arrange and give notice of. G. W. STETSON.

Warrensville, Lycoming Co., Sunday at 10.30 a. m. and 7 p. m., Nov. 2.
Quaker Hill or Shangai S. H., as the friends may appoint, Eve., Nov. 4.
Montoursville, Eve., Nov. 5.
Muncy, Eve., Nov. 6.
Canton, Bradford Co., Eve., Nov. 7.
Segurs S. H. Tioga Co., Eve., Nov. 8, and Sunday at 10.30 a. m., Nov. 9.
Chases Mills, Eve., Nov. 9.
Wellsboro, as brethren may appoint, Nov. 11 and 12.
Sutton S. H., as brethren may appoint, Nov. 13.
South Creek, Bradford Co., Nov. 16.
East Troy, " " Nov. 18.
Williamsport, Lycoming Co., Nov. 19, 20.
Waterford, Erie Co., Eve., Nov. 22, and over Sunday, as friends may appoint, Nov 23.
Millers Station, Crawford Co., Nov. 24.
Rootville, Crawford Co., Nov. 26.
JOHN T. ONGLEY.

MISSOURI.

There will be a special meeting at the McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., to commence Nov. 14, at candle lighting, and continue over Sunday. The object is to organize a quarterly conference for the southern part of the annual conference known as the S. Iowa and N. Mo. A. C. conference. There are a small number of churches that have not as yet been known in the annual conference. Will Br. Snow be with us? Brethren, let us make a grand rally. N. C. MILLER.

The first Quarterly Meeting of the Western M. O. Conference will be held with the Greenland Church for 1873, commencing on Friday, December 5, and will hold over Sunday. We shall look for a full delegation from all of the churches for there will be much important business.
Visiting brethren will find a cordial welcome. Try and come out largely. Our cause is one of immense interest. Don't delay.
J. M. BLIVEN, Sec'y.

The first Quarterly Meeting of District 2, in the S. W. Iowa and N. W. Mo. Conference will be held with the Quitman Church, commencing Oct. 31, and continuing over Sunday.
Dear brethren suffer me a word. If you would see the cause placed upon a firmer basis, see it grow and prosper. Be present at this meeting. If you desire to have your heart warmed anew with holy fire, and nerved for deeds of noble daring, "be present at this meeting." If you have any love in your poor hearts for Jesus, any love for the brethren, any bowels of compassion for perishing sinners.
Come praying, come hoping, yea come believing. Oh for more faith in God.
In behalf of the Conference. D. O. HINE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Craig St.

JOSEPH LUTRELL, Sec'y. 357, St. Joseph St.

Advertisements.

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OR
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[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.

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APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

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A Request.

The undersigned would be glad to correspond with any brethren in N. W. Kansas, who want the word of life and the near approach of Christ proclaimed in their vicinity. Address, N. J. SADE,
Shackley, Mitchell Co., Kan.

Marriages.

MILLER—MILLER.—In Ionia, Warren Co., Ill., Oct. 12, 1873, by Eld. Marshall McCulloch, Mr. Brainard Miller and Miss Anna E. Miller, all of Warren Co., Illinois.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

New Rutland, LaSalle county, the first and third Sabbaths of each month.
Alexis, Warren county, special meeting Oct. 15-26, and longer if the interest demands.
C. C. MARSTON.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10.30 a. m.
Lynnville, at 7 p. m.
Rochelle, first and third Sabbaths, as brethren may arrange.
New Rutland, fourth Sabbath, morning and evening.
After November three-fourths of my time will be to use as the way may open.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

To the friends of the Advent cause in Southern Illinois.—There will be a meeting of days, commencing at the Mt. Joy Advent Church, Johnson County, Sunday, Nov. 3, and continue over the second Sunday. Eld. Wm. McCulloch has consented to be with us on that occasion, and will probably remain for a number of weeks. Come, brethren, from all parts of this section of the State and work for the Lord. F. A. CHILDS.

Hinckley, 10:30 a. m., Sabbath, Nov 2.
Eagle S. H., 2:30 p. m., Sabbath, Nov. 2.
C. W. SMITH.

Mineral, Nov. 2.
Wyanet, Nov. 3.
Toulon, Winn S. H., Nov. 9.
Mineral, Nov. 16.
L. F. COLE.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
Moscow, as Br. Buell may arrange, Nov. 10, eve.
Clinton, as Br. Fabrick " " 11,
Canton, as Br. Clark " " 12, 13,
Dearborn, Friday evening and over Sunday, Nov. 14, 16. J. R. PRESTON.

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Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
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GEO. WRIGHT, Pastor.

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Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
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In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

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JAS. FERRISS, Pastor.

INDIANA.

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LEMUEL RECORD.

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Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

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Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOS BROWN.

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Sparta, Nov. 9, at 10.30 a. m. and 7. p. m.
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Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

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Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.
Bally S. H., at Bally Station, near Elk River, Oct. 12, at 3 p. m. and every two weeks after until further notice.
Otsego Village S. H., Sunday Oct. 5, at 3½ p. m. and once in two weeks after, until further notice.
Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.
Preach at Big Lake Station, Sunday eve., at 7 o'clock.
S. C. WELLCOME.

P. S. Our Covenant Meeting is held the last Saturday, before the first Sunday in each month, at 2 p. m., at the Monticello Chapel.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 313 Broadway, nearly opposite Town Hall.
Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

Elmira, N. Y., near Br. John S. Smith's Nov. 14. JOHN T. ONGLEY.

OHIO.

A meeting of days will be held at Rockbridge, O., commencing on the second Saturday in Nov. Br. Frank Burr will be our minister.
WM. H. HULS.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 3 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MAREY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

The first session of the A. C. Q. Conference of Iowa, Manchester District, for the present Conference year is to be held at the Odell, School House, located about 2½ miles N. E. from Greeley, Delaware Co., to commence Oct. 31, at 7½ o'clock p. m. Come one, come all. M. J. JAMES, Sec.

PENNSYLVANIA.

In Quincy Hall, 127 Leacoc Street, Allegheny, Wednesday evening, Nov. 26, and over Sunday, the 30th, as the brethren may arrange.
G. W. STETSON.

There will be preaching at Sutton's Corners, (first station below Meadville, on Atlantic and G. W. R. R.,) every evening from Monday, Nov. 3d, to Friday, the 7th, at such place and hour as the brethren and friends residing there may arrange and give notice of. G. W. STETSON.

Warrensville, Lycoming Co., Sunday at 10.30 a. m. and 7 p. m., Nov. 2.
Quaker Hill or Shangai S. H., as the friends may appoint, Eve., Nov. 4.
Montoursville, Eve., Nov. 5.
Muncy, Eve., Nov. 6.
Canton, Bradford Co., Eve., Nov. 7.
Segurs S. H. Tioga Co., Eve., Nov. 8, and Sunday at 10.30 a. m., Nov. 9.
Chases Mills, Eve., Nov. 9.
Wellsboro, as brethren may appoint, Nov. 11 and 12.
Button S. H., as brethren may appoint, Nov. 13.
South Creek, Bradford Co., Nov. 16.
East Troy, " " Nov. 18.
Williamsport, Lycoming Co., Nov. 19, 20.
Waterford, Erie Co., Eve., Nov. 22, and over Sunday, as friends may appoint, Nov 23.
Millers Station, Crawford Co., Nov. 24.
Rootville, Crawford Co., Nov. 26.
JOHN T. ONGLEY.

MISSOURI.

There will be a special meeting at the McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., to commence Nov. 14, at candle lighting, and continue over Sunday. The object is to organize a quarterly conference for the southern part of the annual conference known as the S. Iowa and N. Mo. A. C. conference. There are a small number of churches that have not as yet been known in the annual conference. Will Br. Snow be with us? Brethren, let us make a grand rally. N. C. MILLER.

The first Quarterly Meeting of the Western M. O. Conference will be held with the Greenland Church for 1873, commencing on Friday, December 5, and will hold over Sunday. We shall look for a full delegation from all of the churches for there will be much important business.
Visiting brethren will find a cordial welcome. Try and come out largely. Our cause is one of immense interest. Don't delay.
J. M. BLIVEN, Sec'y.

The first Quarterly Meeting of District 2, in the S. W. Iowa and N. W. Mo. Conference will be held with the Quitman Church, commencing Oct. 31, and continuing over Sunday.
Dear brethren suffer me a word. If you would see the cause placed upon a firmer basis, see it grow and prosper. Be present at this meeting. If you desire to have your heart warmed anew with holy fire, and nerved for deeds of noble daring, "be present at this meeting." If you have any love in your poor hearts for Jesus, any love for the brethren, any bowels of compassion for perishing sinners.
Come praying, come hoping, yea come believing. Oh for more faith in God.
In behalf of the Conference. D. O. HINE.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTRELL, Sec'y. 257, St. Joseph St.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.—NO. 13. CHICAGO, NOVEMBER 4, 1873. WHOLE NO. 496

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
27, McCormick Block, Chicago.

Poetry.

Under the Cross.

I CANNOT, cannot say—
Out of my bruised and breaking heart
Storm-driven along a thorn-set way,
While blood-drops start
From every pore as I drag on—
"Thy will, O God, be done!"

I thought but yesterday
My will was one with God's dear will;
And that it would be sweet to say—
Whatever ill
My happy state should smite upon—
"Thy will, my God, be done!"

But I was weak and wrong,
Both weak of soul and wrong of heart;
And pride alone in me was strong,
With cunning art
To cheat me in the golden sun,
To say, "God's will be done!"

O shadow, drear and cold,
That frights me out of foolish pride;
O flood, that through my bosom rolled
Its billowy tide—
I said, till ye your power made known,
"God's will, not mine, be done!"

Now faint and sore afraid,
Under my cross—heavy and rude—
My idols in the ashes laid,
Like ashes strewed,
The holy words my pale lips shun,
"O God, thy will be done!"

Pity my woes, O God!
And touch my will with thy warm breath;
Put in my trembling hand thy rod
That quickens death;
That my dead faith may feel thy sun,
And say, "Thy will be done!"

—*Baptist Union.*

Our Saviour's Prayers.

The inspired record shows that our Saviour's life abounded in prayer to his heavenly Father.

He is first presented to us at prayer, at the very beginning of his ministerial work: "Being baptized and praying, the heaven was opened." (Luke 3: 21.)

He next appears at prayer in the course of the sermon on the mount, when he first delivered the "Lord's Prayer." (Matt. 6: 9.)

Later in his history, on a different occasion, we find him repeating essentially the same form of prayer. (Luke 11: 1.)

About the beginning of his miracles, after great success, he goes out into a mountain near Capernaum, a great while before day, to pray. (Mark 1: 35.)

When his enemies were powerfully stirred up against him, he spends a whole night at prayer, and the following day calls his twelve apostles. (Luke 6: 12.)

At another time his history presents him in the wilderness, praying. (Luke 5: 16.)

Again the scene is Jesus, alone, praying. (Luke 9: 13.)

Again, as he is surrounded by a great multitude; mothers present their little ones, asking him to put his hands upon them and pray. (Matt. 19: 13-15.)

After feeding the five thousand with the five loaves, we find him withdrawing in the evening to a mountain near the Sea of Galilee, and spending the greater part of the night in prayer. At the fourth watch of the night (about 3 o'clock A. M.) he came to his disciples, walking on the sea. (Matt. 14: 23.)

At the grave of Lazarus, deeply sympathising with the bereaved, we hear him groaning, (probably mentally praying,) and then making a prayer of thanksgiving. (John 11; 33, 38, 41, 42.)

The next scene of prayer is upon a mountain near the Sea of Galilee, at the time of his transfiguration. "He took Peter and John and James, and went up into the mountain to pray; and as he prayed the fashion of his countenance was altered, and his raiment was white and glistening." (Luke 9: 28, 29.)

Next, a few days before his death, he prays, and is answered with an audible voice from heaven. (John 12: 17, 28.)

The fullest of all his prayers on record, is that one just after he had instituted the supper, and at the close of his sermon. (John 17.)

Next, the scene is in the dark, retired walks of Gethsemane. Alone, at a little distance from Peter and James and John, at the critical period of redemption, with the most urgent entreaty, and yet with submission to the divine will, he prays three times. (Matt. 26: 39, 44)

Last of all, on the cross, he prays for his enemies, "Father, forgive them," &c., and then prayerfully commends his spirit into the hands of his Father. (Luke 23: 34, 45)

After the resurrection, on four occasions, we find him pronouncing a blessing upon his disciples. Such was the last of his life on earth. "He led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them he was parted from them, and carried up in to heaven." (Luke 24: 50, 51.)

We may observe that his prayers were often made alone, sometimes where two or three were met together, sometimes in a larger social circle, and sometimes in the great congregation. He prayed when temptations were before him, after great successes, in times of deep trial, and when he was about to accomplish some important work.

As our High Priest he has now entered into the most holy place, within the true tabernacle, and there "he ever liveth to make intercession for us."

When he taught that "men ought always to pray," he was himself practicing what he preached to us; and as he taught so much, both by precept and example, and the Bible introduces the subject so many hundreds of times, and under so great a variety of forms, prayer must be a momentous agency in the economy of grace. "Lord, teach us to pray."—*American Messenger.*

A Word to the Unconverted.

"As on a sphere all smooth and round,
End and beginning are not found,
Forever, even thus with Thee—
Unending rest, Eternity!
Eternity! Eternity!
How long art thou, Eternity?
Oh man! full oft thy thoughts should dwell
Upon the pains of sin and hell,
And on the glories of the pure,
That both beyond all time endure.
Ponder, O man! Eternity!"

On the night after Hedley Vicars read in his Bible—"The blood of Jesus Christ cleanseth from all sin," he could hardly sleep for thinking over that most wonderful of all truths which a sinner can discover. But it was enough. His mind was made up. "If this be true, for me, henceforth, by the grace of God, I will live as a man should live who has been washed in the blood of Christ." He displayed his banner. The Bible, lying open on his table at this passage, was hence forward to tell what a Saviour he had found, and under whose colors he intended to march the rest of his journey. And God gave him grace to hold on, till, in the trenches of Sebastopol, the bullet pierced his heart, and the good fight was ended.

Oh, my friends, young and old, who are not yet decided, may God give you grace to do as that gallant soldier did; as also did one of old, who preferred the "reproach of Christ to the treasures of Egypt." May he so reveal to you the surpassing worth of your soul, and the peerless claims of the Son of God the Saviour, that there shall henceforth be no more halting 'twixt two opinions; but that *for you to live* henceforward shall be *Christ*—the sole foundation of your hopes, the supreme object of your affections! How it would rejoice his tender, generous heart if this moment you would say, "Lord Jesus, thou art worthy, and to thee I give myself, body, soul and spirit, to be forever thine. Lord Jesus, thou art mighty; keep me from sin and Satan; keep me to thy heavenly kingdom. Lord Jesus, thou art merciful; wash away my sins in thine own most precious blood, for thine name's sake."

But perhaps you don't much like the people of God. You say that they are dull and melancholy, censorious and severe, narrow-minded and bigoted, and that you cannot take to them at all. Well, you certainly are not bound to love gloom and moroseness, and uncharitable partisanship; and it is to be regretted if the Christians you have met are marred by such infirmities. They would be far nobler characters, and more worthy of their name, if they were bright and open, expansive and magnanimous. And that is the sort of Christian which the Lord asks you to become—upright and manly, brave and truth-loving, with a mind as highly cultivated as you please, but with a pure and fervent heart. It is not so much with God's people as with God himself that you have to do, and his claims are paramount. To give him your heart. He asks it, he deserves it, and if you have a heart to give, and hold it back from infinite excellence—if you have a heart to give, and refuse it to your best friend and benefactor, there may be blemishes in Christians, but amongst the true Christians there is no one with ingratitude so base, and rebellion so dark as yours. None of them are saying, "Depart from me," or "We will not have this man to rule over us."

Never forget that God says, "The wages of sin is death," and there is death in leaving Jesus, the fountain of life. Oh, it is a chilly clime, the land of estrangement from God; and under the hazy, frosty cloud which a guilty conscience brings over the scene, confidence Godward, and the hope of a glorious hereafter, wither away. So, as you would desire never to penetrate the fearful mysteries of the second death, escape from the darkness and horrors of the first. Be sure that you have really emerged from the grave of ungodliness—the death of trespasses and sins. Be sure that, like a tombstone on your soul, there is no bad besetment, no sinful habit, holding down your spirit; and in loving obedience and affectionate communion, keep near that Conqueror of death who to faithful discipleship says, "Because I live ye shall live also."

And in daily devotion, in the sanctified Sabbath, and the frequent sanctuary, keep as near as you can to heaven's gate; in those connections and employments where He, the sinner's friend, will meet you daily, and at last give you an abundant entrance into his everlasting kingdom.—*Hamilton.*

The Relapse of Faith.

Peter was in prison. Herod meant to kill him after the Passover. But the Christian friends of Peter did not forget him. "Ceaseless" prayer was offered up for his deliverance. A special prayer-meeting was held at the house of Mary Mark for that purpose. It was a solemn time. James was dead; his blood even then reddened the ground. Was Peter to die too? His precious life hung in the balance. Unless God stepped beyond the operation of natural law to interfere in his behalf, his useful years must end. They believed God could do it. They had not yet learned that God was a slave to the laws himself had made, and could not suspend their operation, or go beyond it for man's good, and in answer to prayer. It was left for the unbelief of a succeeding age to shut God up in a network of law, from which he could not escape.

They asked God in the symplicity of their faith, to deliver Peter from jail; and God did it. While they were praying and believing, there was a knock at the door. Rhoda, a young girl who was there with them praying, tripped softly to the door, and asked, "Who is there?" "It is I—Peter!"

Immediately her soul overflowed with joy. "Glory to God! He has heard our prayers; Peter is free!"

She didn't even think to open the door, but ran back crying to the others, "Peter is free; he is out of jail."

Did they rejoice, praising God too? No; they would not believe her word, but said "Thou art mad!" Strange relapse into unbelief! Had been praying *in faith* for this very thing, and now, when their prayer was answered in full, and one of their number reported Peter standing at the outer gate, free and well, they swung back into unbelief, and said it could not be. How natural is unbelief! Thus you, young convert, when under the conviction of sin, prayed God to forgive you, and convert your soul. It was done. You were filled with the light of the morning. Joy, like a flood, poured in upon your soul, and testified of God's grace.

But in a little while, the tempter suggested that it was a delusion, and you said, "Oh, I am afraid that I was mistaken!" You relapsed again into unbelief.

Mother, your child was sick. The crisis came; you knelt by the bedside; how you prayed God to raise your child; it was done. Next morning, when the physician came, he said the child was better, and would recover. Did you praise God for it? No; you hardly remembered that you had prayed to him in behalf of your child. You praised the physician; recommended him to all your acquaintances, but said nothing about the Great Physician; to whom you had applied in your trouble; you suffered a relapse of faith.

Or, you were sick yourself. The tide of life ran far down. Physicians gave you up. Some dear friend knelt at your side as knelt Luther at the side of the sick Melancthon, and wrestled with God for you. You felt in your soul that his prayer saved you.

But as you got better, you became ashamed of that impression, and spoke not of it, lest some one should consider you a fanatic; for that kind of faith is not fashionable in the churches. You relapsed into unbelief.

Or, you were in a financial strait; your note in bank was maturing. You had asked for help all around among your friends. No help was found; ruin stared you full in the face. You got down on your knees, and asked God to help you in some way; and in a most unlooked-for way, the help came, and you were out of jail.

But did you glorify God for deliverance? No; you almost forgot that you had prayed, or if you remember it, perhaps you were ready to think your deliverance as much due to your own perseverance and skill, and to *luck*, as to any interference on the part of God. So you yielded to unbelief.—*Methodist Home Journal.*

Events of the Day of our Lord.

"But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."—2 Pet. 3: 10.

Some speak of inquiry into these subjects as mere speculation, wasteful of the energies and usefulness of the men who give attention to them, and productive of more mischief than good. Such people know not what they say. The Scriptures everywhere rank them among the great potencies of the gospel, intended to subserve the most important practical results both as the personal sanctification of believers and the success of truth with the careless and the skeptical. Of this the text [2 Pet. 3: 11] is an ample illustration. "*Seeing then*," says the holy apostle, "*that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?*" What awakening and animating power he here ascribes to these contemplations! What adaptedness he thus assigns to these doctrines to give circumspection and softness to the steps of the saints, to purge levity and holiness from their words, to inspire them for all the duties of godliness, and to carry the anticipations out among the scenes of that life of blessedness to which this world is but the vestibule! But he goes further than this. He not only beholds and acknowledges this great power in these themes to search and shake the soul, but he proceeds to put that power into practical use, as the mightiest instrument in his possession with which to ply his readers for their greater security and more certain salvation. Pointing to this great and terrible day of the Saviour's coming, to the scenes of desolation which are to attend its introduction, and the glories which it is to bring to the believing and faithful, and drawing from these the considerations with which to make his admonitions effective, he takes his stand in the presence of the whole Christian Church, and makes, this as his select, last and most solemn appeal: —"WHEREFORE, BELOVED, SEEING THAT YE LOOK FOR SUCH THINGS, BE DILIGENT THAT YE MAY BE FOUND OF HIM IN PEACE, WITHOUT SPOT, AND BLAMELESS."

A subject capable of such a use as this it is profane and blasphemous to stigmatize as a matter of mere speculation. Could any thing be more solemn, or touch more deeply upon the profoundest vitalities of religion? Let us, then, take it duly to heart, and so much the more as we see the day approaching. Happy that minister who shall fashion his exhortations to this apostolic model; and happy that man who shall model his expectations and life according to this apostolic exhortation!—*Rev. J. A. Seiss, D. D.*

The Curse of Neutrality.

WM. CHAPMAN.

SERMON PREACHED BEFORE THE ADVENT CHRISTIAN CONFERENCE, CONVENED AT UTICA, MINN., SEPT. 11, 1873.

"Curse ye Meroz."—Judges 5:23.

(CONCLUDED FROM LAST NUMBER.)

II. Again, almost in every age of reform some have remained sinfully neutral.

There is a difference between sinful enmity, or direct opposition to a work, and an indolent selfish neutrality. It was wrong for the Canaanites to oppress the Israelites—but it is difficult to decide, whether their active oppression was, under the circumstances, one more criminal than the inactivity of Meroz. The latter knew that it was their duty to aid their brethren. They knew that they were right, and that they needed assistance, and they knew also that their indifference might possibly be the occasion of their defeat. Still, they came not up to help them, but left them to struggle on along. I would that I had power to apply "this point of my discourse" right home to the inactive sympathiers of the truths we promulgate. *Good, firm, true* and *noble self-denying* Adventists, have gone forth from their homes and fire-sides to engage in the work of reform. The correctness of their principles, the purity of their motives, the benevolence of their designs, have forced the conviction upon many who have witnessed their efforts, that they are right; and yet they have never moved a finger to aid them or uttered a word to encourage them. After listening to the truth, and being persuaded, and acknowledge that they have all the Bible and truth on their side, content themselves with falling back to occupy neutral ground. They do not openly oppose the work: they do not enroll themselves among its enemies; but they are not prepared to make the sacrifice which a noble and manly advocate of the truth demands of them. With one hand on (so called) Orthodoxy, and the other on (so called) Heterodoxy, they submit to bow their heads, like the sun-flower, to the last rays that may happen to shine on them. The number of reasons that may actuate them are legion. Some fear that they may sustain injury in their business; perhaps the most wealthy and influential members of the community are opposed to this New Doctrine, and they fear that they will withdraw their patronage. Or they dread the sundering of social ties. Their relatives and friends believe in the very doctrine which reform aims to correct or remove, and they can not bear the thought of arraying themselves against the errors, which friends and loved ones believe; in a word, they esteem their friends more highly than the truth, having such a forgetful mind that they could not for a moment remember the Saviour's denunciation "He that is ashamed of me before men," &c., yea more, that, "Every one that forsaketh not houses, or brethren, or sisters, or fathers, or mothers for my namesake is not worthy of me." May God in his mercy awake this sleepy class to a sense of activity, and to remember that it is more honorable to be defeated while contending for the truth, that to be victorious on the side of error. "I would that ye were either cold or hot; but because ye are neither cold nor hot, I will spew thee out of my mouth." O ye Merozites, shall God send *His Angel* to curse you? Shall He call upon the little band whom you know is truthful, and yet will not help, or join? Curse them, curse ye *Meroz*, curse ye bitterly the inhabitants thereof." Why? tell me why? curse and not bless, because ye *will not come* to the help of the Lord, &c.

III. God's displeasure with this neutral (do nothing) class. "Curse ye, yea bitterly." O, what an offence, and what a sin, my hearers, must this sin of omission be. All sin is offensive to God; but sin against light and knowledge are especially heinous in his sight. Such is the nature of the sin we are contemplating, (the sin of omission,) the neglect of known duty. A person may oppose a work of reform from conscientious motives, while he believes that work to be wrong; but let him be convinced that the reform is necessary, that the purity of the church and the glory of God are connected with it, and he then cannot oppose it without guilt, or the bitter curse of God resting on his soul. A man whose judgment is thus convinced about a matter, occupies a far different and more responsible position than one who is in the doubt. He cannot remain in a neutral position, without sinning against light and knowledge. Hence, it was asked me by professor Young whether I would remain in the Baptist church, if the council saw fit not to withdraw the hand of fellowship from me. No! burst from my lips, like a spring that had been suppressed; and though tearing my heart asunder by the severing of the link with my church, yet death itself was preferable to a neutrality of the faith which I had espoused.

A good Adventist cannot remain in the orthodox church, no more than a Roman Catholic can remain in the Roman church after he is convinced of its errors. He cannot enjoy his faith while in fellowship with error. "Curse ye Meroz, curse ye bitterly." Yes bitterly the inhabitants thereof, "because they came not up to the help," etc. God has always been displeased with half-heartedness. The command is, Give me thine heart—not half thine heart, not divide it in sympathy between God's truth and man's errors. Some of the severest denunciations are against those who occupy a neutral position. The Lord aid us to be positive; and that for the truth.

IV. Again, and lastly, no portion of the Christian dispensation needed a reform, more than the present. We are drawing very near to the period of time, when but one reformation can take place, and that is the consummation of all things. And the church, though it has passed through many fires, yet to-day needs the purifying process of God's providences to bring her out pure, and as a chaste virgin. The fountain stream of pure, primitive simplicity, and of pure, and undefiled religion has become much defiled. Theology to-day is taught for Bible truths. The devil's lie of "never die," for the unadulterated word; going to heaven at death, for Jesus' coming; and the new birth a metaphor. Our High Priest is called King before he leaves the intercessional mercy seat, and his kingdom the human heart, connected with an etherial, ary home, "no one knows any thing about," for spirits or ghosts to dwell in. The word is allegorically explained, till the whole word suffers, and subjected to be explained away. When we view the defilement of the church, and its poluted theology, we know that there is great need of a reform; and every true Adventist, man, woman, and child, should cry aloud the truth which he believes. If God has brought us into the light, then it is not our duty to hide it under a bushel, by standing on neutral ground "in a do-nothing" position. "Go work in my vineyard," is the command; refuse, and the curse follows: "curse ye Meroz," etc. O, my brethren! the signs of the times admonishes us to activity. Alas! how much to do ere the church is ready to receive the bridegroom. The days in which we now live are most definitely marked by the prophecies of the Old and New Testaments. In this last hundred years event after event, long since foretold, have followed each other in such a chain of consecutive order, that for the want of faith by the church in the Sacred Scriptures, they have failed to produce the interest God intended they should. Pharaoh-like, who instead of becoming inspired with reverential awe, only hardened their hearts at the repeated exhibition of his love.

The history of this world for thousands of years, has been committed to the prophets, and told to us: Four universal powers, of which so much prophecy has been given, has sank beneath the waves of time. The awful reign of terror. The spilt blood of millions that has flowed, like a crimson wave under the reign of earth's tyrant. False Christs have risen and gone, Famine, pestilence and earthquakes have taken their ten thousand per day, and the great earthquake of Lisbon, that opened the sixth seal have long continued to move and agitate the bosom of the earth, swallowing up her millions, and covering up in one solemn grave men, women and children with their mighty cities. The darkening of the sun and moon and the falling of the stars, are all in the past. The roaring sea, with its tidal waves (that was never heard of till within six years,) has swept as with a besom all before it, covering twenty thousand square miles, at a quicker rate of travel then steam can propel. "God who in sundry times spake in times past unto the fathers by prophets, hath in these last days spoken unto us by his Son." And what has been the revealed secret that God has given us by his Son? But a continual stream of communications, of warning concerning the consummation of all things as seen in the 24th of Matthew. I know, my brethren of this conference that you will concur with me in saying that we are near the end. Then how much need of activity in God's chosen ones, to go forth publishing the tidings. I can not say how near, but feel that it is so near that my expectations are strong that some of us will yet live to see our blessed Jesus coming, coming to his waiting and much loved ones. It is a period in which no drones should remain in or being around the hive; but in which all should watch with great care lest they become spotted with the world.

God, "my brethren of the Advent body," has called us to a *noble work* We have much to tell the world, hard knocks must be endured, steady fighting must be our lot, as it was in every age of reform. There is not one of us called to stand still, and fold our arms on neutral ground, not one a permission to hold his or her peace. But cry aloud, and spare not, and shame to that soldier "who hath a name and professes the name of Jesus," who dare not unfurl his banner and let the people know where his sympathy is. Come, ye timid, wavering doubting soldiers of Christ, let not the dread of mortal frowns or the quaking of your own fearful heart overwhelm you. O come, press forward in the ranks of Christ's warriors. Then when the battle is over, and the victory won, in His Kingdom coming you shall reign with him. Old things will then have passed away, and all will be *new*. It will be a pure world for the pure. That holy promise will bloom, with beauty on their cheeks. No idol temple will pollute the sweet groves and mountain tops of that heavenly kingdom. There no spirit of error shall brood over battle-fields, and spots where dark deeds were done; there no frightful Golgotha or places of skull shall awaken up rememberances and associations of guilt and death. There no foul fiends will pervade the air, fragrant with the flowers of the New Paradise, or dwell amid desolating tombs. There will be no ground which once drank up the blood of martyrs, or of God's own dear Son, but what shall be made pure by fire. No serpents hiss through that land, or under the Tree of Life. No power any more shall be given him, to bruise the head of the white-robed throng that may stray by the fountain of living waters. O that will be a happy day when our blessed Jesus shall give us rest in his kingdom. Do you cry, come Lord Jesus? Yes, he will come soon with his holy angels and a glorious time of greeting we shall have with him in the air. What a vast multitude is there; no man can number them, as the stars, as the sand of the sea-shore. Abraham's promise, is verified. See them soaring upward toward the heavenly city (Jerusalem). What a mighty procession is following the King in his glory Prophets with their long flowing robes, and white with age, prophecy no more, but shout for joy. Abel is there a martyr, and at once a trophy of the power of Christ's blood to save. And there is the Lord's body-guard, loved disciples, who labored and suffered with him while upon the earth. Still they pass along; there is no end of the heavenly train. Here comes a noble company of men, women and children by the million, firm in their tread, once scared, and the smell of fire upon their They are martyrs—these were they garments, but now clothed in white; that endured trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. "They were stoned, they were sawn asunder, were tempted, slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy) cast out of this world," but happy people, received of Jesus, and right on the heels of these hardy soldiers comes the staunch reformers—thunderers of the truth that shook the Papal throne, and defied its destroying fires. Glory to God! all are saved even down to the little Advent Church where ungodly men have cried we hath a devil, because we publish the gospel of his kingdom. Their cries are not the least among that blood-washed throng. Hear them shout with the prophets words, (now prediction no more,) "Lo, this is our God, we have waited for him, and he will save us." And on they move. Jesus the conquerer with his blood-washed ones is nearing the City. Let the herald fly in advance of the royal procession. Like lightning he cleaves *sky; sun, moon and* stars diminish in the distance. The pearly gates connected with the jasper wall of the New Jerusalem is reached. Oh! how startling his cry, and how thrilling the notes of music that drop from his lips: "Lift up your heads, O ye gates; and be ye lifted up O ye everlasting doors: and the King of Glory shall come in." Who is this King of glory? cry the shining ones as they lean forward over the jasper walls? And the response comes: "The Lord strong and mighty, the Lord mighty in battle; Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in." Glory! glory to God. The pearly gates open, and Jesus enters the capital of his kingdom with the trophies of his hard-fought battles, amid shouts of blessings, and honors, and glories from the least to the greatest. May the Lord add His blessings, and we be preserved from the curse of the sin of omission, and finally be acknowledged in his kingdom.

A Short Sermon.

T. G. BAXTER.

"How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" (John 5: 44.)

Many of the deep sayings of Jesus have a depth of meaning that we can not usually grasp by a superficial examination. It often requires a painful increase of trials to gain anything like their true meaning. It requires *an honest* knowledge of the affections to correctly appreciate them. Jesus sometimes addressed the affections of his hearers, rather than their intellect; and as our affections (unsanctified) are radically deranged, they seldom feel the force of those truths which our intellects are often ready to admit; but there *are truths* uttered by the Lord Jesus that the Judgment does not feel the force of, from the fact that they have principal *reference to the moral* sense, which is rendered stupid by sin, and ignorance of our real condition. Such is the truth presented by our text, which seems to strike at the root of our pride and selfishness. The good Lord seems to be resolved upon killing the pride of human glory. No flesh shall glory in his presence. His people are to be a crucified people; that is, all the carnal affections must by some cause or other suffer death. (Gal. 5: 24.) "And they that are Christ's have crucified the flesh with the affections and lusts." There are two prominent points which are presented in this verse: (1) a life that God has no use for, from the fact that it cannot cut any figure in his kingdom, and (2) a real death of that life, a death that commenced, progressed, and is finished; and *all* this to be completed before they can be called Christ's. O, how many profess to *be* Christ's who look upon this death from a slip-shod standpoint, and in just about the same light our Orthodox friends do upon physical death, (more alive than they were before death). God's people are to have *spiritual* life *vs. carnal* life, and the spiritual life begins just where the carnal life ends. John caught the God-giving arraignment when he exclaimed (John 3: 30), "He (Christ) must *increase*, but I (John) must *decrease*." This is a primary and unalterable condition of discipleship—an antecedent of *sonship*. From these premises as a foundation, we have a few practical thoughts to offer. *Christian perfection* is eminently a *practical* matter. Our shortcomings herein are not so much in theory as in *practice* and in experience. Many professors are well instructed theoretically, but alas! how few real possessors there are. We have many teachers, but few living examples. Many write well, and preach well, and exhort well, and sing well, and pray well, upon *entire holiness*, who have a painful sense of their deficiencies in both *experience* and *practice*. The writer of this sermon feels what he has long since learned, that *it were easier to teach twenty than to be one of twenty to be taught*. Who of *all* that profess to be an Advent Christian, preacher or layman, that can truthfully re-utter the sentiment that fell from the Saviour's lips,—"I seek not mine own will, but the will of the Father that sent me." "I receive not honor from me." Can you, dear reader? can I? Whoever can has a *glorious* experience. Were we to answer the question: What is one of the strongest passions of men? we should answer, the love of human honor, the love of applause. If any say no, we fear it is because they do not understand what this means. We fear they have not learned the first and most important lesson in mental philosophy—"*Know thyself*." Wretched self: how it has polluted this world. It mars whatever it touches. It always seeks the highest seat in the synagogue. As a drop of some kinds of coloring will tincture a large pail of water, so a little *self* will destroy and mar that which would otherwise be a good Christian character. With most men this is the *king passion*. It is true it does not reveal itself in all men alike; but it is the same thing, a little *honor*. O, how sweet a thing it is—how palatable to the human nature: we drink it down as the thirsty ox drinks in the cool spring water. This passion, well regulated by the power of God, may be a great blessing; but how sadly is it abused. The honor that cometh from *God only*, men generally *will not seek*. We ought to say with Paul: "We preach not ourselves, but Christ Jesus the Lord." So in our writing, or singing, or whatever we do, we ought to make God very prominent, and eclipse self, and make all worldly honor bow to the honor and approbation of God—"please God if the heavens fail," should be the motto of *all.* What would we think of the photographer who, in taking a portrait of his customer, should make himself the most prominent and conspicuous in the picture? or the poet who should exalt himself more in his poem than his patron? this is the very thing we are guilty of who seek the honor of men more than that which comes from God only. Jesus said: "Woe to you when all men speak well of you;" but how many there are among us who think it a sad calamity when our names are cast out as evil for the truth we hold. When we fear the reproaches of men, how can we prize the *honor of God?* Do we love to be highly esteemed by our brethren? Do we love to be called smart? Do we love to be the bell sheep? These are the ways we receive honor from men. If the foregoing be a correct view of these words of Christ, then we have a correct clew to the fact why so few professors of religion ever attain to the full stature of a man in Christ, and why there are so many dry, lean dwarfs, even among our people—a people that ought to be, as it were, a blaze of fire in these dark sinful days. It seems the love of worldly honor, in some one of its varied forms, has so deep a hold upon some of our affections, that it seems to be almost an impossibility for us to be *wholly the Lord's.* The text informs us that faith is essential to a complete development in holiness, and that the love of worldly honor is fatal to the exercise of the faith that purifies the heart. "How can ye believe which receive honor out of another?"

Professors often ask themselves, What is it that prevents me from stepping into the highest attainments of the Christian life? Why is it, when I am hungering and thirsting after *all* the *fullness* of God, that I fail to exercise the faith that purifies the heart, that *sanctifies?* Does not the Saviour here give the cause why some come short of their exalted privilege in Christ? Is not the love of worldly *honor* the *cause?* It seems to me that it would be as impossible for a babe in Christ, or, in other words, a pardoned sinner to believe in God for sanctifying grace, or the gift of the Holy Spirit, while a love of the praise of man is predominant in the heart, as it would be to tip a mountain over, or pluck the moon out of its orbit. They cannot co-exist. *Self must go under.*

It is here where many of us come short. We know God's conditions of *saintship,* but we sometimes prefer the honor of men, and remain weak, puny dwarfs. In some instances our thirst for the honor of men is so strong that we come to have a real repugnance for the *honor that comes from God only.* We sometimes dislike the doctrine of *sanctification* because it reproves our worldly mindedness. Can we then believe for, or even desire that, holiness, without which no man shall see the Lord? What a depth of meaning there is in this derogatory reproof of the Saviour to the Pharisees and Scribes—"How can ye believe?" How can *we* believe? What faith can we have in Christ to sanctify us while we love the applause of men, and the things of the world more, or as much, or even half as much as we do the honor that comes from God? Tell me how can we accept Christ as a present and perfect Saviour from all sin so long as we trust in man, and love the bubbles of the world? If we want to be saved fully, will he hear our prayers while we make any reservations? There is absolutely no ground for a *Scriptural,* saving faith in a heart thus divided. There is no promise to such; and faith must have a promise to stand upon. With many this is the right hand and right eye sin, their *easily besetting sin,* by which they are *overcome* day after day, and week in and week out, and by which they finally backslide.

In conclusion, let us learn from hence a lesson of humility and resolve to turn our backs wholly to the honor of the world, lay hold fully upon that honor that comes from *God only.* If we have not been fully crucified with Christ, let us commence the task *now;* mortify the deeds of the body; let us endeavor to have a fellowship in Christ's humiliation; let us seek a deadness to the praise and censure of men, and in the language of the poet say—

"Take my soul and body's powers,
Take my memory, mind and will,
All my goods and all my hours,
All I know and all I feel,
All I think, or speak, or do;
Take my heart, but make it new."

A New Creature.

S. MORRETT.

"Therefore if any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new." (2 Cor. 5: 17.)

These words convey the idea of a new creation, a new begetting and a new birth after all the old things are passed away.

"Therefore if any man be in Christ, he is a new creature." When? Now, or at the resurrection? I answer emphatically, not until the resurrection.

Man that was created of the dust, will be created anew at the resurrection. Man that was born of the flesh, will be born by the power of the Holy Spirit from the dead.

The first man Adam was the representative of the natural race; Jesus raised from the dead, is the representative of the spiritual, resurrected race. Man is in the first Adam (natural) until the resurrection. Then he is changed from the image of the earthy to the image of the heavenly.

Before the resurrection men can only be called children of God, by *faith* in Christ. Paul says, "For we walk by *faith,* not by sight." (2 Cor. 5: 7.) That is, they did not look at the things that were seen, but at the things not seen, things to be fulfilled in the future. He says: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) For instance, the resurrection is the substance of our hope, the resurrection of Christ is evidence of the certain fulfilment of the believer's resurrection: so the substance of hope, and the evidence of the thing hoped for combined, is faith. So by faith we are all the children of God, in Christ. But the birth by which God's children are brought forth, has not yet taken place in our case, but it has in the case of Christ, therefore we are said to be children *in him* by faith. Faith here is not the cause of our being children, but it expresses in what sense we are children, viz. prospectively.

Surely since these things have been fulfilled in Christ, in his resurrection, they will also be fulfilled in all that believe in him, Jesus was begotten of God on the day of his resurrection, (Acts 13: 32. 35). By his resurrection he received a more excellent name than the angels, viz, "Thou art my *Son,* this day have I begotten thee, (Heb. 1: 1-6.)

Thus Christ being a Son of God, brought forth in his resurrection, therefore he is a representative of the children of God. That is, the children of the resurrection. Jesus said: "For they are the children of God being the children of the resurrection." (Luke 20: 36.) So then what we are said to be *by faith* now, will only be fulfilled at the resurrection.

Whatsoever we are by *faith,* we are not really, and what we are really, that we are not by faith. Faith has its fulfilment in the future. Christ was the first-born from the dead. In this birth (which was produced by the Spirit of God) the saying of David was fulfilled: "Thou are my *Son, this day* have I begotten thee."

Will not all God's sons be begotten in the same way? or do they become sons of God more than once? Certainly not, John says: "And this is the record, that God hath given to us eternal life; and this life is in his Son. (1 John 5: 11.) Every real child of God has eternal life, that is, cannot die any more, by virtue of his spiritual birth. But just in the same sense that a man is said to have eternal life *now,* just so is he born of God. It is now only secured for us in the birth of Christ our representative, from the dead; and in his receiving everlasting life in his birth, Jesus could not die any more after he was born from the dead. In his resurrection therefore, he received eternal life, and from the fact that the believer's eternal life is not now in him self, but only in God's *Son,* so the new creation, the new birth (from which alone flows eternal life) has not yet been effected in us, but in Jesus only. But because this new creation and birth is promised us, and because Jesus has been born again as the first-fruits of the spirit, therefore by *faith* we are born again, raised up from physical death, have put on the new (resurrected) man, have eternal life. When? Some time in the future. That which we are said to be by *faith,* will only be fulfilled in us in the future. If it is fulfilled in us now, then there is no faith, no hope about it. After the resurrection we will not be in Christ by faith, but we will be in him in the same sense that we are now in his image.

It is of being in Christ in this real sense that Paul speaks when he says: "Therefore if any man be in Christ, he is a new creature, old things are passed away: behold, all things are become new."

I will now notice this text and some of its connections. Paul not only declares that man will be a new creature, but *all things* are become new. Mind he does not say *all things* will appear new, but "are become new." Do all things become new every time a man is converted? certaily not. Has the earth become new? No. Peter looked for new heavens and a new earth, but not until the present earth was burned. According to Peter the fulfilment of this text is not yet. All things are not yet become new; and if not, then man is not yet *in Christ* in the sense spoken of. Paul says: "While we look not at the things that are seen, ("earthly, temporal things) but at the things not seen" (heavenly and eternal things.) By this it will be seen where the apostles minds and desires were. Their minds were in the world to come, beyond the resurrection. In speaking of being absent from the (mortal) body, and present with the Lord, he says: "For we walk by faith, not by sight,—so by *faith* (not really) they were then absent from the natural body, as Paul said to the Romans (8—9): "But ye are not in the flesh" (not in the body). They, too, were absent from the body. But evidently the Romans were only absent from the flesh *by faith.* Paul by *faith* was absent from the temporal, body while he looked at the things not seen, but the fulfilment of Paul's faith will not be until the first resurrection. Then they will in reality be absent from the natural body, and be present with the Lord. Then it will not be *faith,* but it will be fulfilled.

If we keep in mind that the apostles were looking only at the things not seen,—the things that are eternal,—I think we shall be able to understand when our text will be fulfilled. After speaking of the love of Christ manifested in the dying and rising for all, (2 Cor. 5: 14, 15) he says, (in the 16 v.): "Wherefore, henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more. How did they know Christ after the flesh once? They knew him as he proceeded from the flesh, as he was born of the flesh; but after the spirit of God raised him from the dead, then they knew him no more as he came from the flesh, but only as he came from the spirit. So the apostles, while they were looking into the world to come at the things not seen knew no man as he proceeded from the flesh, even as they did not know Christ that way any more. They only knew man as he will proceed from the spirit at the resurrection. From this consideration, Paul speaks the language of the text: "Therefore if any man be in Christ, (not in Adam) he is a new creature, (and not only so but) *old things* are passed away: behold, *all* things are become new." When? When no man proceeds from the flesh. When that which is sown a natural body, is raised a spiritual body. When old things are passed away and all things will have become new. When man will be in Christ, in the sense that he now is in Adam. *In Adam* we die. *In Christ* we shall the made alive, and be made new creatures. When there shall be no more death, sorrow, crying, nor any more pain. Where the trumpet shall sound, where all shall be accounted worthy shall be changed from the old to the new man. Thanks be to God through our Lord Jesus Christ for this hope.

Man not Immortal.

JOHN SCARCE.

The first man Adam was made of the dust, and God breathed into his nostrils the breath of life, and he became a living soul; and God said to the man after he had sinned, "Dust thou art and unto dust shalt thou return." The same soul that lived, *died.* David said, "God will redeem my soul from the power of the grave." (Ps. 4: 15.) How could God redeem his soul from the power of the grave unless it were subject to the grave's power?

How absurd it is to sing—

"My soul shall quit this mournful vale,
And soar to worlds on high;
Shall join the disembodied saints,
And find its long sought rest;
The only bliss for which it pants,
In the Redeemer's breast."

The above has a remarkable good jingle, but alas! unfortunately it is all trash. Is it not a burning shame that man will sing such chaffy stuff?

The Christian Life.

"Complete in Jesus."

Complete in Jesus! Oh! how full
Of heavenly peace the thought;
Our souls redeemed, our pardon sealed,
Since Jesus' blood hath bought.

Complete in Jesus! Are we weak?
His power gives strength to all.
Sinful and helpless? He will spare,
And raise us when we fall.

Complete in Jesus! Have our souls
In bitter anguish cried?
'T is Jesus bears, and gives relief;
'Twas for our souls he died.

Complete in Jesus! Blissful thought!
'T is ours, whate'er befall;
Our Jesus is our Saviour, friend,
Our life, our hope, our all.

Oh! let us place our hand in his,
As on through life we go;
Like little children, trusting all
To him, come weal or woe!

Thus shall our trembling hearts be filled
With love that grows not dim,
If "Jesus only" be our peace,
And thus—"complete in him."

—*Advocate of Christian Holiness.*

Faith, not Works.

Some years ago, two men, a bargeman and a collier, were in a boat above the rapids of a cataract, and found themselves unable to manage it, it being carried so swiftly down the current that they must both inevitably be borne down and dashed to pieces. At last, however, one man was saved by floating a rope to him, which he grasped. The same instant that the rope came into his hand, a log floated by the other man. The thoughtless and confused bargeman, instead of seizing the rope, laid hold on the log. It was a fatal mistake; they were both in imminent peril, but the one was drawn to shore because he had a connection on the land, while the other, clinging to the loose, floating log, was borne irresistibly along, and never heard of afterwards.

Faith has a saving connection with Christ. Christ is on the shore, holding the rope, and, as we lay hold of it with the hand of our confidence, he pulls us to shore; but our good works, having no connection with Christ, are drifted along down to the gulf of [illegible] despair. Grapple our virtues [illegible] as we may, even with hooks of steel, they cannot avail us in the least degree; they are the disconnected log which has no holdfast on the [illegible] shore. —*Spurgeon.*

Make me

A pure heart! Who [illegible] longed for it? What lips, [illegible] by the guilt and plaint of sin [illegible] prayer, have not been hallowed also by the cry, "Wash me, and I shall be clean!"

A pure heart! What other perfection of the christian life can equal it? What can give a deeper peace, a sweeter rest, a calmer assurance, a diviner fellowship?

Pure motives, pure affections, pure passions, pure desires, pure intentions, a pure imagination, pure thoughts, and from these as from a fountain outflowing a pure, beautiful life; pure speech that never descends to vulgarity, malice or scandal; pure senses that never feed on unholy sights or sounds, nor open to the soul avenues for the ingress of corrupting suggestions; all of this is desirable—is it possible?

What could be more easy, natural, or certain than that a holy Father should purify unto himself the people of his love? If we seek earnestly to this end, may we not believe that he who said, "Blessed are the pure in heart," will bring every one of his disciples to the vision of God, and to the fulness of joy in his presence? Surely when the prayer, "Make me clean!" becomes sovereign in our hearts, God will dethrone their selfishness and blot out their stains.—*Wayside.*

"Christ Liveth in Me."

This, no doubt, seems a strange assertion to those unacquainted with the faith and experience of the Christian. Strange and bold as it may seem, it is confirmed by the life of every real Christian, who no longer lives the old life of sin, but the new life of holiness. In Christ, there was underived, inexaustive, intensive life, which he had the power to impart.

Christ lives in the Christian as the origin of his life. Apart from him there can be no spiritual life. In him, as believers, we live and move and have our being. Only a semblance of life, and that for a brief period, can be maintained apart from Christ. "As the branch cannot bear fruit except it abide in the vine, no more can ye except it abide in me." I have seen the pruner go forth in the spring-time to cut off the crooked and useless branches. For a time they seemed to maintain their life, the buds opened into blossoms, and leaves began to appear; but, long before the heat of summer was over, they had withered completely. They had no continuing life when severed from the tree.

Christ lives in the Christian as the result of his faith. The life I live in the flesh, says the apostle, I live by faith in the Son of God. Christ lives in us when we reflect his image. Often the child bears the likeness of a parent. So the Christian bears about the marks of the Lord Jesus. Christ lives in us as the father lives in the child who carries on the business and executes the plans of his father. Christ lives in us as the teacher lives in his pupil. The teacher has a moulding influence, and the pupil reflects the life of his master. Christ lives in us, when we do his will and execute his plans, as truly and grandly as he lived in the apostles. We can see how he lived in their preaching and in their work, in the churches they established, upon and in the great missionary enterprises upon which they embarked. He lives in us by the abiding Comforter, the Holy Spirit; for, if a man have not the Spirit of Christ, he is none of his. If Christ live not in you, you have no life that is abiding. If he does, let the glory of your life be manifested. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Advent Christian Times.

Wm. Sheldon, - Editor.

*₊*Give your Name, Postoffice, County and State every time you write.

CHICAGO, Tuesday, November 4, 1873.

Our Purpose.

When we accepted the position of Editor of the Times, we did it with unfeigned reluctance, as our intimate friends knew full well, and with a determination, often expressed, to retain our position but a short time, and should have left the post before now but for the remonstrances of many friends in whose judgment we repose confidence. We have never craved this position for a moment, but receiving all the votes cast for Editor but two, we consented to act for a time, and have been doing so without yet having decided to remain permanently in this position. Our present purpose is to act till the paper is relieved from embarrassment, and the publishing interest is fairly placed on the road to prosperity, which we trust will be speedily accomplished, as we have no desire to long remain Editor of the Times. Not that we have lost our interest in the work of publishing the truth—far from it—but we have a long cherished scheme of yet doing more than ever in this line outside of a weekly periodical where we shall stand in nobody's way, and yet be about our Master's business in giving publicity to the truth, by means of a series of tracts that will be adapted to the wants of error-befogged multitudes. For years we have contemplated making a special move in this direction, and would much prefer it to a newspaper life. But we are in haste to see the Times fully set free from encumberances before acting.

Any minister of the Wisconsin Conference passing near Mount Vernon Church, near Avalanche, are requested to call and preach the word.

Appointments often come too late. They must reach Chicago by Thursday night in order to get into the next Tuesday's paper, as our paper usually goes to press before the day of date.

If any friends possess new and valuable hymns that never have been used in our books, please send them to Bro. Geo. Thomson, Arena, Wis., as he is compiling a small book of hymns for social worship.

Do not let the hard times obliterate the *Western Tract Fund* in its infancy, and at a time when specially needed. While praying God to advance the cause of truth, remember he works by means, and just try to help answer your own prayer, and God will do what you can not do.

We notice that the editor of the Phrenological Journal has given a splendid picture of Miles Grant on his first page, with a flattering notice of his mental and moral character, as read from the Journal's stand-point of observation. If Mr. Wells can read every man as correctly, we should regard him a good reader of humanity.

Time of Christ's Resurrection.

When was Christ crucified, and when did he rise from the dead?

I understand that it is generally conceded by Adventists that our Saviour died on Thursday, and rose from the dead on the Sunday or first day of *the week* following.

But how can this be so, when Matthew says in chapter 28, 1st and 6th verses, "In *the end of the Sabbath,* [illegible] dawn toward the *first day of* [illegible] angel said, *He is not here* [illegible] as he said."

And John says, in chapter 19, verses 31 and 33, "The Jews, therefore, because it was the preparation day (F[illegible]....besought Pilate that their legs might [illegible] broken, and that they might be taken away....But when they came to Jesus they saw that he *was dead* already."

Now from these Scriptures we learn first, that Sabbath lasted until dawn in the morning of the first day of the week; and secondly, that at that time Jesus was already risen, and consequently that he rose on the Sabbath instead of the first day of the week, and thirdly, that if the Sabbath lasted until dawn in the first day of the week, its beginning, of course, was twenty-four hours prior to that time. Fourthly, making each day to begin at its morning dawn.

And therefore, fifthly, the day before the Sabbath being preparation day (Friday), began at dawn in the morning; and sixthly, according to the 31st and 33d verses, 19th chapter John's gospel, that was the day he died on.

I am aware that this must shorten up the time very much that Jesus was in *hades*, making it only two nights, one whole day, and a part of another. But what else can we do with such a plain historical record of the account?

A. J. Marsh.

1. Matthew was very precise in his utterance, though imperfectly represented in our version. His statement was: "*Opsis de sabbaton*"—literally, "*after* the Sabbath"; not after a part of it, but "after the Sabbath" *entire:* every minute of it had expired: "*tee epithoskousee eis*"—literally, "*at the entering into* the first day of the week." There is nothing in the original from which to derive the word "toward"—it is *eis*, or *into.* So the facts are that this occurred "*after* the Sabbath," and "at the entering into the first day"; or at the beginning of the first day. The Greek term *opsis*, does not mean "in the end of," but "*after.*" The whole scene is laid "after" the Sabbath, and *not in it.* Those women rested every minute of the Sabbath, instead of breaking the latter part of it in carrying spices to the tomb. They did not start from their homes till the Sabbath had *fully passed*, for Luke says they "rested the Sabbath according to the commandment;" then they did not start to the tomb till after it was *passed fully*, after which it took them a little while to reach the spot, when they found Jesus risen.

2. Our brother's impression that the "*preparation*" was *Friday*, is entirely wrong—it sometimes came on Monday or Tuesday, and sometimes on Wednesday or Thursday. It always forced the passover, and the passover lamb was slain on the 14th of Nisan, sometimes coming on one day of the week, and sometimes on another. While in this case it was the "day before the Sabbath," John is very careful to tell us "that Sabbath was a high day," or festival Sabbath. By allowing this festival Sabbath to follow the day of the crucifixion, and the weekly Sabbath to follow that, we have just the required three days from the crucifixion to the resurrection, by counting the remaining fragment of the day on which Jesus died as a day—calling Thursday afternoon the first day. Then, too, we have the right number of nights. But if he really died on Friday, and rose on Saturday, we cannot get even a *fraction* of three days or three nights.

Questions on Prophecy.

1. Is there any positive proof that the two thousand three hundred days of Daniel 8: 14 end at the second Advent? Or is it only assumed? 2. Is there any evidence that the sanctuary will not be cleansed before the coming of Christ? 3. Is there any evidence but assumption that the one thousand three hundred and thirty-five days of chapter 12 commence with the rise of Catholocism? Also by what authority is it assumed that the "Holy city"—of Rev. 11, is the church? 5. "Is there any positive" evidence that any of the prophetic number, two thousand three hundred, one thousand three hundred and thirty-five, one thousand two hundred and ninety, and one thousand two hundred and sixty, days with the forty-two months, end exactly at the second Advent? Or is any application of their commencement absolutely certain, or so positive that assumption is not taken as proof? 3. Are we not compelled to assume that even those days mean years in the absence of positive proof?

M. D. Pratt.

1. We think not—they reach to the cleansing of the sanctuary, an event which though occurring in close connection with the Saviour's advent, may possibly be a little subsequent thereto.

2. Yes, for Jerusalem (which contains the sanctuary) shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled," (Luke 21: 24,) and the angel told Daniel: "The people of the prince that shall come shall destroy the city and the *sanctuary* ....and for the overspreading of abominations he shall make it desolate, even until the consummation." (Dan. 9: 27.) The fourth Beast seen by Daniel was a Gentile power, yet Daniel says: "I beheld, even till the beast was slain, and his body destroyed, and given to the *burning flame.* (Dan. 7: 11.) So long will "the times of the Gentiles" last, and so long will "Jerusalem, (with its sanctuary) be trodden down of the Gentiles." The last Gentile denomination in one of its forms, will last till enveloped in "the burning flame" of the last day, and will tread down the sanctuary till then, at which epoch the Lord will come to redeem his people, and renovate their inhabitants.

3. They do not begin with the rise of Catholocism, but with a power that "maketh desolate," which was composed of civil and ecclesiastical elements combined. Catholocism preceded the rise of this power, but was subsequently an ingredient of it.

4. Yes, Daniel was to "*rest*" till the end of [illegible]35 days, and then "*stand*" in his lot. He rests in the *grave*, and he cannot "*stand*" till the resurrection brings him up; and the resurrection can not bring him up till the Lord comes. The beginning of those days can not yet be fixed upon with absolute certainty, there being so many stages in the rise of the power from which they are to be reckoned; and which stage to begin the measurment at is not infallibly certain, but approximately so at least.

5. No, for the correct rendering of the term translated days in Dan. 12, and the same term is often rendered years elsewhere in the Bible.

Questions on Dwelling in Fire.

Bro. Sheldon: In Isaiah 33: 14, we read—"Who who among us shall dwell with the devouring fire? who among us shall dwell with Everlasting burnings?" And the next verse begins: "He that walketh righteously, and speaketh uprightly—his reward is to be to dwell in devouring fire." It seems hard any way and I wish to get your views on this text.

J. L. Hersey.

Tuftonboro, N. H.

The very term itself—"*fire*"—conveys the idea of a consumption of that upon which it preys, and especially is that idea conveyed when the fire referred to is expressly pronounced "*devouring* fire;" for in order to be a "devouring" fire, it must *devour.* The question doubtless belongs to that class of questions which constitute the strongest form of announcing an impossibility, like Paul questioned: "How shall we escape if we neglect so great salvation?" An impossibility is affirmed in the form of a question in both cases. We have a God-given sample of what the "everlasting burnings" or "eternal fire" will do, in the case of the Sodomites. Jesus says, "It *destroyed* them all;" and Peter says it turned them to "*ashes:*" and if such was the result in the divinely selected sample, such will be the result when it comes in contact with sinners hereafter—they, being mortal, can not "*dwell*" with the devouring fire. The question is prefaced by this remark: "The sinners in Zion were afraid; *fearfulness* hath surprised the hypocrites." Then comes the question, "*Who* shall dwell with the devouring fire?" Who can pass unharmed under such display of Divine wrath? Not one: God is constantly threatening the *wicked* with fire—but the righteous, *never.* And the next verse, instead of saying the righteous shall go into the lake of fire, affirms the reverse: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil; *he shall dwell* [dwell where? dwell in the devouring fire? No, but] *on high*—far above the fire, where his eyes shall see the King in his beauty. His defence shall be "the munitions of rocks" of which God's great city shall be built—rocks of "jasper" and precious stones" such as sapphire, chalcedony, emerald, &c. The fire is for sinners only, and they can not survive it. The saints will remain above "till the indignation be overpast."

Questions on Time.

Br. Sheldon:—If the time of our Lord's return is revealed in the Bible, (and I believe it is, and that he will come in 1873,) why not proclaim it regardless of a scoffing world? Your book (Adventism) stands as a firm rock to this day, which Orthodoxy cannot overturn. Why not come out in the Times?

N. C. Miller.

All the light we have on time we are free to proclaim in the Times. We think no true lover of Jesus would be sorry to have him come this year; though, while we still give proper weight to the arguments that seem to mark this point of time, as we did in our book referred to, we do not deem them infallible, though plausible, and deserving of respect, at least till time repudiates them, or clearer light eclipses them. We live above the influence of a "scoffing world," though not above the influence of certain facts that weigh somewhat upon our mind to diminish, in a measure, the strength of '73 argument. As for coming out in the Times, we have often done so, and intend to do so whenever duty calls. We have no light to hide.

Trip to Wisconsin.

On the 21st of Oct. we left the office to make a short visit to Wisconsin. Tarried several hours in Brodhead, which has been our home about six years. Next called at Arena a few hours. Learn that Br. Thomson is no better. Did not have time to visit him. He is now compiling a small book of hymns for social meetings, tent and camp-meetings, to take the place of the Minstrel. Br. Philo Hitchcock is soon to take charge of this church. We next went to Lone Rock by cars, from which point we went by stage and wagon to Henriette, a distance of thirty or forty miles, in a tediously cold day, and got badly chilled by so doing. On the evening of the 24th we preached to the church at this place, and met two of our Wisconsin ministers—Brn. Judson and Brown—who have made great sacrifices in preaching to the people in this new and poverty stricken part of the state—this being a timbered country, and the settlements being new.

On the 25th Br. Brown took us in his wagon through the timber settlements, about thirty miles further, to preach at the dedication of the new chapel near Avalanche, in Vernon Co. Again we were well chilled through, but preached in a school-house in the evening. The snow began to fall, and in the morning it was six inches deep, This, of course, prevented some from coming to the dedication who otherwise would have attended. It is a comfortable and convenient place of worship, and reflects credit on those who have strained every nerve to complete it. The effort had so strained their pockets that we were left to pay about five dollars more expense money than we received, besides spending about a week's time in getting to and from the place. Br. Anson Brown will preach to them a part of the time, as he has done the past year at a financial sacrifice, the people at large being poor, as in every timbered country.

Returned with Br. Brown by wagon, till we could reach a stage, and got badly chilled again. This proved a tedious trip at this season of the year; but we trust the labor was not lost.

Better Articles.

We now and then insert an article that is complained of as void of merit. We plead guilty to the charge, and would prefer to have so many articles of real merit on hand as to crowd out those of an inferior quality; but when we lack No. 1 articles, we have to use No. 2, or fill our columns too full of selections, which would call out complaints from another quarter. Would it not be better for these complainers to furnish us with some first-class articles? Give us straw, and we will make the brick. But do not blame us for the lack of merit in articles we never wrote, and do not complain of others if you can do no better yourselves, and refuse to do anything.

"Be ye holy, for I am holy."

Bro. Sheldon: Please bear with a few words from me at this time.

Is it right, is it consistent for you to insert in the Times notices of such publications as Scribner's Monthly, &c.

Are those articles which they contain suitable for Christians to read? Will the perusal of them make men better or lead them nearer to Christ? On the contrary, are they not calculated to infuse into Christians a worldly, pleasure-loving spirit? To me it seems as bad to advertise the fictions of another as to write fiction ourselves; and it does seem to me, Brother, that the notices usually found in the Times under the caption, "Book Notices," &c., are the dead flies in the ointment of the apothecary which cause it to send forth a stinking savor. But enough. May the Lord whom we serve, lead us into all truth, and enable us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

Yours in the hope of soon seeing Jesus. J. S. Thorp.

[Scribner's notice was inserted in our absence, without our knowledge. We have never yet written anything under the department of "Book Notices." We intend hereafter to guard this matter more closely. We feel about such notices much as Bro. Thorp does.—Ed. Times]

The Land of the Ashantees.

The Ashantee nation with whom England has trouble just now is a great African power. It numbers about 3,000,000 souls—of whom some 200,000 are war-loving barbarians. Every twenty-one days they hold *adai*, or "blood custom," at which yam and palm wine having been drunk like water, skulls are carried in procession to the sound of drums made with human skin, and most horrible massacres and debaucheries go forward. At the annual "Yam-festivals," just now coming on, they celebrate a still bloodier carnival of death, and whenever a caboocer or freeman dies, slaves are killed "to wet his grave." They eat the heart and drink the blood of a conquered enemy, and wear the teeth and finger-bones as ornaments. When the king dies, thousands of wretched slaves and attendants are slaughtered over his tomb; in a word, it is a land of murder. It was meant by nature to be a land of peace and plenty, for beyond the thick forest which lies along the coast stretches a fertile and healthy country of rich black soil, growing two or three crops yearly, and full of vegetable wonders and glories yet unnamed. The fruits and flowers of Ashantee-land are said to be perfectly marvelous. Curious animals, such as the bird called "pookoo," and the huge corpse-eating "arompe" rat, are found in the woods and clearings. Reptiles are horribly plentiful, including enormous boas; a peculiar puff adder, whose bite is certain death; scorpions as big as cray fish, and toads so large that Bosman took the first he saw for a land tortoise. Gold is the chief article exported. In that metal Ashantee-land must be fabulously rich; the chiefs wear golden breast-plate and golden or gilded warcaps. The caboceers go about with lumps of virgin gold hung upon their necks and waists, some weighing, it is said, four pounds or more; and Dowditch has described golden window-frames in the king's palace at Coomassie. After the battle of Accra, in 1826, the Ashantee King sent in as "peace-money" six thousand ounces of dust and nuggets, and the swords, muskets, and elephant-tail fans are described as being profusely rich with goldsmith's work. The Government is a despotic monarchy, the religion feticism modified by African Islamism. They believe in a Great Spirit, who, they say, created six white and six black people, and gave the first choice between a calabash and sealed paper. The blacks took the calabash—which contained gold, iron, maize, and all the wealth of nature—and the whites got the scroll, which contained instructions in the right use of all these products. Thus the whites are forever superior. As for Coomassie, the capital, accounts differ, one statement making it out a poor, struggling place of mean huts, and another, a really fine and imposing city for Africa.—*Weekly Baptist.*

"This Generation shall not Pass."

J. S. WIMBISH.

"Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in the Kingdom." (Matt. 16: 28.) "Verily I say unto you, This generation shall not pass till all these things be fulfilled." (Matt. 24:34.) "Verily, I say unto you, that this generation shall not pass till all these things be done." (Mark 13:30.) "Verily I say unto you, This generation shall not pass away till all be fulfilled." (Luke 21:32)

These passages of Scripture are all in the gospels which touch upon the coming of the Kingdom of the Son of man prior to the passage or death of "this generation." Able theologians have handled this subject and no doubt like myself have often been sorely puzzled over this language of the Saviour, and wished he had spoken plainer. Some profess to find no difficulty in explaining away the mystery enshrouding the light from these precious words of our Saviour. They always fall back upon the day of Pentecost, and by the strange process of reasoning they bring all the preceding passages of our Saviour's language to naught. I do not believe the darkness of the sun, the failing light of the moon, and the falling of the stars from heaven, of which the Saviour spoke, has yet taken place. And further I believe all these events will take place at the same hour in which the Son of man will descend, the dead be raised, and the heavens pass away with a great noise. These events are all connected with the final Judgment, and the end of the world, so often spoken of by our Saviour in his teachings and admonitions to his disciples and the common people. The day of Pentecost came and brought the Comforter, the Spirit of truth, promised by our Lord, but it did not bring the Lord himself from heaven. Nor can this event, or the language used in the promise or in the recital of the actual occurrence on that day when the Spirit came, be so construed or tortured into such unnatural meaning as to make it coincide with the predictions of our Saviour in reference to the final judgment. The Pentecostal feast does not satisfy my hungry mind. Therefore, to my mind, none of the solutions of this mystery have proved satisfactory. Our Saviour's language has been made to refer to the destruction of Jerusalem, and some wise theologians have come to the conclusion that our Saviour connected his second coming with that day of judgment and vengeance against Jerusalem. Jerusalem was indeed compassed with armies, and she is now trodden down by the Gentiles, but the Lord has not come nor all the times of the Gentiles yet fulfilled. I have questioned able theologians (so-called) upon the subject here spoken of by the Saviour, and pointed out the facts that the events to take place after the destruction of Jerusalem were yet future, as the sun had not yet been darkened, or the sign of the Son of man been seen in the heavens. My answer has often been that the Saviour was doubtless mistaken himself in regard to the chronological location of those periods which he spoke of in his intercourse with the disciples. The Saviour says he did not know the day or hour of his second advent, but was he mistaken in reference to the events to take place in the world's history at the time of the end? Had the holy Son of the Father committed a blunder in putting together the links of the prophetic chain? We should say not. This solution fails to satisfy the inquiring Bible student. What, then, was the true meaning of the Saviour's language in the passage quoted at the head of this article? I shall attempt to give the solution—and the only one presented to my mind as entirely free from far-fetched conclusions and erroneous constructions. Before I proceed I would remark that none of the solutions formerly given can, to my mind, be correct without striking on the main facts recorded in the context. The theory of the destruction of the holy city will not do, for the Son of man did not come into his kingdom then. The pentecostal theory will not stand the test, for only the Comforter came in Christ's name and was not preceded by the events enumerated in the context. Neither will the theory of some of our good Advent brethren correspond with the plain reading of the text. If Christ had said "*that* generation shall not pass," we would readily conclude he meant some future generation. But he said "*this* generation shall not pass away," and I take it for granted he said just what he meant, and meant just what he said. Some who were standing around him would not *taste* of death till they saw the Son of man coming in his kingdom. This passage proves conclusively that the Saviour was speaking of that generation which occupied the earth in his day, and which he said should not pass away until all be fulfilled. Here then comes in the seemingly inconsistency between the language of the Lord and the actual facts in the case—strengthened by history and common observation. According to history some of those who listened to Jesus did not die or pass until they saw Jerusalem compassed with armies, but this does not fulfill the Scripture. Again, according to the universal use of the words death and "pass away" any one who listened to Christ's words have long centuries been slumbering in the dust. They are all dead—they have all passed away. Yet Christ has said they shall not taste of death till all be fulfilled. "Heaven and earth shall pass away but my word shall not pass away." Here your wise theologian accuses our blessed Saviour of the weak human trait of blundering. He was mistaken, they say, for they know they are dead—yet virtually according to orthodoxy they are *not* dead but alive in heaven. Who was right? The Lord from heaven he knew and spoke that he knew and testified that he had seen. Yet the wise theologians will not receive the witness.

Then verily, I say, those Pharisees, who, like some Christians of to-day, believe death to be a change of seats—a transit over the Stygian river—fell asleep with the idea uppermost in their minds that they would soon be in Abraham's bosom; and consequently, as Jesus said, they have not yet tasted of death, because the first death was not bitter to their taste. Death is bitter. The second death (the death of which Jesus at that time speaks) is yet in store for that generation of vipers—to whom he preached—over whom he wept—and unto whom he cried for the space of three years. The dust of those cruel Jews, who slew their Lord and pierced him, is still resting quietly beneath the ruins of Jerusalem. When the trumpet shall sound to wake the sleeping nations under ground, the quick gathering atoms of each one of that generation of vipers will form unto a conscious being, remembering all it ever did in life, though ages be past. Then they will see the Son of God coming in clouds with power and great glory. Then will be brought to mind the painful truth that "I was one of those who slew this great King." For a few awful months, perhaps hours, those trembling hypocrites will view the glories of Christ and his Kingdom, and then, as the fearful vengeance of God is wreaked, and the unquenchable fires of his wrath are kindled among them, they will taste of death—eternal death—and pass away forever even as the smoke vanishes into thin air. This interpretation of those difficult passages of scripture will not meet with favor from orthodoxy, but I must believe the Scriptures, and exclaim, as did Paul, "let God be true and man a liar."

Philosophy assures us nothing is created and nothing is lost in nature. Matter changes form, and life and death molding and remolding it to suit the purposes of a Divine Author. So philosophy and science are in perfect harmony with God's revealed word—God created all, and philosophy says nothing of his works has he yet destroyed. What saith the Scripture? "Behold the day cometh that shall burn as an oven." Not yet come. God's mercy is great. What saith the Saviour? "Not a hair of your heads shall perish; in patience possess ye your souls." What saith philosophy? The air itself is not exempt from the laws of attraction and gravitation, but remains compassed in bounds not exceeding forty-five miles above the surface of the earth. What saith the Saviour? "No man hath ascended into heaven." How perfect the concordance. How beautiful the harmony between science and revelation. God made all things and has not yet destroyed aught. Nothing has left the earth since creation except the record of the deeds of every man from Adam to this day, and these compose the make-up of his life or soul—and by this written record shall every man be judged, rewarded or punished. Christ says, "rejoice not that the spirits are subject unto you, but rather that your names are written in heaven." God says of Israel, "I have engraven thee upon the palms of my hands, and I cannot forget thee, oh Israel." Let us be confident—the night is far spent. Let us keep up the watch. Increase the number of sentinels on the watch-towers around Zion—lest he come suddenly and find us sleeping.

The New Testament contains about 365 direct quotations from the Old Testament, besides nearly 375 indirect references and allusions. The quotations are taken from 22 books of the Old Testament, and are to be found in 17 of the books in the New. Psalms and Proverbs are each quoted 72 times, and Isaiah 58. The frequency and the character of these quotations are such as to preclude the possibility of accepting some of these books of the Bible as the revealed will of God, while rejecting the remainder.

Altitude at which Men can Live.

There has been a great deal of discussion as to the altitude at which human beings can exist, and Mr. Glaisher himself can tell as much about it as anybody. In July, 1872, he and Mr. Coxwell ascended in a balloon to the enormous elevation of 37,000 feet. Previous to the start, Mr. Glaisher's pulse stood at seventy-six beats a minute; Coxwell's at seventy-four. At 17,000 feet the pulse of the former was at eighty-four; and the latter at 100. At 19,000 feet Glaisher's hands and lips were quite blue, but not his face. At 21,000 feet he heard his heart beating, and his breathing became oppressed; at 29,000 he became senseless; notwithstanding which the æronaut, in the interest of science, went up another 8,000 feet, till he could no longer use his hands, and had to pull the strings of the valve with his teeth. Æronauts who have to make no exertions have, of course, a great advantage over members of the Alpine Club, and those who trust their legs; even at 13,000 feet these climbers feel very uncomfortable, more so in the Alps, it seems, than elsewhere. At the monastery of St. Bernard, 8,117 feet high the monks become asthmatic, are compelled frequently to descend into the Valley of the Rhone for anything but "a breath of fresh air;" and at the end of ten years' service are obliged to give up their high living, and come down to the usual level. At the same time, in South America, there are towns (such as Potosi) placed as high as the top of Mont Blanc, the inhabitants of which feel no inconvenience. The highest inhabited spot in the world is, however, the Buddhist cloister of Hanle, in Tibet, where twenty-one priests live at an altitude of 16,500 feet. The Brothers Seglagintweit when they explored the glaziers of the Ibi-Gamin in the same country, encamped at 21,000 feet, the highest altitude at which an European ever passed the night. Even at the top of Mont Blanc, Prof. Tyndall's guides found it very unpleasant to do this, though the Professor himself did not confess to feeling so bad as they. The highest mountain in the world is Mount Everest (Himalaya), 29,003 feet, and the condor has been seen "winging the blue air" 500 feet higher. The air, by the bye, is not "blue," or else, as De Saussure pointed out, "the distant mountains, which are covered with snow, would appear blue also;" its apparent color being due to the reflection of light. What light can do, and does, is marvelous; and not the least is its power of attraction to humanity.—*Chambers' Journal.*

A RAPID and vapory preacher may entertain the people for the hour; a smooth and flattering preacher may amuse them; a mere denunciatory preacher may produce a transient excitement—but such is the power of conscience, and such the power of God and wants of men, that, though their hearts naturally hate God's truth, they will crowd the sanctuaries where it is instructively, and fearlessly, and discreetly urged, while ignorance and error and a coward preacher put forth their voice to the listless and the few. Christ's preaching, like His character, bold and uncompromising as it was, was also in the highest degree conservative. He taught new truths, and He was the great vindicator of those that were old. All these things made Him a most impressive, powerful and attractive preacher. His instructiveness, prudence and boldness interested the people. They respected Him for His acquaintance with the truth, and honored His decision and fearlessness in proclaiming it. He was the man of the people, and advocated the cause of the people. He was the preacher to man, as man.—*Tyng.*

Miscellaneous.

AT HOME.

—In Chicago specie payment is being resumed by the issue of silver to circulate at par. The Treasury at Washington is also to issue silver.

—Phelps, the defaulting cashier of the New York State Treasury Department, has been committed to jail for trial in default of $15,000 bail.

—The New York Board of Aldermen, on Tuesday, 28th ult., atoned for a great many short-comings by making the handsome donation of $50,000 to the Memphis Relief Fund.

—The judgment of the Criminal Court of Cook county, in the case of Pertest, the wife-murderer, has been affirmed by the Supreme Court, and the time of his execution fixed on Friday, Dec. 12.

—The effects of the recent financial panic will be disastrously felt among the working classes in the United States; thousands of hands are being discharged by various manufactories, &c., and serious reductions of wages made.

—Gov. Dix's proclamation: "I recommend to the people of this State (New York) the observance of the 27th day of November next as a day of thanksgiving and prayer to Almighty God, in reverend acknowledgment of his unnumbered bounties."

—Mr. Shanks, city editor of the N. Y. Tribune, was sent to jail for refusing to disclose to the Grand Jury the authorship of certain articles in his paper, on which libel suits are now pending. After debate on the 28th ult., Judge Fancher adjourned a further hearing to Nov. 5.

—The Hon. Artemus Hale, of Bridgewater, who is now 90 years old, is the oldest surviving ex-member of Congress from Massachusetts. He is as hale and hearty as most men of seventy winters. A sister, aged ninety-six, and who reads without spectacles, resides with him.

—The Cooper Union, New York city, was filled at a recent meeting by the opponents of any change in the common-school system involving a diversion of the public funds to sectarian schools. Among the resolutions was one favoring the incorporation of the general principle of the school system in the Constitution of the United States, that it may become national and be placed beyond the reach of its enemies.

—The forthcoming civil service examinations in New York city will be fixed about the 13th of November, and in St. Louis on the 26th of November. Applicants for these examinations may address the heads of all government departments, including the commissioner of agriculture, excepting the Secretary of State, who does not appear in the list of those to whom applications may be sent. Applications for examination in New York will probably be too late, if they do not reach Washington as early as the 3d of November. Applications for the examinations in Cincinnati should reach Washington as early as the 8th of November, and for the examination in St. Louis as early as the 15th of November.

—The Hon. Amasa Walker has written a letter upon the resumption of specie payment, in which he commends the plan proposed by Senator Sumner in 1871, which was as follows: 1. That the Secretary of the Treasury should be instructed to prepare compound interest notes, payable in three years, bearing interest like those issued during the war, at 6 per cent., of denominations suitable for circulation. Five millions of these were to be dated the 1st of each month, and paid out for all dues of the government, except those payable in gold. 2. They were to be convertible at the end of two years into 10-40 5 per cent. bonds, at the option of the holder, and to be a legal tender. 3. Greenbacks were to be canceled as they came into the national treasury as fast as the compound notes were issued. By this process the present circulatory notes of the treasury would all be taken in and destroyed, and their place be occupied by the new issue.

ABROAD.

—The Jesuits expelled from Rome, it is said, will take up their headquarters at Malta.

—The Bishop of Orleans has charged the Cures of his diocese to pray for the restoration of the Monarchy.

—The French Assembly will not probably be opened till after the 5th of November. No time is fixed.

—Sir Samuel Baker, the African traveller, just returned to England, is very ill of inflammation of the lungs.

—Sir Henry Holland, the well-known author and physician, died on the 27th October, in London.

—The law for the reorganization of the Italian army was promulgated on the 26th ult. The strength of the army on a peace footing is fixed at 314,000 men.

—Count de Chambord, it is reported, has assured foreign powers that his policy will not be aggressive, and that he will not attempt to reinstate the Pope in his temporal possessions. It looks suspicious, however, to hear that no such assurance has been sent to Italy.

—The London Times on the morning of the 29th ult., published a note from Archbishop Manning, inclosing an extract from Mainse's Journal, in which it is stated that the Pope has written a second letter to the German Emperor, and that this letter has not been given to the public.

—General Sir Garnet Wolseley, in command of the British expedition against the Ashantees, has arrived at the scene of operations. The London Times reports, on good authority, that the General took out instructions to first offer the Ashantees peace, on condition that they lay down their arms and withdraw from the territory under British protection.

Correspondence.

Western Missouri Conference.

Second session of the Western Missouri Advent Christian Conference held with Empire Prairie Church, DeKalb Co., met pursuant to previous appointment, Oct. 4, 1873.

After being duly organized, and constitution read, invited visiting brethren to sit in council with us, and proceeded to elect officers for the ensuing year.

On motion, elected Br. H. Billmire, President; A. F. Dugger, Vice President; J. M. Bliven, Secretary; T. Griffith, Treasurer; after which a proposition was offered by our Sabbatarian brethren from Davis County to unite with us in Conference.

On motion, Brn. A. F. Dugger and C. H. Billmire were elected to draft a constitution in connection with a committee of theirs, and present them at our next quarterly conference, for consideration.

Ministers present—Brn. Longs, Williams, Leonard, H. Billmire, J. M. Bliven.

Conference opened with a small delegation and small congregation also, on account of the storm, but closed with increased interest, and a large congregation.

J. M. Bliven, Sec'y.

Neponset District.

QUARTERLY MEETING.

This meeting was held according to appointment, at Mineral; and while we did not see many of the brethren from other parts of the conference district, yet the local attendance was good, and increased from first to last.

The interest to hear, in the region about Mineral, is as good as it has been for the past six months, despite the opposition of a few hard-heads; we think the truth is gaining ground in this section, and our meetings there did much good.

Br. S. J. Mendell, the Baptist minister here for the past year and a half, having investigated our positions, now says he has discovered the truth in relation to man, his nature and destiny, and is in love with the prophecies; he also is ready to work for the dissemination of these truths; we suggested to him that he visit among our people and get acquainted.

The Treasurer would report funds on hand —twenty four cents, subject to the disposal of the conference; the first cent was received in a mission box, forwarded from Minnesota to the Secretary; the second was contributed by Miss May Newberry, a little girl eight years of age; this incipient fund arrangement is an encouraging feature, and we trust that some of our brethren who have the cause at heart will see the need of having some system for supplying tracts for free distribution, and aid in paying the expenses of those brethren called in from time to time to aid in our quarterly meetings.

In relation to our next meeting it was concluded best to hold it at Milroy, perhaps sometime in December, or the first of January, and we heartily desire to see a better representation of brethren and sisters than at any previous meeting. Come brethren, let us wake up, for it is almost morning, and, putting the shoulder to the wheel, give lift after lift until we are called from labor to rest.

Respectfully submitted.

L. F. Cole, Sec'y.

Dearborn Church Dedication.

The recently built Adventist church at Dearborn, Mich., was dedicated to the worship of God on Sunday, October 5. The services on the occasion were unusually impressive and effective. The E. D. Q. M. was being held at the same time and place, and quite a large number of brethren and sisters from abroad were present.

Eld. J. H. Whitmore, of Rochester, N. Y., preached the dedication sermon and gave the dedicatory address. Elds. J. M. Snook, R. Crandell, C. Fox and J. S. Nowlin were present, and took an active part in the exercises of the occasion.

The church itself is almost a model of neatness and plainness. It is 44x24 feet, and will seat about 200 persons. It cost about $1,500, nearly one-half of which sum was raised at the dedication. The audience generously responded to the request of the speaker, that the house should be dedicated free of debt, and within a few minutes the last dollar of indebtedness was pledged. The society here is powerful neither in numbers nor in material wealth, but it has a few large-hearted members who have been trying to show their faith by their works, and this elegant and comfortable Christian temple is one of the fruits of their endeavors to let their light shine.

May the good Lord, who has so honored and blessed this society in the past and present, still give it prosperity in the future, and when the saints who have made a covenant with God, by sacrifice, are gathered together unto him, may the members of the little church at Dearborn help to swell the numbers of that vast throng that shall come from the East, the West, the North and the South, and sit down with Abraham, Isaac and Jacob in the kingdom of God—there to reap the abundant harvest of life eternal.

J. S. Nowlin.

Dearborn, Mich., Oct. 14, 1873.

From Eld. J. J. Smith, Long Island, Ala.

Eld. W. Sheldon: Please to give me the P. O. address of that Baptist minister in Arkansas who recently wrote you that his brethren had forsaken him for his new views of God's truth. I think it is probable he is an old friend of mine. If so, I want to encourage him. Glad to inform you that God is blessing his truth in Northern Alabama. Br. J. A. Cargile, myself, and others, have just closed a good meeting, at which nearly twenty persons professed a hope in Christ, four of which agreed to suffer shame for Christ with the little band recently organized by Br. Cargile. Among these, thanks to the Lord, is my son Willie. May he be kept by the power of God through faith unto salvation. Will write you more anon.

May we expect you this way again soon. Yours in the blessed hope.

[We have lost the letter of the brother referred to. Will he give Eld. Smith his address? Ed. Times.]

From Sr. Ruth M. Rowell.

Sept. 13. This day is closing up with a drizzling rain, but there are great numbers of people on this Alton Bay camp ground already, so if the rain keeps others from coming, there will nevertheless be a mass of people here on the morrow, more than could be reached by one preacher from the stand. Hence the committee have arranged to have services held at different points, and thus enable all of these people to be benefitted.

This meeting being located so near the lines of the railroad, and attended by such large numbers of people, great care had to be taken to be on the lookout for vile men, rowdys, &c. This Saturday evening I learn there are forty policemen on the ground to keep everything correct. We could see them from our elevated room in the midst of a drizzling rain, gathered in knots, consulting, patroling the streets, or coming around the corner, busy at their night's work, and I said to our "happy family,"—"We'll lie down and take our rest, but these men must work and watch through the long hours of this night."

Sept. 14. The last Sunday and closing day of this annual meeting has come, an unpleasant, misty, rainy day. The rain prevented any preaching at the stand, but the large tents were brought into requisition, and the people accommodated with preaching in them, and perhaps much, or more, good done than if the sun had shone that day in his brightness. The Lord doeth all things well. It fell to my lot to preach in the large mission tent, near the depot and landing. Though feeble in health, and deeply feeling my own weakness, yet knowing our heavenly Father can take worms and thresh mountains, I took my stand to address this portion of the great mass congregated here. The Lord helped me. At the close of the discourse, some came to me who had heard my deceased parents preach, and others who had relatives in the far West, among others a sister of our beloved Br. Bolles, of LaCrosse Valley, Wis. Truly we are now a scattered people, but we are nearing the great gathering, the blessed re-union, the grand coronation, when they shall come from the East and the West, the North and the South, and sit down together in the kingdom of God.

Sept. 15. Broke camp and dispersed; quite a number of brethren and sisters went on the same boat with me to Wolfboroug Bridge, and while detained by the connection of the railroad, Br. and Sr. Wilson, of Mechanic's Falls, Sr. Adams, of Wakefield, and others, with myself, went up to the camp ground of the Time brethren. It is a beautiful ground in a grove of pines by the side of the lake, and near the railroad depot. As we sat upon the vacant seats and looked through the trees upon the blue waters of this splendid lake almost at our feet, and listened to the rich melodies sung by some of our company, filling the air with music, I thought of the land of Beulah, its beauty and its fragrance, its music and its songs, its blessed river of life, its magnificent tree of life, and more than all—ah yes, than all beside, the King in his beauty, and the redeemed throng, who in the light of that glorious world would see eye to eye, and nothing would ever separate or mar their blessed union.

Sept. 16. Visited my deceased mother's grave, in the old graveyard of Farnsworth, and as I stood beside the marble and read the inscription, put there by loving hands, concerning her labors as a preacher of the gospel, besought God to give me grace to be the fit daughter of such a mother. I left my flowers upon her grave, and rejoined my friends, resting in the precious promise of a resurrection, when our buried dead shall live again:

> "Neither can they die any more."
> "Oh blessed day, oh glorious hope."
> "My heart leaps forward at the thought
> When in that happy, happy land,
> We will no more take the parting hand."

Visited Ordination Rock, went up the fifteen granite steps, and placed our feet upon this massive stone, and read the inscription upon the monument upon its top, erected to the memory of Rev. Samuel Hidden, who, when this country was a wilderness, and there were but few large houses, and no house for the worship of God in this town, was ordained upon the top of this rock, the townspeople standing around its base in the grandest of all earthly temples, the temple built by God, his earth beneath their feet and his sky above their head, grander than any dome ever reared by mortal man.

We left this massive rock and its monument with all of their time-honored associations, and journeyed on toward old Checorura mountain, whose bald craggy summit had been long looming up in the distance; we went on, on under the light of a golden September sun, drinking in the fresh air as we hurried on over hill and through dale with hasty strides, borne by our swift but trusty steed, until we rested under its shadow, enjoying a sumptuous feast of blackberries, such as we had not eaten or even seen for twenty years; so long, so large, so rich, and sweet; gathering them from the bushes with my own fingers it brought vividly back to me the days of my youth, and I found myself continually wishing my husband were here to enjoy it with me. I ate till I dared eat no more, then shut my eyes and left them in their richness, and onward again we sped our way toward old White Lace Mountain, stopping at length at the foot of Sugar Loaf Mountain, at an ancient moss sprinkled farm house, in one of the most beautiful of places, an apple orchard by its side, a maple grove in its rear, and just beyond the greenest of grass, in front a clear broad stream of water bubbling over and among the rocks, large and small, that lay in rich profusion all over its bed, magnificent trees upon its margin, and oh, raptures fronting the house, one of the largest of willows, sixty-four years old, measuring seventeen feet and four inches. Ah, how grand it stood, its ribbed bark looking as if carved by the hand of an artist, its majestic trunk at the proper distance from the ground, dividing off into four large trunks, like trees themselves.

How different these ancient majestic trees, with their far-reaching branches and mass of foliage, from our western shade-trees of ten or even twenty years of growth. How many times I thought of this while promenading the streets of Concord, and other large cities; how often, as I surveyed the scenery up and down the grand Merrimac with its majestic elms, and as I have ridden by the old Bearcamp river, such elms, such maples, such willows; what a wealth of beauty is wrapped up in their graceful forms and rich foliage. Surely

> "A thing of beauty is a joy forever."

Here in this ancient house we found a precious woman, and a friend of God. She gave us an excellent supper as we sat in the cool of the coming September evening by a regular old fashioned fireplace, where she boiled in a regular old tea kettle the very water our tea was made of, while she brought us a store of large, rich apples, and regaled us with maple sugar, and the nicest of maple syrup, made from her own trees. Ah, what precious moments as we took sweet counsel together, and communed with saddened hearts of other days and years.

Dear old saint of God, I may never be so honored as to enter beneath your roof again, but I expect to meet you on that "evergreen shore." As the mountains are around about Jerusalem, so the Lord is around about his people, and though our paths diverge in life, and our labors are different, yet our Master will bring us to his holy hill and make us joyful in the world to come.

There was a sick woman in this house, with whom I conversed, and for whom I prayed, when we turned our faces homeward. As we journeyed on in the hush of the evening, old Bearcamp range looming up dark and long before us, and the stars coming out one by one, I thought of other days and years, and yearned for the presence of loved ones far away.

Sept. 21. A meeting appointed in the school house in West Ossipee. The house was not large enough to contain those who came. The people, however, did what they could toward seating those upon the inside of the house, while the balance gathered around the doors and windows. After our reading a lesson of Scripture and prayer, as I arose from my knees was agreeably surprised to find Eld. W. J. Hobbs, from New York, at my side. He had been detained in a neighboring town, and came on this morning with his mother, to worship with us. I gladly relinquished the desk to him, and enjoyed the delivery of an able discourse from his lips. I followed him with a discourse in the afternoon, dwelling particularly upon the duties of mothers to their offspring. It was a good day in the Lord.

I am resting in a pleasant home on the margin of the Bearcamp river, a tributary of the Saco, and as I have sat musing upon its verdant banks, gazing upon its rippling waters, rolling on over its rocky bed, on, on, ever on to mingle with a mightier river, and eventually be absorbed among the billows of a mighty ocean, I have thought of how our little life was made up, and how we were all hastening on, on, ever on to the great ocean of eternity. Ah, how few of the great moving, rushing mass of mankind, ever hurrying on in the great rush of life, never pausing, never resting, hardly thinking, save the Epicurean thoughts, "What shall we eat, what shall we drink, or wherewithal shall we be clothed?" until stricken down by the relentless hand of death, will enjoy that coming eternity. How few of the Adamic race will, when the grand roll is called, be found worthy to walk in white with the Lamb, and enjoy the glories and bliss of that coming eternity. How many wearing out their lives chasing the bubbles of time and sense, never allow themselves time to work out that great problem of profit and loss given by Christ: "How much will it profit a man to gain the whole world and lose his own soul?" While thus absorbed in vain and sensual things, how heedless they are of the great glory, and honor, and wealth, and power, and bliss treasured up in the storehouses of eternity for all of those who will freely accept peace and pardon through Jesus, and walk worthy of the vocation wherewith they are called. Who would not willingly suffer scores of years in misery and pain if they could even eventually be admitted as sons and daughters of God, to a home in the magnificent mansions Jesus has gone to prepare for his loved ones?

The beauty of the scenery here beggars description. The graceful winding of the river, the green verdure of its banks beside the yellow sands washed by its waters, the granite rocks that beautify and adorn both its bed and margin, ever breaking its onward flow and charming our ear with its babbling music, the many trees upon its brink, with its varied green, the stately elms with the graceful sweep of their far-reaching branches, the massive willows, the grand old elms with lesser trees, standing together, of varied species, at different points their foliage tinged by autumnal frosts, the deepest crimson, the most brilliant scarlet, flaming red, pale lemon, bright orange and rich brown, with all of the indescribable tints of the closing up of this glorious autumnal month, blended in rich profusion with the many tinted greens of the deciduous trees, and all shaded in and intermingled with the dark foliage of the evergreen trees, the pine, the tamarick, the hemlock, and the fir, forming a glorious picture that rivals the works of art. The green fields of these interval farms around you, with their time-honored associations and farm houses, bespattered with moss, the fresh painted houses clustering together in this little hamlet, the large Bearcamp River House on the hill, with its ever coming and going lovers of nature in its wild grandeur and beauty, the blue everlasting mountains in the distance, the lofty, craggy peaks, and rounded summits nearer the green hills and woodland and dale nearer still, all bright and beautiful in the golden light and shimmer of this autumnal sun, fill your mind with thoughts of beauty and loveliness, of grandeur and sublimity, so full and so rapturous withal, that you almost for the time forget the busy outside world, with its commotion and strife, and sit in solitude sweet on these old granite rocks, to dream these hours away and enjoy these beautiful and magnificent works of God.

From C. Angle, Prairieville, Mich., Sept. 10.

Br. Sheldon: I saw in the paper your offer of a few of your new tracts, gratis, to go to the *South*. I am living way up here in Michigan, and only have what little my brethren send to me. I have bought quite a number of Immaterialism, and sent them to different places. If you could, please send me two or three of your new tracts, and they shall be read.

[We intend to fill the orders hitherto made, though our offer referred only to the South; but hereafter let no orders be sent for free tracts till a Tract Fund is raised. [Ed. Times.]

From G. P. Mattoon, Greenbush, Mich.

We have the *Christian, Crisis*, Times, and other papers to read; having passed through many tribulations we are in the land of Beulah, just over against the land of Canaan, waiting for Jesus to come and lead us over. We go out and try to encourage others in the way, as we have opportunity; and though we may not be heard through the Times, yet we love to read the letters of the brethren and sisters scattered abroad, having a like precious faith, looking for and hastening unto the coming of our Lord and Saviour Jesus Christ.

From Br. S. B. Lamphere, Watervliet.

Br. Sheldon: My heart rejoices to know that the debt of the Society will soon be wiped out, and I hope that there may be $1000 more raised, to place the press in a position that it may do more than ever towards publishing tracts, that they may be sent free to those who are not able to buy. I know the tracts which I have read have done me a great deal of good. We have no preaching here except the Times. I wish that there might be a church raised here. If any of the preaching brethren should chance to pass through here, I would be glad to have them stop and deliver a few discourses. It is a small town, located on the Chicago and Michigan Lake Shore Railroad, about forty miles north from New Buffalo.

I rejoice in the truth, because the truth has made me free. I board with a man that is a Deist. We have hard arguments, but truth is mighty and will prevail. He says there were two creations—says Adam was not the first man, but fails to prove the assertion. "The *first man Adam* was made a living soul; the last Adam a quickening spirit." (1 Cor. 15:45.)

From Eld. J. J. Smith, Ala.

"In North Alabama the Lord is blessing his truth as proclaimed by the writer. On a recent tour I met the people in many places anxious to hear about Jesus' coming. One aged and afflicted sister sent for me to visit her, because, as she said, she learned that I was preaching it, and she believed Jesus was coming soon, and wanted to see the man that preached it. We had a happy season of prayer and praise with the family. To God be all the glory. Amen.

From Sr. Ada Stewart, Bloomington, Franklin Co., Neb.

Br. Sheldon: We are living in the far West, where we enjoy little religious society. There are no Adventists here, except ourselves. I have never been baptized, but wish to be the first opportunity. I have given away tracts and lent my papers and books. I think the people would be willing to hear if any brother or sister could come here and preach. We would welcome them to our home, and do all we could for them. I wish to do all I can, for I feel we have a short time to work in.

Yours, in hope of eternal life.

From A. D. Hindman, Centralia, Marion Co., Ill.

I have felt a desire for some time to be remembered and numbered among those scattered ones of the Advent faith, seeking for life eternal, and immortality to be obtained at Christ's next coming, which time I believe, according to the prophecy and teaching of the Bible, to be near at hand, even at the doors. I am quite young in the faith, coming in at a late hour of the day into so just and noble a cause, but by the help of God I hope to come through victorious. This most precious light upon the Scriptures was plainly shown to me by the good teaching of Wm. McCulloch, in August, one year ago, at West Saratoga, Union Co., Ill. I am now living in a thickly settled neighborhood, and I am the only one of like precious faith, except my little family, which received the true light upon the Scriptures at the same time I did. The people here are very anxious to hear some one preach of the soon coming Messiah. They never heard of the Advent doctrine until I came here. The Times is my only way to give them any of the true explanations of the holy word. I believe that much good could be done here if we could get a preacher. Will some good brother come? I will try, and I think I can procure a house, and a goodly number of hearers. I am poor in this world's goods, but I intend to be a full scholar in the Lord's school. Pray God that we may be remembered among the blessed in the heavenly land. "Even so, come Lord Jesus;" come quickly. Amen.

From R. A. Miller, Iowa.

I now send you my little mite towards paying the $4,000. It looks like a very little, but my money comes in by the littles, and I will send you as fast as I can possibly spare any, until the first of January. I will pledge another dollar, any how, and hope what I now send will not be too late to do you some good. May the Lord bless you and the Advent cause. I would like so much to live where I could go to meeting with those of like faith, although I can enjoy true worship with all true Christians. I am bound for that celestial home prepared for all God's children. Then we will sing our sorrows o'er, and praise our blessed Lord and Saviour for evermore. Yours in Christ.

From Br. L. H. Little, Rose Hill, Johnson Co., Mo.

Though I have been a reader of Advent papers for twenty-eight years, it was never my favored lot to hear an Advent sermon by an Advent man till I heard Br. Oate, one year ago. I have for years believed all the doctrines taught in our much loved paper.

On the 6th of September myself and family attended the Conference in Bates Co., near Hutson, and there met with the first Advent church we ever had the pleasure of meeting with. O, how it caused our hearts to know we was with those who believe God's word, and are looking for the soon coming of the Life giver. It fell to our lot to speak twice to this dear people, in our very imperfect manner. God was with us. We formed the acquaintance of Br. and Sr. Fry, Br. Rich and others, whose memory we shall hold most dear.

Last Sabbath we listened to a big man of the United Brethren church. He took the parable of the Rich Man and Lazarus, and stated that the "soul went up through the shingle at death," and that the soul would never die, thus impeaching the word of God.

He coupled the Advent people and the Universalists as being alike, and warned the people to beware of them. O how I wished to speak a few moments and vindicate my God, but I had no liberty given.

Brethren and sisters, I love the truth. This blessed hope of soon being on the new earth, clothed with immortality, and dwelling with the pure in heart forever, gives us great joy. I am alone here, the nearest Adventist is six miles away. But I expect soon to meet with all the dear ones who love the appearing of Christ, nevermore to part; not in a sky-kingdom, but on the beautiful earth which God promised to create. By the help of God, dear brethren and sisters, I will meet you in the better land. Your brother in Christ.

From Vicilla L. Salisbury, Pa.

I have been thinking for some time past that I would write a letter to you, but knowing my inability, and feeling my weakness (for I am as yet but a babe in the knowledge of the truth), I have put it off from time to time; but to-night being alone with my three little children, I feel that it will be like talking to an old friend to write to the dear brethren and sisters. My husband and I are all the Adventists, as we are called, living near here. My husband came here nine years ago. He was the first one that I had ever heard talk of the second coming of Christ. About two years after I became convinced that it was according to what I found in the Bible, and I also embraced the doctrine. I had been convicted for some time before I made up my mind to be baptized, but when I learned these new truths I became anxious to be buried in Christ in baptism. Accordingly my husband took me to South Creek, Bradford Co., where there were a few members living, and where they held meetings sometimes, and I was immersed by Eld. J. W. Taylor. That was six years ago last June. I have heard several preachers of our faith since then, and they are all very dear to me. Brn. Sawyer and Wiles come over here sometimes from East Troy. Br. Wilson, from Warrenville, is with us now. He is an excellent man, and understands the Bible, and can quote Scripture as readily as any one that I ever saw. He came last Friday, and he has preached every evening and on Sunday. Yesterday he showed his chart on Daniel's prophecies, which was something new to the most of his hearers. They seemed to be astonished to see such a thing, and some left before the meeting closed; others laughed at it; however, we had a good meeting, for there were a few who were willing to receive instruction. I want to grow in grace and the knowledge of the truth. Pray for me, that I may come off victorious, and meet you all in the kingdom of God. I want to meet you all "Beyond the river, where the surges cease to roll."

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We are living in a time of considerable fault-finding the world over. Men find fault because other men make more money, take more comfort, and enjoy life better than they do. Men find fault with editors because they are not all good Democrats; another class because they are not all Republicans. And so, in all classes of business, there is strife and finding of fault. Another class believe that specie payment is the only salvation of the country, and they are not in favor of any class of men that do not boldly advocate the *same*, and come to their plan.

And, consequently, the world at present is cut up into hundreds of parties (for various reasons), and divisions, and subdivisions, all multiplied; each find fault that all people do not see as they see, and act as they act. Come to churchmen, and we find about the same state of affairs. Men have assumed false premises by being taught in the school of the Epicureans, or Stoics, or Pharisees, or modern philosophers, and have come out with flaming colors and fiery indignation against any who may choose to differ with them, and denounce them as heretics. The leaders have said you shall and you shan't so often people have got sick of it, and hence the 666 different divisions in the professed Church of God.

People have not found as much trouble because they have honestly differed in opinion, as because of the manner they have been treated by the supposed and so called infallible ones.

As people become enlightened they learn to throw away the doctrines of superstition, and adopt—they know not what. Some find the truth of God a rock on which they can stand secure, while others drift on down the current of infidelity and ungodliness.

In the Church men find fault with A, B, C, and indorse this man and that man, and reject others, because they do not come up to *their standard*; in some instances this may be proper, *provided* such have a Bible standard, and have taken a Bible course. But more frequently are men called to restore such as stumble, in meekness and humility, than to stand back as the self-righteous Pharisee, and thank God they are not as other men are. What if men have done wrong, have faults and failings? You will not benefit them by keeping away from them and continually talking about them to others. Very often such ones are in more danger of eternal judgment to condemnation than *the other*.

Sometimes people ought to be *rebuked*, but never *when absent*. Let the scriptural rule first be taken, then if they will not hear thee, take it before the church.

People often find fault with ministers. Some talk too long; some too short; some write their sermons; *some can not*; some don't visit the church, *seldom* see the sick, and poor, and needy; and so the wail of anguish goes up; oh, that we had a "new man," a "smart man," a "man for the *place*." Just as if a man could know everything about the condition of the members of the church from week to week especially in a large field of *labor*.

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In conclusion let me say to the *church* amid all our trials and temptations from *without*, let us hope fervent charity for all God's poor, afflicted *people*, and cultivate the spirit of forbearance *and forgiveness*, ever realizing *that* the command of the apostles, is, to "let this mind be in you, which was also in Christ *Jesus*." (Eph. 2:5.)

Our Young Folks.

The Brooklet.

"Brooklet, dear brooklet,
  Oh, whither away?
Can you not tarry
  A moment to play?
Under this oak-tree
  'Tis shady and cool;
I'd like it much better
  Than going to school!"
But the breeze from the brooklet
  Just wafted a sigh,
That said, "I would like to,—
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The miller's asleep,
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"Brooklet, dear brooklet,"
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"Just tell me why not,
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Without me the fields
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"Brooklet, dear brooklet,
  Oh, what shall I do?
I've no one to play with
  Unless I have you!"
"I think, little girl,
  I'd go straight to school,
And learn every lesson
  And mind every rule"
Then the breeze from the brooklet
  Just wafted a sigh,
That said "I would like to,—
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—*Our Young Folks, August.*

Nellie's Truth.

"It don't seem to be any use for me to try to be good so long as we are poor," Nellie Carter said to her mother, with a very sad face. "If we were rich, now, it would make a difference."

"How, Nellie?" asked her mother, kissing the quivering lip.

"Because none of the girls will walk with me or play with me. I wear such poor, patched dresses and old, faded bonnets, and my aprons are shrunk up in the wash. I know they are the best we can afford, mother, but all the other girls dress beautifully. Why does Aunt Grace send me to a school where I am the only shabby one?"

"Because, dear, it is the one where you will be best prepared for a teacher. You must think of that, Nellie, when you get despondent; that you are at the school to study for the position that is to give you daily bread when I am gone. Your aunt means kindly, and you must try to profit by her kindness."

"I do try, mother. I study as hard as I can, and I try to be faithful in little things, as my Sunday-school teacher told me—to be obedient, truthful, and punctual. But the girls will not associate with me. I have been there a whole year, and I have not made one friend."

"Are you striving to be good to make friends only, Nellie?"

"I hope not mamma. I hope I try to be one of Christ's children, that he may love me; but—but it is hard, among forty scholars, not to win one friend in a whole year.

"Patience, darling. If all the world turns coldly from you, you have still a greater love to win, a higher happiness for which to strive."

"I will remember that. Good-by til afternoon. It is time for me to go."

When Nellie entered the large schoolroom, she found the teacher, surrounded by a group of excited scholars, looking at a large, expensive book upon the recitation table, over which an ink-bottle had been upset. Evidently the ink had been soaking in for a long time, for the large, unsightly stains were thoroughly dry. Nellie's entrance was greeted with cries of "Here she comes! Here is Nellie Carter!"

Miss Haynes, the teacher, spoke at once:

"Miss Carter, you arranged the desk yesterday and locked the door."

"Yes, ma'am. I brought you the key as I went home."

"Then you can tell me how this happened," and she pointed to the book and overturned ink-bottle.

"It was not so when I left," Nellie said, very firmly, though her face was pale as she realized how much appearances were against her.

"You never told me an untruth before," said Miss Haynes.

"I tell you the truth now," was the earnest reply. "When I left the room, the table was in perfect order, the ink-bottle in its place, and the book lying where it does now, near it."

"But no one has been in the room since, until I opened the door this morning to find this mischief done."

There was a moment of painful silence, and then Miss Haynes said:

"I hope you will see that it is better to tell me the truth, Miss Carter. You have been an exemplary scholar, but I must punish this fault severely, not only for the mischief done, but for the falsehood that tries to screen it.

Nellie felt as if the whole world was reeling around her. She had never been punished in school, and she felt as if she could never bear the disgrace. But appearances were terribly against her, and there was no pity in her teacher's face. All the scholars were looking at her, and she hid her face in her hands, saying:

"I did not do it, and I don't know how it was done."

Before she looked up, a girl about her own age stepped forward, saying:

"Girls! All who believe she speaks truly, will please say Aye!"

"Aye!" cried a chorus of voices.

"All who believes she speaks falsely, and has committed this piece of carelessness, will please say, No!"

Not a voice responded.

"Miss Carter," said Miss Haynes, "I must yield to the public opinon, and also believe in your innocence. I most sincerely congratulate you upon the conduct that has won for you such a place in the respect of your companions. Take your seats, young ladies."

And flushed, happy, but tearful Nellie took her place as the school subsided into perfect quiet. For several minutes not a sound was heard, as earnest, studious faces were bent over books, till upon the silence there stole a faint, scratching noise, another, then a pitiful, weak mew, and from a closet in the corner crept a tiny kitten, which, with all eyes fixed upon it, came across the floor and jumped upon the table. Then there arose one long shout of laughter, hearing which kitty looked around her and scampered back to her hiding-place, followed by the unrestrained merriment of forty musical voices; for Miss Kitty, having been originally of snowy whiteness, bore upon her soft fur the undeniable proofs of Nellie's innocence. Her little nose was stained inky black, her tail bore the marks of a close acquaintanceship with the contents of the ink bottle, and great splashes of the same fluid were on her back and sides.

Nobody knew exactly how she got in, but she was very glad to get out, as she proved by the rapidity with which she ran toward an opened door.

But Nellie, telling the story to her mother, said: "To think I complained that I had not one friend only this morning, and they all spoke for me before we saw the cat. I will never murmur again, mother, and never let myself think it is useless to try to be good."—*By Annie Frost in Methodist.*

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (*German.*)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (*German.*)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (*German.*)

☞ The above seven German tracts are published by L. Reimer, 1006 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 8c.

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*AN ADDRESS TO M. E. CON-*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

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He coupled the Advent people and the Universalists as being alike, and warned the people to beware of them. O how I wished to speak a few moments and vindicate my God, but I had no liberty given.

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—*Our Young Folks, August.*

Nellie's Truth.

"It don't seem to be any use for me to try to be good so long as we are poor," Nellie Carter said to her mother, with a very sad face. "If we were rich, now, it would make a difference."

"How, Nellie?" asked her mother, kissing the quivering lip.

"Because none of the girls will walk with me or play with me. I wear such poor, patched dresses and old, faded bonnets, and my aprons are shrunk up in the wash. I know they are the best we can afford, mother, but all the other girls dress beautifully. Why does Aunt Grace send me to a school where I am the only shabby one?"

"Because, dear, it is the one where you will be best prepared for a teacher. You must think of that, Nellie, when you get despondent; that you are at the school to study for the position that is to give you daily bread when I am gone. Your aunt means kindly, and you must try to profit by her kindness."

"I do try, mother. I study as hard as I can, and I try to be faithful in little things, as my Sunday-school teacher told me—to be obedient, truthful, and punctual. But the girls will not associate with me. I have been there a whole year, and I have not made one friend."

"Are you striving to be good to make friends only, Nellie?"

"I hope not mamma. I hope I try to be one of Christ's children, that he may love me; but—but it is hard, among forty scholars, not to win one friend in a whole year.

"Patience, darling. If all the world turns coldly from you, you have still a greater love to win, a higher happiness for which to strive."

"I will remember that. Good-by til afternoon. It is time for me to go."

When Nellie entered the large schoolroom, she found the teacher, surrounded by a group of excited scholars, looking at a large, expensive book upon the recitation table, over which an ink-bottle had been upset. Evidently the ink had been soaking in for a long time, for the large, unsightly stains were thoroughly dry. Nellie's entrance was greeted with cries of "Here she comes! Here is Nellie Carter!"

Miss Haynes, the teacher, spoke at once:

"Miss Carter, you arranged the desk yesterday and locked the door."

"Yes, ma'am. I brought you the key as I went home."

"Then you can tell me how this happened," and she pointed to the book and overturned ink-bottle.

"It was not so when I left," Nellie said, very firmly, though her face was pale as she realized how much appearances were against her.

"You never told me an untruth before," said Miss Haynes.

"I tell you the truth now," was the earnest reply. "When I left the room, the table was in perfect order, the ink-bottle in its place, and the book lying where it does now, near it."

"But no one has been in the room since, until I opened the door this morning to find this mischief done."

There was a moment of painful silence, and then Miss Haynes said:

"I hope you will see that it is better to tell me the truth, Miss Carter. You have been an exemplary scholar, but I must punish this fault severely, not only for the mischief done, but for the falsehood that tries to screen it.

Nellie felt as if the whole world was reeling around her. She had never been punished in school, and she felt as if she could never bear the disgrace. But appearances were terribly against her, and there was no pity in her teacher's face. All the scholars were looking at her, and she hid her face in her hands, saying:

"I did not do it, and I don't know how it was done."

Before she looked up, a girl about her own age stepped forward, saying:

"Girls! All who believe she speaks truly, will please say Aye!"

"Aye!" cried a chorus of voices.

"All who believes she speaks falsely, and has committed this piece of carelessness, will please say, No!"

Not a voice responded.

"Miss Carter," said Miss Haynes, "I must yield to the public opinon, and also believe in your innocence. I most sincerely congratulate you upon the conduct that has won for you such a place in the respect of your companions. Take your seats, young ladies."

And flushed, happy, but tearful Nellie took her place as the school subsided into perfect quiet. For several minutes not a sound was heard, as earnest, studious faces were bent over books, till upon the silence there stole a faint, scratching noise, another, then a pitiful, weak mew, and from a closet in the corner crept a tiny kitten, which, with all eyes fixed upon it, came across the floor and jumped upon the table. Then there arose one long shout of laughter, hearing which kitty looked around her and scampered back to her hiding-place, followed by the unrestrained merriment of forty musical voices; for Miss Kitty, having been originally of snowy whiteness, bore upon her soft fur the undeniable proofs of Nellie's innocence. Her little nose was stained inky black, her tail bore the marks of a close acquaintanceship with the contents of the ink bottle, and great splashes of the same fluid were on her back and sides.

Nobody knew exactly how she got in, but she was very glad to get out, as she proved by the rapidity with which she ran toward an opened door.

But Nellie, telling the story to her mother, said: "To think I complained that I had not one friend only this morning, and they all spoke for me before we saw the cat. I will never murmur again, mother, and never let myself think it is useless to try to be good."—*By Annie Frost in Methodist.*

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (*German.*)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (*German.*)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (*German.*)

☞ The above seven German tracts are published by L. Heimer, 1006 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

*AN ADDRESS TO M. E. CON*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873, 119 Pages. For sale at this Office. Price 25 cents

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MODERN SPIRITISM, its origin, character and tendencies, by C. C. Marston 36 pp. in paper $6.00 per hundred; $1.00 per dozen; 12 cts per dozen

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Advent Christian Times.

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Business Office: McCormick Block, corner of Randolph and Dearborn Sts., Room 27.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
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Marriages.

NEWCOMB—BALL. In Traer, Tama Co., Iowa, at the residence of Eld. M. A. Newcomb, Oct. 26, by Eld. S. A. Marsh, Mr. Arthur G. Newcomb and Miss Josephine Ball, both of Traer.

SPOOR—ELLIS. At the residence of the bride's parents, near Winnebago, Oct. 23, 1873, by C. C. Marston, Mr. Labra C. Spoor to Miss Hattie A. Ellis, all of Winnebago Co., Ill. No cards.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. Burington.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10.30 a. m.
Lynnville, at 7 p. m.
Rochelle, first and third Sabbaths, as brethren may arrange.
New Rutland, fourth Sabbath, morning and evening.
After November three-fourths of my time will be to use as the way may open.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
208 Walnut Street.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

To the friends of the Advent cause in Southern Illinois.—There will be a meeting of days, commencing at the Mt. Joy Advent Church, Johnson County, Sunday, Nov. 2, and continue over the second Sunday. Eld. Wm. McCulloch has consented to be with us on that occasion, and will probably remain for a number of weeks. Come, brethren, from all parts of this section of the State and work for the Lord. F. A. CHILDS.

Toulon, Winn S. H., Nov. 9.
Mineral, Nov. 16.
L. F. COLE.

DISCUSSION.—There will be a public discussion at Ancona, Livingston Co., beginning the second Friday in Dec. 1873, at 2 p. m., holding four days of two sessions each, on the following proposition: "Resolved, That the wicked dead will be raised to life from the state of death in the last day." C. C. Marston, of Elida, Ill., affirms; John Billings, of New Rutland, Ill., denies.

Antioch, Age-to-come chapel, Nov. 8.
Ackerson's, Nov. 9, 11 a m.
White Rock, 3 p. m., same day.
Elida in the evening. Also at Elida, Nov. 16 and 23, morning and evening.
Providence, Bureau Co., Temperance Hall, Nov. 30-31.
New Rutland, second and third Sabbaths in December. C. C. MARSTON.

I shall hold a debate in Greenwood Township, at Fairview, M. E. Church, with Eld. Moses Tetchnell, who is an old presiding elder in that church, and one of their ablest men. The discussion will commence Nov. 11, 10 a. m. The place is about equal distance from the following places: 10 miles from Pana west, from Taylorville south, from Palmer east. Those who may be at Palmer on Monday, the 10th, will no doubt find conveyance to the place. Subject: Immortality of the soul and destruction of the wicked.
O. D. GIBSON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:
East Gilead, Jan. 5, 10 a. m., and every two weeks after.
California, Jan. 12, 10:30 a m and every two weeks after.
Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.
Moscow, as Br. Buell may arrange, Nov. 10, eve.
Clinton, as Br. Fabrick " " 11,
Canton, as Br. Clark " " 12, 13,
Dearborn, Friday evening and over Sunday, Nov. 14, 16. J. R. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.
Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. H., Almer, Sept. 7, 10½ a. m., and every two weeks.
In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.
JAS. FERRISS, Pastor.

The Lord permitting, we shall dedicate our church on Sunday, Nov. 16. All our brethren are invited to attend, and especially the ministerial portion. By leaving the cars at Battle Creek, on the M. C. R.R., or Bellevue, on the Peninsular Railway, teams will be found going to Assyria Center, and most especially if you come on Saturday. Yours in hope.
ELD. C. D. BERRY.
Assyria, Oct. 24, 1873.

INDIANA.

Meeting every Sunday at the Volga Church, commencing at half-past 10 o'clock, preaching alternately by T. V. Porter and the pastor,
LEMUEL RECORD.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Sparta, Nov. 9, at 10.30 a. m. and 7. p. m.
May the divine counsel direct, and the ever blessed Spirit be signally present in these christian gatherings of the saints. P. W. HOUSE.

Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Dubie S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 3:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Riageway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.
Baily S. H., at Baily Station, near Elk River, Oct. 12, at 3 p. m., and every two weeks after until further notice.
Otsego Village S. H., Sunday Oct. 5, at 3½ p. m. and once in two weeks after, until further notice.
Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.
Preach at Big Lake Station, Sunday eve., at 7 o'clock.
S. C. WELLCOME.

P. S. Our Covenant Meeting is held the last Saturday, before the first Sunday in each month, at 2 p. m., at the Monticello Chapel.

Owatonna, Fitzsimmons' S. H., Sunday, Nov. 9, and through the week.
Bailey S. H., Nov. 15.
Prairie Creek, Stone S. H., Sunday, Nov. 23.
Cottage Grove, Atkinson Corners, Sunday, Nov. 30. MRS. H. M. DUBEY.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

Elmira, N. Y., near Br. John S. Smith's Nov. 14. JOHN T. ONGLEY.

OHIO.

A meeting of days will be held at Rockbridge, O., commencing on the second Saturday in Nov. Br. Frank Burr will be our minister.
WM. H. HULA.

Christian Advent Church, Archibald, Fulton Co. Preaching every Sunday at 10 o'clock, a. m. and 7 o'clock p.m. Prayer meeting every Wednesday evening at 7 o'clock, Reynolds' S. H. Traveling brethren having a gospel sermon to preach, please give us a call and preach the word.
P. VOE, Elder.

IOWA.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

The first session of the A. C. Q. Conference of Iowa, Manchester District, for the present Conference year is to be held at the Odell, School House, located about 2½ miles N. E from Greeley, Delaware Co, to commence Oct. 31, at 7½ o'clock p. m. Come one, come all. M. J. JAMES, Sec.

VISIT TO IOWA.—To the brethren in Iowa who requested me to visit them and hold meetings, I would say that my arrangements are to spend the month of February and perhaps longer in your State. Those desiring me to stop with them will please write to me at Elida, Winnebago Co., Ill. C. C. MARSTON.

The second quarterly meeting of the Iowa Christian Conference will be held at Boyles's Grove, Butler Co., commencing Nov. 5. A cordial invitation is extended to all lovers of Jesus to come and participate in the meeting. Brethren from Floyd, Clarksville and other places are invited. Come one, come all.
J. W. BURROUGHS, Sec'y.

To the Christian and Advent Christian Conferences of Iowa, Greeting: Brethren! At the annual meeting of the Christian conference held at New Hartford, Iowa, in June last, a proposition was presented to the conference and accepted, and a delegation was appointed to the A. C. Conference for the purpose of harmonizing all believers in the coming kingdom, and also to effect an organization of a general Union State Conference. The above named proposition was presented at the annual A. C. Conference, and the following minutes will show with what result:

The committee of the Christian and A. C. Conferences of Iowa, in convention assembled, do agree to carry out the spirit of the proposition of the Christian Conference, with the amendment of the A. C. Conference, and to carry forward this work we chose C. C. Ramsay, J. Ridley and E. W. Hmon to notify the brethren in the south part of the State of our intention and invite them to meet us in convention at Belle Plain for the purpose of organizing a general Union State Conference of the Christian and Advent Christian Conferences of Iowa, and to locate the bounds of the sub-conferences, the time of the meeting to be decided by the above committee.
J. RIDLEY.

Pursuant to the above, the committee make the following call:

There will be a meeting of the delegates of the Christian and Advent Christian Conferences of the State of Iowa for the purpose of organizing a general Union State Conference, and for the transaction of such business as may come before it, to be holden at Belle Plain, Benton Co., Iowa, commencing Jan 8, 1874, and hold over the following Lord's Day. It is the earnest desire of many that this meeting be represented by every conference in the State. Let there be a general rally, and come with hearts full of love and unity, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. C. C. RAMSAY,
Per order of Committee.

PENNSYLVANIA.

In Quincy Hall, 127 Leacoc Street, Allegheny, Wednesday evening, Nov. 26, and over Sunday, the 30th, as the brethren may arrange.
G. W. STETSON.

There will be preaching at Sutton's Corners, (first station below Meadville, on Atlantic and G. W. R. R.) every evening from Monday, Nov. 3d, to Friday, the 7th, at such place and hour as the brethren and friends residing there may arrange and give notice of. G. W. STETSON.

Muncy, Eve., Nov. 6.
Canton, Bradford Co., Eve., Nov. 7.
Seguro S. H. Tioga Co., Eve., Nov. 8, and Sunday at 10:30 a. m., Nov. 9.
Chase Mills, Eve., Nov. 9.
Wellsboro, as brethren may appoint, Nov. 11 and 12.
Button S. H., as brethren may appoint, Nov. 13.
South Creek, Bradford Co., Nov. 16.
East Troy, " " Nov. 18.
Williamsport, Lycoming Co., Nov. 19, 20.
Waterford, Erie Co., Eve., Nov. 22, and over Sunday, as friends may appoint, Nov. 23.
Millers Station, Crawford Co., Nov. 24.
Rootville, Crawford Co., Nov. 26.
JOHN T. ONGLEY.

MISSOURI.

There will be a special meeting at the McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., to commence Nov. 14, at candle lighting, and continue over Sunday. The object is to organize a quarterly conference for the southern part of the annual conference known as the S. Iowa and N. Mo. A. C. conference. There are a small number of churches that have not as yet been known in the annual conference. Will Br. Snow be with us? Brethren, let us make a grand rally. N. C. MILLER.

The first Quarterly Meeting of the Western M. O. Conference will be held with the Greenland Church for 1873, commencing on Friday, December 5, and will hold over Sunday. We shall look for a full delegation from all of the churches for there will be much important business.
Visiting brethren will find a cordial welcome. Try and come out largely. Our cause is one of immense interest. Don't delay.
J. M. BLIVEN, Sec'y.

KANSAS.

I will be at Jacksonville, Oct. 25 and 26 to hold meetings as the Lord may direct; also at Sherman City, and Bero, Cherokee Co., going from there South into the Cherokee Nation. May the Lord prosper the work and prepare a people for his coming. D. O. AMOS, Fort Scott, Kas.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
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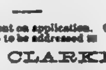

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.—NO. 14. CHICAGO, NOVEMBER 11, 1873. WHOLE NO. 497

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
87, McCormick Block, Chicago.

Poetry.

Christ Will Return to Earth.

It is expedient for you that I go away, for if I go not away the Comforter will not come unto you but if I depart I will send him unto you. (John 16 : 7.)

I go to prepare a place for you. I will come again. (John 14.)

Jesus, Saviour, Lord and Master,
Friend in need, we have in thee:
By thy blood thou hast redeemed us.
Thou didst die to set us free.
We were once in nature's darkness,
Lost and ruined, doomed to die;
But thy grace and mercy sought us,
Rescued, pardoned, brought us nigh.

For a little thou hast left us,
Heavenly blessings to provide;
But thou hast sent the Comforter
Ever with us to abide,
Whilst thou'rt absent 'tis thy promise
That he shall with us remain.
May he keep us mindful of thee
Until thou return again.

May he take from thy rich treasures
Things of thine and to us shew:
Things that will our spirits strengthen,
And sustain us here below.
May we still, while here we tarry,
Keep thee, dearest Lord, in view,
Knowing that thy love will guard us
On the way, our journey through.

May we walk, while here as strangers,
And as pilgrims traveling home,
Seeking neither rest nor treasure
In this world, where thou hadst none;
Give us grace, thy steps to follow,
In our ways remembering thee;
Bearing one another's burdens
Until thy dear face we see.

Lord, we know thou art preparing
(Oh, the vastness of thy love!)
Places for us in the mansions,
In our Father's house above.
Soon to us thou wilt return,
Then will all our troubles cease.
In the air we hope to meet thee,
And for ever rest in peace.

Hasten thou thy second advent,
Come, dear Lord, without delay;
Chase away the midnight darkness,
With the bright, unclouded day,
Sound "the last" the "seventh" trumpet,
Take thy kingdom, come and reign.
Come, for thou alone art worthy,
Thou the Lamb that once wast slain.

The Hope of Mighty Influence.

We will now see the importance of Christ's second coming in the estimation of the Holy Spirit by glancing at the use He makes of the sublime truth in the appeals and exhortations of the New Testament. If the question is concerning the duty of an open confession of the Saviour in the face of scoffing and persecuting enemies, it is written, "Whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." If Christians are urged to patience amid the provocations and trials of a world that lieth in the Wicked One, it is written "Be patient, therefore, brethren unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." If they are entreated not to exact rigidly that which lawfully belongs to them, but to yield even their rights to others, it is written "Let your moderation be know to all men. The Lord is at hand." If they are reminded of the necessity of diligence and fidelity in employing the gifts and means of usefulness conferred upon them, it is written, "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. * * * After a long time the lord of those servants cometh, and reckoneth with them." If they are encouraged to perseverance under the burden of their toils and troubles, it is written, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. If they are admonished to struggle against the flesh which was in them, although they were not in the flesh but in the Spirit, it is written, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, *therefore*, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." If they are animated to holy conversation and godliness, it is written, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Therefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." If they are taught the blessedness of personal holiness, it is written, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." If they are aroused to cling to the grace they had received, it is written, "That which ye have already, hold fast till I come;" "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." If they are implored to continue in fellowship with the Saviour, it is written, "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." If ministers of the gospel are warned to be faithful in their high vocation, it is written, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep his commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;"—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine;"—The elders which are among you I exhort, who am also an elder, with a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

If it were necessary it could be easily shown that other appeals and exhortations of the New Testament are based upon the great doctrine of our Lord's second coming. Look where you will through the discourses of the Saviour or through the inspired epistles, and you will find it held forth as an encouragement to duty, a stimulus to activity, a spur to watchfulness, an incentive to holiness, a check to worldliness, a corrective to indolence, a support to the sorrowing, a consolation to the bereaved; and it becomes us to inquire with deep concern whether God's people have not lost one of the most powerful motives to Christian life, by losing a vivid and realising faith in the personal return of Jesus Christ as possible at any time. At all events it is a fact which history clearly brings to light, that in proportion as the Church has walked in close and loving fellowship with her Lord she has waited and watched for his advent, "more than they that watch for the morning," and in proportion as she has become corrupt in doctrine, formal in her service, and worldly in her ambition, this precious truth has been obscured or lost to her view.

It is a truth which sustains the most direct and important relations both to other truths of God's Word, and to the practical walk and ways of the believer. We might infer this from the prominence given to it in the New Testament, and the inference is confirmed by the personal experience of thousands of Christians to whom the unspeakable value of the doctrine concerning our Lord's coming has been revealed by the Holy Ghost. It needs his revelation to discover its radiant beauty and divine power, but when once seen, like a rare jewel in a cluster of precious stones, it sheds its heavenly light upon every page of its Sacred Scriptures. There are many, very many, who can testify that it has been to them as a kind of second conversion, imparting a new meaning to the Bible, and a new joy to their souls. It has led them in view of the possible nearness of Christ's advent to examine well the ground on which they stand, and to rest upon his finished work alone for salvation in the present and happy assurance of acceptance in the Beloved. It has turned them away with a calm and quiet indifference from the foolish aspirations and self-seeking aims that were once a source of perpetual disquietude and disappointment. It has given them a lofty independence of the judgment of men, so that they can say with the apostle, "With me it is a very small thing that I should be judged of you or of man's judgment, [rather as the margin has it, of man's day:] yea I judge not mine own self. ....Therefore judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." It has removed entirely to the background of their contemplation the vicissitudes of time and the terrors of death. It has struck an effectual blow at the stupendous evil of a narrow and bigoted sectarianism, and linked their hearts in endeared communion to all of every name who rejoice in like precious faith. It has done more to separate them from the world, in tender pity for its blindness and misery, than all other causes combined. Above all it has kept them in delightful fellowship with God, while their gaze has been steadily fixed upon that which is presented by the Holy Spirit as the proper object of hope, not only to the church at large but to the individual Christian.

That object, as previously stated and fully proved, is not death, but Christ himself, according as it is written, "God our Saviour, and the Lord Jesus Christ our hope." To this it is commonly replied, that if we are prepared for death, we are also prepared for the coming of Christ, and hence it is supposed that there is no practical difference between expecting death and expecting the Saviour. But, in the first place, there is seldom an allusion to the death of the believer in the New Testament; in the second place, it is always dangerous to substitute any thing in place of the "words which the Holy Ghost teacheth;" and in the third place, it is strange indeed that a Christian can perceive no difference between waiting for death and waiting for Christ. Death is the direct result of sin, and all its associations are frightful and forbidding. The wasting sickness, or the sharp and sudden pang that stops the beating heart, the the last look cast on the faces of those we love, the clammy coldness and strange stillness that follow, the loss of the bright sun, the blue sky, and busy activities, and sweet courtesies of life, the burial in a damp cheerless grave, the humiliating acknowledgement to "corruption, Thou art my father: to the worm, Thou art my mother and my sister," the moulding into dust through a process of loathsome putrefaction—oh, this is not the thing which our heavenly Father has placed before his dear children as the object of their contemplation and hope. We cannot wonder that the painters represent death as of hideous mein, or that the poet should say:

> "Thou art terrible: the tear,
> The groan, the knell, the pall, the bier,
> And all we know, or dream, or fear
> Of agony, are thine."

It is in vain to reply that the believer who does not hope for the coming of Christ regards death only as the gloomy passage to the portals of the celestial city, for after all, he expects to know the horrible significance of dying and decaying, and hence loses in his daily experience the joyous and animating hope of being "changed in a moment, in the twinkling of the eye," and of being caught up in the clouds to meet the Lord in the air. I do not deny that he will be abundantly sustained by the grace of a faithful Saviour, if called to die, but it is nothing that he should fail to receive through his life the mighty influence of "that blessed hope, in keeping his heart turned to Jesus like the magnetic needle to the polar star?—REV. J. H. BROOKES, D. D. *in the "Old School Presbyterian."*

A Sinking Fund.

OR, A SHOT IN THE LOCKER.

BR. SHELDON:—Will you allow me to suggest to the friends of the A. C. TIMES and its cause that as the contributions and pledges have come in sufficiently to meet the debt, and yet not half the friends who have this work have pledged; would it not be a good thing to pledge and pay in $4,000 more, as a fund in the treasury, to work with in keeping out of debt, and in publishing tracts, books, and extra papers? This can be done, and those who do it, get a blessing in doing it, while they are bestowing a great blessing upon others.

I. C. WELLCOME.

Our Reward.

D. O. AMOS.

"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." How are we to become Christ's? It is a fact we must become Christ's if we inherit the promise given to Abraham. Paul's word is sufficient in leading us to Christ: "We are all children of God by faith in Christ." Then again: "Be patient, continue instante in prayer," and "Pray without ceasing; in every thing give thanks, for this is the will of God." Again, "By patient continuance in well doing seek for glory, honor, immortality, eternal life." Is not the Word of God sufficient to bring us to Christ? Laying aside men's theory and prejudice, for we must believe him if we inherit the promise. When shall we who are Christians receive that inheritance? For Abraham and all the prophets have died, and not received the promise; and we al[illegible] that a dead man cannot recei[illegible]y thing, and the promise must be i[illegible]he future, beyond the resurrectio[illegible]or "David is not ascended into the heavens;" and if David has not ascended to the heavens, and died without receiving the promise, none have received it yet; but we hope for some thing to come, not past, and so the promised inheritance is in the future beyond the resurrection. "For if the inheritance be of the law it is no more of promise, but God gave it to Abraham by promise"; and if we are Christ's then are we heir according to promise; and the blessed promise will be fulfilled when we are changed, and our bodies are made like unto his own glorious body at his appearing and his kingdom, and not before. May we all be firm in the blessed hope.

The Body a Temple.

What an incentive to holiness, to purity of life and conduct, lies in the fact that the body of a saint is the temple of God—a truer, nobler temple than that which Solomon dedicated by his prayer, Jesus consecrated by his presence! In popish cathedral, where the light streamed through painted windows, and the organ pealed along lofty aisles, and candles gleamed on golden cups and silver crosses, and incense floated in the fragrant clouds, we have seen the blinded worshiper uncover his head, drop reverently on his knees, and raise his awe-struck eye on the imposing spectacle: we have seen him kiss the marble floor, and knew that he would sooner be smitten dead upon the floor than be guilty of defiling it. How does this devotee rebuke us! We wonder at his superstition; how may he wonder at our profanity! Can we look on the lowly veneration he expresses for an edifice which has been erected by some dead man's genius, which holds but some image of a deified virgin, or bones of a canonized saint, and which Time shall one day cast to the ground and bury in the dust—can we, I say, look on that, and if sensible to rebuke, not feel reproved by the spectacle? In how much more respect, in how much holier veneration should we hold this body! The temple dedicated to the Son of God, it is consecrated by the presence of the Spirit—a living temple, over whose porch the eye of piety reads what the finger of inspiration has written: "If any defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—*Dr. Guthrie.*

Practical Bearing of Prophecy.

PART OF AN ADDRESS DELIVERED BY S. A. BLACKWOOD, ESQ., IN LONDON.

Without entering into the details of Prophecy, as previous speakers have fully done so, I remark that it is a noticeable sign that, within the last 30 or 40 years, there has been a considerable revival of the expectation of the coming of the Lord; men have written and prayed and preached about it as never before. And although since the book of prophecy is, to a certain extent, written *in cipher*, and every expositor does not use the same key, there may be some differences in the details of interpretation, yet thus the whole truth becomes elucidated. And as the day of Christ approaches, we shall find men more and more drawn together in agreement as to its meaning; and even now I believe that in the increased interests already manifested in its study, we may hear, if not the midnight cry itself, yet the distant whisper of it, "Behold the Bridegroom cometh: go ye *forth to meet him.*" The signs of the times are very striking and even startling. Not merely one here and another there; but it is the fact that a great many signs are happening concurrently. It is not one falling leaf that makes the autumn; but when you see the ground strewn with them, you know that of a truth that season is come. It is not one swallow that makes the summer; but when you see great numbers of swallows you know that summer is at hand. And oh! what a summer of millennial joy and brightness will soon visit this earth—an everlasting spring, the beginning of the creation of God, who will make all things new!

There is much occasion for fervent prayer among the people of God. Many things are calculated to make us look up and to believe that our redemption draweth nigh. And if so, if the day is so much the more approaching, what is the attitude that the Lord would have used us in? Now, if we look at the 21st chapter of Luke, 34th verse, we may perhaps wonder that such words should be addressed to Christians. They are spoken in regard to eating and drinking too much. "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." The Lord knew the heart of man, and knew what was in him; we may be sure that this caution was not given without the knowledge that it was needful. Dear hearers, believers in the Lord Jesus Christ, is there no need of this warning—are you not aware of a constant tendency to be overcome by self indulgence in some of its forms? And whenever this assumes a mastery, even for a little time, your spiritual sensibilities are deadened. You cannot then be looking out for the Lord's coming.

If there is a Christian here who is living [in self-indulgence, be assured that Christ will come upon you unawares, although not so upon the watching people of God.

Whether you take the chronological, or political, or religious signs, they are multiplying around us. The Lord has given us plenty of indications of his rapidly approaching return. But if by reason of surfeiting and drunkenness, or the cares of this life, our hearts are overcharged and our eyes dim, then we cannot understand these signs. What a solemn p[illegible] of a man not knowing [illegible] time in the case of Lot! And it is expressly intimated that there will be some regarding whom, as it was in the days of Lot, so shall it be in their day. But there was another, who has been mentioned by our Lord as a type of a very different character, in reference to the time of his coming. "As it was in the days of Noe," &c. These two men are singled out as types of Christians who shall be living in the world when the day of judgment sets in.

But how different was the attitude of each of these men. Noah, all ready and not taken by surprise, knew it apparently for 120 years beforehand; and as the day came nearer he got fresh warnings from God. He was walking as it were on the hills of promise; his eyes were open and he knew what was coming. Seven days before the flood he entered the ark peacefully. But not so Lot. He had got down, if not into immortality, at any rate into an immortal atmosphere. He was saved as it were by the skin of his teeth, losing everything, while Noah saved his family and possessions in the ark. I believe that these are just pictures which God gives of two main classes of those who are the people of God:—*First*, the wise understanding, watching, waiting, praying, ready Christians; *secondly*, those who are not ready, but are startled by the event at the last moment; saved it is true eventually: but only so as by fire, and not having an abundant entrance into the everlasting kingdom of our Lord and Saviour.

And what does the Lord say to us here? "Take heed to yourselves." May every Christian hear this—"Take heed to yourselves," brother and sister in Christ, "for as a snare shall it come on all them that dwell on the face of all the earth." For as it was in the days of Noah so shall it be again. The people were warned, for Noah was a preacher of righteousness, and was not likely to have left the ungodly in darkness. He must have told them that God was going to sweep the earth with the besom of destruction. He would say, "Repent and break off your sins by righteousness;" but they gave no heed to him. Christ himself says, "they knew not:" although it had been preached to them again and again, not only by Noah, but by one long before; for Enoch had declared against the sins of those days and said, "Behold the Lord cometh to execute judgment." But they took no heed; they knew not till the day came upon them.

My dear friends, ought not we to live like Enoch and Noah, delivering a warning testimony in the midst of the surrounding world of ungodliness, and bearing witness that the Lord is coming?

Oh, dear friends, what a solemn responsibility rests upon us who profess to believe in the speedy advent of Christ! Won't people say–Do you really believe it? And what shall we reply? Yes, we do! But let us beware lest our lives contradict the supposition. We may be diligent students of the Bible and the prophetic Scriptures, and it is well to be so; but let there be self-examination as to what the belief is doing for our lives. Are we like servants waiting for our Lord? What effect is it having upon our business transactions, money dealings, dress, eating and drinking? Upon our everyday life, or arrangements for this world? "Take heed to yourselves, lest at any time your hearts are overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares."

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Practical Bearing of Prophecy.

PART OF AN ADDRESS DELIVERED BY S. A. BLACKWOOD, ESQ., IN LONDON.

Without entering into the details of Prophecy, as previous speakers have fully done so, I remark that it is a noticeable sign that, within the last 30 or 40 years, there has been a considerable revival of the expectation of the coming of the Lord; men have written and prayed and preached about it as never before. And although since the book of prophecy is, to a certain extent, written *in cipher*, and every expositor does not use the same key, there may be some differences in the details of interpretation, yet thus the whole truth becomes elucidated. And as the day of Christ approaches, we shall find men more and more drawn together in agreement as to its meaning; and even now I believe that in the increased interests already manifested in its study, we may hear, if not the midnight cry itself, yet the distant whisper of it, "Behold the Bridegroom cometh: go ye *forth to meet him.*" The signs of the times are very striking and even startling. Not merely one here and another there; but it is the fact that a great many signs are happening concurrently. It is not one falling leaf that makes the autumn; but when you see the ground strewn with them, you know that of a truth that season is come. It is not one swallow that makes the summer; but when you see great numbers of swallows you know that summer is at hand. And oh! what a summer of millennial joy and brightness will soon visit this earth—an everlasting spring, the beginning of the creation of God, who will make all things new!

There is much occasion for fervent prayer among the people of God. Many things are calculated to make us look up and to believe that our redemption draweth nigh. And if so, if the day is so much the more approaching, what is the attitude that the Lord would have used us in? Now, if we look at the 21st chapter of Luke, 34th verse, we may perhaps wonder that such words should be addressed to Christians. They are spoken in regard to eating and drinking too much. "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." The Lord knew the heart of man, and knew what was in him; we may be sure that this caution was not given without the knowledge that it was needful. Dear hearers, believers in the Lord Jesus Christ, is there no need of this warning—are you not aware of a constant tendency to be overcome by self indulgence in some of its forms? And whenever this assumes a mastery, even for a little time, your spiritual sensibilities are deadened. You cannot then be looking out for the Lord's coming.

If there is a Christian here who is living in self-indulgence, be assured that Christ will come upon you unawares, although not so upon the watching people of God.

Whether you take the chronological, or political, or religious signs, they are multiplying around us. The Lord has given us plenty of indications of his rapidly approaching return. But if by reason of surfeiting and drunkenness, or the cares of this life, our hearts are overcharged and our eyes dim, then we cannot understand these signs. What a solemn p[illegible]e of a man not knowing [illegible] time in the case of Lot! And it is expressly intimated that there will be some regarding whom, as it was in the days of Lot, so shall it be in their day. But there was another, who has been mentioned by our Lord as a type of a very different character, in reference to the time of his coming. "As it was in the days of Noe," &c. These two men are singled out as types of Christians who shall be living in the world when the day of judgment sets in.

But how different was the attitude of each of these men. Noah, all ready and not taken by surprise, knew it apparently for 120 years beforehand; and as the day came nearer he got fresh warnings from God. He was walking as it were on the hills of promise; his eyes were open and he knew what was coming. Seven days before the flood he entered the ark peacefully. But not so Lot. He had got down, if not into immortality, at any rate into an immortal atmosphere. He was saved as it were by the skin of his teeth, losing everything, while Noah saved his family and possessions in the ark. I believe that these are just pictures which God gives of two main classes of those who are the people of God:—*First*, the wise understanding, watching, waiting, praying, ready Christians; *secondly*, those who are not ready, but are startled by the event at the last moment; saved it is true eventually: but only so as by fire, and not having an abundant entrance into the everlasting kingdom of our Lord and Saviour.

And what does the Lord say to us here? "Take heed to yourselves." May every Christian hear this—"Take heed to yourselves," brother and sister in Christ, "for as a snare shall it come on all them that dwell on the face of all the earth." For as it was in the days of Noah so shall it be again. The people were warned, for Noah was a preacher of righteousness, and was not likely to have left the ungodly in darkness. He must have told them that God was going to sweep the earth with the besom of destruction. He would say, "Repent and break off your sins by righteousness;" but they gave no heed to him. Christ himself says, "they knew not:" although it had been preached to them again and again, not only by Noah, but by one long before; for Enoch had declared against the sins of those days and said, "Behold the Lord cometh to execute judgment." But they took no heed; they knew not till the day came upon them.

My dear friends, ought not we to live like Enoch and Noah, delivering a warning testimony in the midst of the surrounding world of ungodliness, and bearing witness that the Lord is coming?

Oh, dear friends, what a solemn responsibility rests upon us who profess to believe in the speedy advent of Christ! Won't people say–Do you really believe it? And what shall we reply? Yes, we do! But let us beware lest our lives contradict the supposition. We may be diligent students of the Bible and the prophetic Scriptures, and it is well to be so; but let there be self-examination as to what the belief is doing for our lives. Are we like servants waiting for our Lord? What effect is it having upon our business transactions, money dealings, dress, eating and drinking? Upon our everyday life, or arrangements for this world? "Take heed to yourselves, lest at any time your hearts are overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares."

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Jesus himself dwelt on his future coming when on that last night he gave his disciples the bread and the wine. All three evangelists record it, that he said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom;" and the apostle Paul likewise says, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death *till he come.*"

To be in sympathy with Jesus, we also must look forward to his second coming. It was wonderful strength which enabled Jesus, in the prospect of his great agony in Gethsemane, and his death on the cross, to rejoice with his disciples, looking past and beyond all the sorrow to the time when he should return in brightness and joy to receive his people to himself.

On the eve of the crucifixion, he was full of peace, comforting and encouraging them, and he gave unto them this supper as an emblem of his faithfulness and unchanging love. *Jesus will come again.* As surely as he lived and died upon the cross, and as surely as he is seated now on the right hand of the Father, so surely he will return, and all his saints with him, and give the crown of righteousness to all who love him. This is the great hope of the Christian.

1. *It is a solemn hope.* Even the beloved disciple John fell at his feet as one dead, when he beheld the Lord Christ in his heavenly glory. This hope of the Lord's return solemnizes us; it makes our whole life grave and earnest; every day brings us nearer to the appearing of our great God and Saviour, with his angels, when, as the Lord of glory, he shall be made manifest, and we shall see him eye to eye.

He who expects the Lord Jesus can not lead a trifling life. It is an awful thing to live, a solemn thing to belong to the ten virgins who have gone forth to meet the Bridegroom; it is a solemn thing to be a Christian going forth to meet the Lord Jesus, expecting when he appears to see him, and to be with him.

2. *It is a joyous hope.* God is our *joy.* The highest joy has an element of *awe* in it; even the angels, who rejoice before God continually, are filled with awe and reverence, veil their faces, and cry, "Holy, holy, holy!" and while the prospect of seeing Jesus, our heavenly Bridegroom, is solemn, it is also joyous.

Now at the table, Christ has removed all that is sorrowful and alarming; a festival has been prepared for you; you have no reason to mourn, or to be afraid; your sin is forgiven, your guilt is cancelled, your burden is removed; the love of God is resting upon you, the kingdom of heaven is opened to you; Jesus by his own blood has prevailed, and we, with him, have entered into the holy of holies. In all trials we have his sympathy, in all difficulties his strength, in all perplexities his guidance. Let all our hearts be praise.

Have you heard the voice of Jesus? with joy think also of Christ's return—saying, "Come unto me;" and are you *living in the sound of that "come"?* If so, you will surely hear that same blessed voice say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; for his body was broken, and his blood shed, that when he comes, all who trust in him may be with him forever.

3. *It is a purifying hope.* All exhortations to Christians have reference to the second coming of the Lord. As expecting to be with and like Jesus, to be joined to him in an everlasting union, a Christian cannot lead a sinful, trifling life; you must put away the tinsel and the emptiness of the world, and adorn yourself with all that is precious in the sight of God. To you, who are his disciples, he says, "Learn of *me*, for I am meek and lowly of heart." If you cherish this hope it will shape the course of your life, mould your character, and exert an elevating influence on your whole being.

4. *It is a vital hope.* We have it living within us; we have *already* the earnest, the foretaste of the inheritance. It is a lively hope, because Christ, even now, lives within us, the hope of glory.

Jesus is *no stranger* to us; when we see him, we shall be like him; but even now, to some extent, we see him, and are like him. Then will be the marriage of the Lamb, but *already* are we united to him by the Holy Ghost. All that is promised in this hope we *now* possess in essence and germ, though miniature, for he who died *for* us now lives *in* us. He gives himself to us to be the root of all our life, the source of all our joy; and when we sit at this table, our hope is his return, the coming of Jesus, when our union with him, begun on earth, will be perfected in glory.

5. *It is a lively hope, the nature of* which we understand, because it is ours by the Holy Spirit given to us. May the Lord give us to realize it! Put all your trust in Jesus; let none be afraid, for Christ is here, Christ crucified, who is risen, and gone into heaven, where he ever liveth to make intercession for us.

Christ is ours, and sin is taken away; rest then in Jesus, with fullness of peace, and the assurance of faith; then will his return be in you a *solemn* hope, a *joyous* hope, a *purifying* hope. And let each one, as he rests on Jesus, again give himself to Jesus to be his, body, soul, and spirit, for time and eternity, with all that he is and has, his thoughts, desires, imaginations, actions; move and live in Jesus. Say again, "I am *thine*, dwell *thou* in me;" then will it be also a *vital* hope. For only when we live to Christ will he give us rest, putting his yoke and burden upon us. We shall then find rest in the rest of Jesus, and *then*, when Jesus comes, they who are *ready* shall go in to the marriage. Amen!—*British Herald.*

Sonship and Fellowship.

"The fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:9.)

God's faithfulness is our resting-place. His true and unchanging love is our security. From first to last it is with a "faithful" God that we have to do. The eternal God is our refuge, and underneath us are the everlasting arms. There is none like the God of Jeshurun,—the Father of lights, with whom is no variableness nor shadow of turning.

It is this faithful God who calls us; saves us; blesses us; keeps us. It is he who begins the good work in us, and will perform it until the day of Jesus Christ. He will keep what we have commited to him.

This calling of His is often referred to. That which he calls us *out of* is noted: "Who hath called you out of darkness." (1 Peter 2:9). That *to which* he calls is also noted: "Called unto liberty" (Gal. 5:13); "called to glory" (2 Peter 1:3); "called you unto his kingdom and glory" (1 Thess. 2:12). That *by which* he calls us is also noted. "Called by grace" (Gal. 1:15); "called by our gospel" (2 Thess 2:14). But in the passage before us it is simply said that we are called into the fellowship of his Son. What does this mean?

Fellowship does not merely mean friendship, or converse, or sympathy; it means "partnership," sharing what belongs to others,—"all that I have is thine." Thus the word is used, Luke 5:10, "which were partners with Simon." There is not merely partaking of something as a gift, but sharing, as common property, what another possesses. It is business partnership; family partnership; filial partnership; conjugal partnership; the partnership of adoption or heritage. Our text embraces all these, when it speaks of our being called to the fellowship of his Son Jesus Christ; just as elsewhere it is said that we "are made partakers of Christ" (Heb. 3:14). So that *intercourse* with Christ is only part of the boundless privilege which fellowship implies.

Let us consider this fellowship or partnership with Christ in the following aspects,—

I. *Partnership with Him in what He was.* He was crucified, he died, was buried, rose again. In all these we have part. Not that we helped him to do his work and to bear his cross; not that we were joint sin-bearers, assisting him to save us. In all this *alone* he, was suffering the wrath *alone.* But still we are said to be crucified with him, to have died with him, to be buried with him, to have risen with him. One cross, one death, one grave, one resurrection. Such is our fellowship with him, that God looks on us as one with him in all these things; treats us as having passed through what he did, as if *we* had actually paid the eternal penalty, and were entitled to the eternal righteousness. In believing we enter on this partnership, and into all the benefits of his death and resurrection. As one with him, all these are ours.

II. *Partnership with Him in what He is.* He has not only risen, but he has ascended; he has been seated on the throne of the Majesty in the heavens. We share his present dignity; for we are said to be seated with him in heavenly places, and are treated by God as such. His ascension is ours, his dignity and glory are ours. We are still no doubt here on earth; but we are called to feel and act, and live as those who are already at the right hand of God. Simple forgivness is not all our portion. We are raised higher than this; raised into high favor with God, and made to share in the fulness which belongs to Christ as the risen and ascended and glorified Son of man. Besides all this, we share his name, and are called sons of God. We share the father's love,—"that the love where with which thou shast loved me may be in them." We share his offices; we are prophets, priests, and kings; heirs of God and joint-heirs with Christ Jesus.

III. *Partnership with Him in what He shall be.* Much of his glory is yet in reserve; for now we see not yet all things put under him. The day of glory and dominion; the day of the crown, and the throne, and the royal robe is coming; and in all these we are to have fellowship with him; as one with him; members of his body, sharing the glory of the head; as the bride of Christ, sharing the glory of the Bridegroom; one with him in all his honor throughout eternity.

Thus, then, there is complete fellowship with Christ. It is to this that we are called by a faithful God; and is it not a high and glorious calling? Fellowship in his cross, his grave, his resurrection, his throne, his glory! All this faith secures to us; and of this the Holy Spirit bears witness to us. Believing, we are reconciled, saved, accepted, blessed with all spiritual blessing in Christ Jesus.

Let us walk worthy of it; as men who really believe it; happy, holy, unworldly, zealous, generous, loving. Let us carry the consciousness of our calling into every thing,—great or small; into business, daily life, recreations, reading, education, every thing; maintaining our true position before men; manifesting our proper character; letting the world know our prospects, and doing nothing inconsistent with what we profess to be now, and with what we shall be when the Lord comes.—*Bonar on the Acts and Epistles.*

Temperance in Hindoostan.

C. C. M.

Chunder Sen, the Hindoo Deist, a philanthropist, statesmen and scholar, in his tour through England gave that Christian people some plain talk after the following fashion:

I represent a nation remarkable for sobriety, temperance, and abstemiousness. If you desire to see homely and conclusive illustrations of the golden principles of temperance, go to India. Go from village to village, and from town to town, and you will see with your own eyes what wonders have been achieved in that nation by the power of temperance, and temperance alone. But alas! If you wish to see the effects that have resulted from the interference of a Christian nation and a Christian government with those principles and practices of temperance you must to India. There you will see how hundreds upon hundreds, aye, thousands upon thousands of enlightened energetic young men and young women are dying, month after month and year after year, as the necessary and inevitable consequence of that iniquitous system of liquor traffic which the British Government, to its shame, has introduced into India.

The Christian Life.

A Prayer.

A prayer is in my thoughts to-night
I hardly dare to say;
"Lord, put my wishes all to flight,
Nor let me have my way!"

I dare not say it Lord, for fear
My heart I may mistake;
So many earthly things are dear,
Perhaps for earth's own sake.

Nor can I think that thou art glad
In life despoiled of bloom,
Since, for all joy the worlds have had,
Thyself hast opened room.

And yet the poison-plant, so fair,
So like the wholesome grows;
To pluck my flowers I will not dare,
But trust his hand who knows.

And this, indeed, is life's best thing,
To take sweet gifts from thee;
If thou some dark, sealed bud shoulds't bring,
It must hold light for me.

In sadness I withheld my prayer,
Hid under trembling fear;
In praise it blossoms unaware,
Because the sun is near.

My heart thou wilt not crush or chill,
"Lead into thine own way!
Through all my wishes breath thy will!
This prayer to-night I say."

—*Lucy Larcom.*

The New Commandment.

S. K. GIBSON.

"This is my commandment, that ye love one another, as I have loved you."

This is *my* commandment, says Christ. Unlike the old, Christ brings in a new commandment, much better than the old one, for it is "established upon better promises." "An eye for an eye and a tooth for a tooth," is not our rule of action under the New Covenant. The old was imperfect and at fault, and could not "take away sins," or "give life." "It was added because of transgressions till the seed should come to whom the promise was made," a school-master to bring us to Christ. He gives us a New Covenant. The old has vanished away. The Lord now says, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Now under this New Covenant, Christ gives this commandment, "That ye love one another, as I have loved you," and then adds, "Greater love hath no man than this that a man lay down his life for his friends;" and ye are my friends if ye do "whatsoever I command you. What has he commanded? "To love one another as I have loved you."

This is the greatest love, or the most perfect that we are capable of exercising. James calls it the royal law, and well he may; for can any one fill this law except he love God with all the heart? "God is love, and he that dwelleth in love, dwelleth in God, and God in him." And herein is love made perfect. To love God with all the heart, only fits us for loving our fellow men. We cannot do the will of God without acting upon this principle. How can we do good to our fellow men without we love them? Love is the opposite of hatred. Love bears no ill will, but good; hatred does. And if we love God, we will love to do his will; we will seek to know what his will is; we will love to labor for him, love to do good to all men as we have opportunity. We will love our enemies, and do them good, and not evil. Love bears no ill will, even to our enemies. Says Christ, "I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Our lesson here is, to do good to all, just as our common Father does; and in this we find no selfishness; this is the perfect law of love. Hear John: "If we love not our brother whom we have seen, how can we love God whom we have not seen." He that hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

How can sectarianism, and party walls and selfish interests stand by the side of these scriptures. What! can we love God and hate our brother for whom Christ died? If he does not see as we see, and believe just as we believe, we need not smite him: Christ died for him as well as for us; and if we have more light than he, then we should love the more, and smite the less. We should pray and work the harder for his salvation.

There are so many, to-day, who profess to love God, yet seem not to love many of his people. They may love those who belong to their church, but, apparently, only those. We must subscribe to their creed in order to be worthy of a place of worship with them. We cannot pray and sing together and talk of God's love, and of the hope of eternal life through Jesus Christ our Lord; simply because we do not all see just alike! We may all believe in God, and in Christ, and in the merits of his blood, in his power to save, in his willingness to forgive sins; we may all believe in prayer in song, in praise, and in true devotion; but cannot bow the knee together! O shame on such selfishness! Cruel sectarianism. Would you shut the kingdom of heaven against your brother, and your sister, and call for heaven's vengeance upon them? Is it love for God our common Father that doeth all this? It cannot be, for "God is love, and he that dwelleth in God dwelleth in love."

Brother and sister "of the common salvation," let me entreat of you, get out of this at once, lest God smite thee with a withering, blighting curse: "God is not mocked, for whatsoever we sow that shall we also reap." There is one God and Father of all; and there is one Saviour and but one; we are all brought nigh and made *one* by the *blood of the same Jesus*, if we are his at all; and adopted into the same family, and by the same spirit we cry "Abba Father."

We are owned of God, *because* we love him and keep his commandments; *and love one another as he has loved us.* "Every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God." "If we say we have fellowship with Him, and walk in darkness, we lie and do not the truth, but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "He that saith he is in the light and hateth his brother, is in darkness even until now." "He that loveth not his brother abideth in death." How positive these scriptures are upon this point; and can we hope for eternal life without obeying Jesus and his law? We through the law and power of love become the sons of God; and "we know that when he shall appear we shall be like him, for we shall see him as he is." Amen.

Advent Christian Times.

WM. SHELDON, - EDITOR.

All matter for publication in THE TIMES, *whether articles, letters, obituaries, or appointments, should be directed to*

WM. SHELDON,
wick Block, Chicago, Ill.

*₊*Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, November 11, 1873.

WE hope to attend the quarterly meeting in the Southern Wis., district, Nov. 14, at Belleville.

"GETTING READY."—Who wrote this article? It comes to us with no name. Names must be given to the Editor in all cases, even if not given to the public.

BOTH the Editor and the foreman were absent at the proof-reading of a part of the last week's paper, and by some accident a portion of the editorial went into the paper with several serious mistakes, greatly injuring the sense of the articles.

ELD. J. W. ELLIOT of Missouri writes us that truth is prospering in his region. He recently organized a church of eighteen members, all heads of families, and they are letting their light shine. We are requested to visit that field, but cannot say how that will be at present.

A RECENT mail brought us a donation of $1 00 from Eld. P. W. Hough and wife, for Eld. Geo. Thomson, Arena, Wis., which we have forwarded to him. If others can more easily send to us than direct to him, they may do so; but by all means let Br. Thomson be remembered in your donations.

IF you wish to make a present of a book to a clergyman, on the question of Life and Death, get Constable's work on the "Nature and Duration of Future Punishment." It is a masterly work, and will commend itself to men of learning and of intellect. Price, $1.00; postage 16 cents. For sale at this office.

WE are happy to learn that Br. I. C. Wellcome's forthcoming work, (a History of the Advent movement,) is being liberally subscribed for, as we believe the ability, and extensive acquaintance of Eld. Wellcome with our history as a people, will enable him to do the subject justice. It is not too late to add to his subscription list by addressing him at Yarmouth, Me. He thinks of presenting a likeness of several of the old pioneers in the movement, which will please many readers.

CORRECTION.—In TIMES for Oct. 28th, article "Theological death," for "Me to die again," read "For me to die is gain." For "Wait for this Son," read "Wait for His Son." Article "Beast and his Mark," for "the horned beast," read "the two horned beast."

In TIMES for Nov. 4th, article "Questions on Prophecy," for "Gentle denominations," read Gentile dominations. For "renovate their inhabitants," read, "renovate their inheritance." The 5th paragraph in same article should read, "The correct rendering of the term translated days in Dan. 12, is years," etc.

In article on "Christ's Resurrection," instead of, "It always forced the passover," read "always *preceded* the passover."

A CORRESPONDENT of the *Church Advocate* says:

"The question often arises, 'If Christians in heaven know all that is transpiring upon earth, suppose a sainted mother sees a son or daughter here going in the ways of ruin, how can she be happy?' This is a mystery which God has not yet explained to us."

It is doubtless easier to pronounce the difficulty a "mystery" than to furnish a solution. If it were really true that heaven is peopled with disembodied Christians, it would not be true that they were in a worse dilemma than the sinners mentioned by Paul,—"without natural affections." But the truth is, dead Christians are really dead, and will remain void of life and knowledge till the resurrection.

Is David's Tabernacle to be Re-built?

Many honest but mistaken friends, misled by incorrect expositors, have arrived at the conclusion that David's tabernacle must be rebuilt, "as in the days of old," *after the Lord returns from heaven;* and that after this epoch, men are to "seek after the Lord," and find pardon. This view has been unfairly deduced from the language of James, recorded in Acts 15: 13-17. The starting point of this error lies in the wrong application of James' quotation of prophecy *to Christ*: "After this I will return," &c., thus making James tell what should transpire in the building of David's tabernacle and the call of the Gentiles, after Christ's return from heaven. This is a perverted starting point, for *no reference is made to Christ's return from heaven*, but simply to the Lord's return to them in spirit after he had deserted them for their sins: he promised to *return* to them after their dispersion, in the *same sense in which he had deserted them*, and in no other sense; and after thus returning to them, he would gather them from their captivity, rebuild the Davidic tabernacle of worship, that the residue of men might seek after the Lord, and also that in due time the door might be thrown open to the Gentiles—not a second time, but the first and only time recognized in the divine plan. Certainly the prophets from whom James quoted would not overleap one thousand eight hundred years of mercy to the Gentiles unnoticed, to mention a later call, even if there were to be a second call; and James, just at the commencement of the first great call, would not pass it in silence to depict a future call. Only a wrong theory demands any such conclusion. Let us calmly look at the language of James, in the light of the facts that called it forth, and at the prophecy quoted by him, remembering for what purpose he quoted it.

Reference is here made to the call of the Gentiles, but not to their call subsequent to the judgment and "reward" of "EVERY MAN" (Matt. 16:27; Rev. 22: 11), for a call after "every man" has had his "reward" assigned him, would make that assignment useless, or make the call a mere mockery.

Let it be understood that "the Son of man shall come in the glory of his Father, with his angels; and *then* he shall REWARD *every man* according to his work," and it will readily be seen that every attempt to locate a call of mercy after the coming of the divine Judge, is a repudiation of the judgment; for this judgment involves "every man," and assigns "reward" to "every man." No matter whether the work is accomplished in a shorter or longer time, it begins when the Lord comes, and mercy ends where judgment begins.

Besides this, the origin of James' statement about the predicted call of the Gentiles, was as follows: There had been a reformation among the Gentiles, and converts had been gathered, and this was something new to the Jewish disciples; so a meeting was held to consider the question, and after "much disputing, Peter rose up and said unto them, Ye know how that a good while ago God made choice among us, that the *Gentiles* by my mouth should hear the word of the *gospel*, and believe" (v. 7). Then Paul and Barnabas arose and related "what miracles and wonders God had wrought among the *Gentiles* by them." (v. 12). Then James stood up to confirm the position taken by Simon Peter, Paul, and Barnabas, and begins his speech by referring to what Peter had just said: "Simeon [or Simon Peter] hath declared how God at the first did visit the *Gentiles*, to take out of them a people for his name. And to *this agree* the words of the prophets [that is, the words of the prophets agree with Peters' statement about the call of the Gentiles which commenced under him, and was still going on; and then quotes a sample of what the prophets have said relating to this same call of the Gentiles]; as it is written, After this [scattering of Israel] I will return [having departed from them at their dispersion], and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the *residue* of men might *seek after the Lord*, and all the *Gentiles*, upon whom my name is called.... Wherefore [or, for which reason] my sentence is, that we trouble not them which from among the *Gentiles* are turned to God." (Acts 15: 14-19).

James quotes this prophecy for the simple purpose of establishing the fact that the call of the Gentiles, then under discussion, and then taking place, was predicted, and that the prediction and Simon Peter's statement were in agreement. In order to do this, he commenced with the prediction of God's return to abandoned Israel, to build again the tabernacle of David, which had been thrown down by Nebuchadnezzar. This tabernacle was set up at the return from Babylonian captivity. The priesthood could then officiate till the antitypical priesthood should be inaugurated, when the *Gentiles* should call on the Lord. And this last feature of the prophecy was *then being fulfilled*—and that, too, after the tabernacle of David had been "set up," for no reference is here made to the kingly tabernacle of David (the *ouhell*), but to the tabernacle of worship (the *sookkoh*), the same tabernacle referred to by Jeremiah at Jerusalem's overthrow: "He hath violently taken away his tabernacle"—the tabernacle of worship—called "the tabernacle of David," because David pitched the tabernacle for the ark in Jerusalem. "And they brought in the ark of the Lord, and set it in the midst of *the tabernacle which David had pitched for it*" (2 Sam. 6:17); and it remained till the completion of the temple which David planned for it, which was completed by Solomon, and then it was transferred to the temple, being still recognized as the tabernacle of David till overthrown by king Nebuchadnezzar.

Let it be remembered (1) that this tabernacle of worship was "set up" again after the return from Babylon, thus fulfilling that part of the prophecy; and (2) this tabernacle of worship called "the tabernacle [*sookkoh*] of David," is not identical with David's kingly palace, for when that is brought to view, another word is used to distinguish it from the *sookkoh* which is never applied to a kingly palace. The *kingly* tabernacle which contained David's throne is thus mentioned: "And in mercy shall the *throne* be established; and he shall sit upon it in truth in the tabernacle [*ouhell*] of David." This tabernacle contained the throne of David, but the tabernacle referred to in the prophecy quoted by James never contained David's throne; hence to have this tabernacle of worship "set up," does not involve the restoration of David's throne, as some incorrectly suppose. It *was* "set up" as already shown; and subsequent to this came the call of the Gentiles referred to by James when quoting this prophecy. James was not arguing about events in a future age, when he cited this prophecy to support the position which he was advocating; but he was simply talking about the reformation then going on among the Gentiles, as related by Peter, Barnabas, and Paul; and James simply insists that this prediction was in *agreement* therewith. "To this *agree*," etc. Something not to be fulfilled for near two thousand years to come could not "agree" with something then transpiring—for only the *fulfilment* can "agree" with the prediction, and anything that *does* "agree" with the prediction *is* the fulfillment; besides, it would be entirely unreasonable to suppose that the prophet would blindly pass over the great gospel call to the Gentiles in our age, and so clearly see their call in another age. It may be well to read the prophecy referred to by James, with its connection, and notice several points in the prediction.

"Behold the eyes of the Lord God are upon the sinful *kingdom*, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth........ In that day [after the dispersion of Israel] will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the *heathen*, which are called by my name [margin—"upon whom my name is called"], saith the Lord that doeth this. Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9:8–15.)

1. This scattering took place, and the "kingdom" was obliterated to be "no more till he come whose right it is;" but the house of Jacob was left in existence; they have not since been scattered as a "kingdom" but as a *colony*, simply.

2. "In *that day*" of the dispersion of the "*kingdom*," and not in the day of a *subsequent dispersion* of a *colony*, the "tabernacle of David"—"the *sookkoh* of David"—which never contained David's throne, but was simply a tabernacle of worship, was to be raised up; and it *was* raised up at the *right time* to fulfill the prophecy; and then through this typical arrangement men could seek the Lord, till this arrangement was superseded by the antitype. Israel's captivity was to end, and they were to return to their land, rebuild their cities, and enjoy temporal prosperity, and "no more be pulled up out of the land;" that is *during their dispensation*, for their claim went no further; and language equally as strong is often applied to the obsolete appendages of that ceremonial age, as a "perpetual covenant," which was succeeded by the new covenant. And truly they were "no more pulled up out of their land" during the Mosaic age. To put an *unlimited* construction on this language would be a repudiation of the burning day, for they could not live through the conflagration of the earth; and it would also cheat the saints out of the "new earth," for that is not due till after "the elements shall melt with fervent heat."

3. After this restoration of the tabernacle worship, "all the heathen" were to have a chance to call upon the Lord and be saved. The class called "heathen" in the Old Testament are styled *Gentiles* in the New Testament. And when the Gentiles began to call upon the Lord, James affirmed that it was in *agreement* with *this prediction*, or that the prophecy, so far as this prediction was concerned, was then being realized. The advantage often taken of James' wording—"After this I will return"—to make it appear that it must be fulfilled after the return of Christ from heaven, is simply a rank perversion, for this is not the language of James, but his *version* of the prophet's language; and the prophet had nothing to say about Christ's return, or Christ's building again the tabernacle of worship, but reference is made to what the Lord Jehovah would do—"*I* will sift the house of Israel....In that day will *I* [the same *I*] raise up the tabernacle of David." Christ is not the personage to return, or to do this work. James recognized the fact that the Lord had "departed" from Israel, as he did anciently from king Saul, and that in the same sense he *returned* to bless them with the restoration of the tabernacle of worship fulfilled before his day, and saw *then* fulfilling the promise to the Gentiles.

Apparitions.

While ordinarily the advocates of error are deficient in proof, they sometimes adduce too much proof, regardless of the old adage: "That which proves too much, proves nothing." This is often the case in alleged apparitions of disembodied men. As a sample, we clip the following from the *Day's Doings:*

A PHANTOM TRAIN.

A writer in the Albany *Evening Times* relates a conversation with a superstitious night watchman on the Central Railroad. Said the watchman:

"I believe in spirits and ghosts. I know such things exist. If you will come up in April I will convince you." He then told of the phantom train that every year comes up the road with the body of Abraham Lincoln. Regularly in the month of April, about midnight, the air on the track becomes very keen and cutting. On either side it is warm and still. Every watchman when he feels this air, steps off the track and sits down to watch. Soon after, the pilot engine, with long black streamers, and a band, with black instruments, playing dirges, and grinning skeletons sitting all about, will pass up noiselessly, and the very air grows black. If it is moonlight, clouds always come over the moon, and the music seems to linger, as if frozen with horror. A few moments after, and the phantom train glides by. Flags and streamers hang about. The track ahead seems covered with black carpet, and the wheels are draped with the same. The coffin of the murdered Lincoln is seen lying on the center of a car, and all about it, in the air, and on the train behind, are vast numbers of blue coated men, some with coffins on their backs, others leaning upon them. It seems then that all the vast armies of men who died during the war, are escorting the phantom train of the President. The wind, if blowing, dies away at once, and over all the air a solemn hush, almost stifling, prevails. If a train were passing, its noise would be drowned in the silence, and the phantom train would rise over it. Clocks and watches always stop, and when looked at are found to be from five to eight minutes behind. Everywhere on the road, about the 20th of April, the time of watches and trains is found suddenly behind. This, said the leading watchman, was from the passage of the phantom train.

This proves the existence of spirit cars, flags, coffins and coats, if it proves anything. And if these are seen only by the eyes of imagination, so with the deceased ones.

"The Disembodied State."

After about six months' delay, over which the author has had no control, this little work is this week ready for circulation. Our Southern friends will receive their first installment immediately. Others will be sent at a later date from time to time. Also those who have ordered from other quarters will be supplied.

As some may wish to know how much has been sent in to help send this work South, we answer, *not a penny*. We bear the burden and share the satisfaction all alone in this matter, and there will be no getting rich by this enterprise, except in faith that the seed own will spring up. All *Southern* or- lers for these tracts *free* must be sent o Brodhead, Wis., and not to Chicago.

The work was put into the Agent's ands months ago, with a payment of wenty dollars at the time, to be re- unded in tracts to send South, with the nderstanding the work should be rinted in a few days; but a scarcity f funds, and help, with other causes, as kept it lingering along till now, uch to our shame, having so often romised the work at a much earlier ate. To those who have received uch promises, these words of expla- ation are due.

Those sent South, free, are sent at ne Editor's expense, and not at the xpense of the Society. Those that re sold at the office are the property f the Society, and not of the Editor.

Saints Translated Secretly.

The position sometimes taken that e saints are to be secretly translated, aving the world ignorant of the event ll a long time after the transaction, is t a tenable position, from the fact e living saints are not to be transla- d till the dead saints are resurrected "the dead in Christ shall *rise first*" -and they are not to be resurrected ll the sounding of the trump of God, hich will be as audible as the voice God, or the trump of God, on ount Sinai, of which Paul says: Whose voice then shook the earth; t now he hath promised, saying, et *once more* I will shake not the rth only, but also heaven," (Heb. 12:) and at the 19th verse of the same apter, this voice is called "*the sound a trumpet.*" So the same trumpet at then literally "*shook the earth*" is sound again in connection with the surrection, and will then shake both aven and earth: and such an event this would give the greatest pub- ity to the resurrection and translation the saints, instead of making the nslation a secret.

In spite of all attempts to obviate jection, these facts are evident, (1) t the living saints are not to be caught before the resurrection saints, but ogether with them;" (2) the resurrec- n will not occur till the trump shall und; and (3) when the trump shall und, it will as literally shake the th as it previously shook Sinai, and s notification will forestall all se- cy. "One shall be taken and the er left"—taken to meet the Lord, ng with the risen saints. May we be ready for this event so soon to be nessed.

Being Saved Physically.

The contemplation of a personal en- nce into the Paradise of God, instead entering as a phantom, is comfort- ; and the thought of meeting our nds *themselves* there, instead of ir *ghosts* which we have never seen, which we would be frightened to —the thought of seeing as we are , and knowing as we are known— g resurrected personalities, and ting resurrected personalities—is n to the thought which Jesus gave rance to after he emerged from the dark shades of death: "*It is I my* ; handle me and see" This same ght exhilirated the mind of Job, e looked down the stream of time, the ushering in of the latter day, n he expected to see his Redeemer, ling him to exclaim: "Whom *I* l see for *myself*, and *mine eyes* shall old." Paul could groan for "the mption of the *body*"—an event due till the resurrection—and could about its being "fashioned like un- hrist's glorious *body*." The salva- proposed in the Bible, does not template a disembodied future, but ture for the body itself, after its re- e from death: "Thy dead men shall ; together with my *dead body* shall arise." There is a future for the *himself*, and not for his shade.

Looking for Jesus.

It is no new thing to be looking for Jesus, though in this age of fables it has become unpopular. It was the delight of early Christians to be "waiting for God's Son from heaven, whom he raised from the dead," or to be "looking for that blessed hope, and and the glorious appearing of the great God and our Saviour Jesus Christ." Now this event is extensively lost sight of, or made to symbolize the capture of Jerusalem by the Romans. As well might we spiritualize Jesus himself, and reduce him to a mere symbol, as to spiritualize his coming. Rev. J. H. Brookes, D. D., thus refers to this theme:

> Everywhere in the New Testament does the Holy Spirit hold forth that blessed hope to the longing contemplation of Christians, but they have suffered their attention to be called away by thinking of the capture of an ancient city, and by looking down into the gloomy grave. Three times in the last chapter of the Bible does our Lord repeat the inspiring assurance, "Behold I come quickly," and then the Spirit and the bride uttered the joyful response "come;" but now, alas, the bride has ceased to expect him. Suppose a dear friend whose absence has left an "aching void" in your heart should write to inform you that he would come again to satisfy your desires with his presence, but should not state in his letter when he would return. You would begin to expect him as soon as the letter was received, and you would look for him day after day, and week after week, and month after month until his arrival. If you believed he spoke the truth, and if you really longed to see him again, surely you would not dismiss his cheering promise from your mind, but you would continue to wait, and watch, while you would realize in your own experience the meaning of the proverb, "hope deferred maketh the hear sick." Even so, if our conversation is in heaven, nothing will satisfy us but the personal presence of Jesus, whom, not having seen, we love, and we will daily, and with ever increasing yearning, look for the Saviour, the Lord Jesus Christ."

"Hard Times."

That sounds natural. Ministers must be deprived of the necessaries of life, because of hard times. The publishing interest must be crippled because of hard times. But hard times cannot abrogate or diminish that filthy practice of eating and burning tobacco, at a cost that might fill the Lord's treasury to overflowing.

"Tobacco is an Indian weed—
It scen s your clothes—
And makes a chimney of your nose."

Yet this filthy self-indulgence, in spite of hard times, stands first in its claims to money, and if it does not need it all, God's claims may come in as a secondary consideration. Do not let hard times suppress or subordinate religious interests.

Ancient Baptism.

That sprinkling was not the accepted mode of baptism is evident from the apocryphal book of Paul and Thecla, written in the second century, in which it is asserted that in the absence of an opportunity to be baptized by a minister, Thecla "threw herself into the water," while her enemies supposed that the fish would devour her. The point is this: If this had not been the mode practiced, it would have been used as an argument against the genuineness of the book; but this objection was never brought against it, and many accepted it as genuine. If the book had really introduced a new mode of baptism, it would have led to a discussion of that topic before the book could have been received by any.

Patience.

Patience is one of the cardinal principles of true Christianity—one of the fruits of the Spirit; and without this important principle we are constantly being overcome, instead of proving ourselves overcomers. Bishop Horne has well said:

"Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirits, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptation, endures persecution, consummates martyrdom. Patience produces unity in the church, loyalty in the State, harmony in the families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and every age."

The Time Question.

Dear Brother Sheldon: I enclose herein, "Questions," and would deem it a favor if you would reply, through the Times, at your earliest convenience.

In your work "Adventism," you state in substance, that there are two stages in the coming of the Lord, the first, in which he comes *for* his saints; the second, when he comes *with* them. Also, that the 1335 years of Dan. 12, terminate at the first stage, and the 2300 days of Dan. 8, terminate at the latter stage; and that the weight of evidence is in favor of the 1335 years terminating in A. D. 1873 and the 2300 years in A. D. 1875.

Have you changed your views in regard to the termination of these periods? If so, from what reasons.

1. Are there any grounds for doubting that the Papacy is the abomination of desolation of Dan. 12 : 11? If so, what are they?

2. What event occurred in the history of the Papacy in A. D. 538, which Adventists claim as the setting up of the abomination of desolation?

3. Did any event occur in the history of the Papacy later than A. D. 538, that would be considered as the setting up of that power?

Theodore S. Thomasson.

We still believe there are two stages in the coming of Christ—that he first comes into the atmospheric heaven and gathers the living and resurrected saints to meet him in the air, and that after the indignation passes, he will come to earth with all his saints; and we also still deem it probable that the 1335 days end at the first stage, and the 2300 at the second. While for certain reasons, which we may present in due time, we do not regard the '73 argument as strong as we once did, we are far from saying there is no strength to it. We step out only so far as our faith leads us. Time will soon test this point, and we think the strongest points in the argument are already tested, so far as '73 is concerned, but not so with the chain that reaches to '75.

With reference to the three questions asked, we remark:

1. While many claim grounds for doubting that "abomination that maketh desolate" is a consolidation of the ecclesiastical and civil elements of Papacy, we see no force to the claim.

2. In 538 the Arian Ostrogoths, who had previously held Rome, were subordinated, at least in part, giving the Roman Bishop (now called Pope) a chance to exercise his power; but it is possible that the culmination of this work was some months later, as the Ostragoths made a formidable opposition subsequently, and the execution of the bishop's authority might have been correspondingly deferred. So when we reach 1798, the culmination of the crippling of the Papacy and the inaugurating of the principle of toleration, was later than the proclamation of it.

3. We see no event later than the one already alluded to that looks as much like the *setting up* work as from 538 to 540. It was not an instantaneous work, but progressive. In setting up a tower, the frame may be erected to-day, and the completion of the work may be to-morrow. If we are to count a given number of days from the setting up of the tower, the question might arise whether to begin the count with the erection of the *frame*, or with the *completion* of the whole. So in 1798 the *taking down began*, but it was not momentary. The historic facts bearing on this point we have not time at present to give in detail, While on one hand we dislike dogmatism in this matter, on the other hand we repudiate the tendency to apathy and extreme indefiniteness.

Our Quarterly Meetings.

J. RIDLEY.

I desire to say a few words through the Times to you, dear brethren, and sisters, about our "*quarterly meetings.*"

I fear that in to many cases they are not what they ought to be. The object in having such meetings is to help forward the cause of the Redeemer by getting the brethren and sisters together from the different churches, and with the cooperation of the preachers, to hold a meeting of *days*, and thus by our united efforts (1) arouse the people, in the place where the meeting may be held, to a realization of the importance of being ready to meet the Lord; (2) by hearing the reports of our brethren, we be strengthened and encouraged ourselves to be diligent in the Master's service; and (3) to consult with each other as to the course to pursue in order that we may accomplish the most good in the future.

Now if when a quarterly meeting is called, the ministers from the surrounding country, and from the Q. M. District especially, will all be there, and if the officers of the different churches, together with a full number of delegates, will be there, and then if all of the remaining members of the churches that possibly can will go and take as many of their friends as they can persuade to go with them, and lastly if ministers, officers, delegates and members will all be there at the *very* commencement of the meeting to labor for the salvation of the perishing, the meeting will be productive of good. And although there may be much sacrifice and labor attending such meetings, yet it "*will pay,*" and the Lord will be pleased with it, and the more we have of them the stronger we shall become.

But on the other hand, if there is only one or two ministers present, and the church officers have let the cares of this world keep them at home, and the churches are not represented by delegates, and the members have not interest enough to get there at all, or not before the *last day* of the meeting, there will be but little or no good accomplished. The Lord does not delight in such meetings. They will not "pay" and the less we have of them the better.

Shall we give up our quarterly meetings altogether, or shall we rally and make them a power for good? God forbid that we should have a name to live while we are dead.

Our last quarterly meeting called to meet near Greeley was, it seemed to me, almost a failure, and we (the few that were there) adjourned to meet with the church at Manchester Nov. 28.

Now brethren, one and all, ministers and lay members let us awake to the importance of sustaining these meetings. Let us show the world that we are alive. But a little time remains for us to work; let us improve it. Do not wait until the meeting is half through before you get there, (thousands of meetings have been killed on that account) but come in time to be at the *first meeting*.

It takes more power to start a heavy load than it does to keep it going after it is started. Come and help start it. Amen.

Miscellaneous.

AT HOME.

—The Epizootic has reappeared at Fenton.

—General Longstreet is organizing a fillibustering expedition to Cuba.

—General John E. Smith is on his way to Washington with seventeen chiefs and braves of the Arrapahoe and Cheyenne tribes.

—The New York Herald estimates that there are now 40 000 people in that city compulsorily idle—people who would be glad to work and earn food, clothing, coals, and shelter.

—The public debt statement for October shows an increase of $3,0[illegible],000, with the following balances in the Treasury: Coin, $83,313,381; Currency, $4,812,155; Coin certificates, $27,369,890; Legal tender deposits, $8,875,000; outstanding legal tenders, $360,959,2[illegible]6.

—The St Louis rumor is repeated that a scheme is on foot to conquer and annex the Northern States of Mexico to the United States by forming into an army the laborers on Tom Scott's Texas Pacific Railway, after they are discharged from the completion of that work.

—The army estimates for the fiscal year of 1874-75 amount to $36,320,000. This is an increase of $13,646,000 over the estimates submitted last year. Of this increase $1,440,000 is for arming coast fortifications. The estimates of the Bureau of Engineers are $30,450,000 against $16,639,000 last year.

—From every manufacturing town throughout the Eastern and Middle States comes the announcement either of a temporary suspension of operations, or, as is more frequently the case, a reduction of wages and employes. There is scarcely a single exception to the general rule.

—The third trial of Stokes for the murder, nearly two years ago, of Fisk, resulted in a verdict of manslaughter in the third degree, and a sentence of four years hard labor at Sing-Sing. Much disappointment is occasioned by this verdict. Stokes and his friends expected acquittal. The friends of law and order are disappointed that the penalty was so light.

—It appears that the Mennonites are not the only accessions this country is to receive from Russia; but are to be supplemented by Russian members of the Reformed church, whose doctrinal symbol is the Heidelberg Catechism. Like the Mennonites, they are of German stock, and come to us for the enjoyment of greater religious freedom. A colony of 613 of these German Russians arrived recently at New York. They were under the leadership of Mr. Grosshaus, who is described as a "venerable, long-bearded patriarch." A company of these people lately arrived. They have purchased land near Omaha, where they propose to settle.

—Two of the iron works in South St. Louis have stopped, throwing about 300 men out of employment. The Vulcan Iron Works have stopped two of their three furnaces, closed their rail-mill, and discharged about 400 men. Other works have also stopped some of their furnaces, or discharged a part of their employes, and all have reduced their wages 20 per cent. Many manufacturing establishments in the city have materially reduced their working force, but have not cut down the wages.

—A dispatch from Toronto, Can., Nov. 6, says: The steamer Bavarian, bound for this port from Montreal, took fire last night when opposite Oshawa, and was a mass of flames in an instant. The crew only succeeded in lowering two boats, both of which reached land in safety. They contained twenty-two persons in all. There were fourteen persons on board of the steamer when the boats left her, and they were, without doubt, lost. Among those left on board were the chief engineer, the captain, the steward, and three lady passengers.

ABROAD.

—It is announced from Bayonne that General Loma, the Republican commander, was defeated by the Carlists in an engagement on Sunday last.

—Reports received by the Spanish Government represent that demoralization and insubordination among the insurgents are culminating.

—Late Paris dispatches hold out the hope that an agreement satisfactory to all political parties, except, perhaps, the two extremes, will be effected.

—The Bosnian difficulty between Turkey and Austria has been arranged. Turkey has removed the offending functionaries and pardoned the political refugees.

—There are of Old Catholic congregations regularly organized in Germany, 23 in Prussia, 33 in Bavaria, and 27 in Baden, with over 50,000 members, and three times as many more devoted and zealous adherents scattered throughout the empire

—Madrid dispatches report that the Spanish Government has advices from Mavilla of the capture, by a Spanish war steamer, in those waters, of two German merchantmen, having on board as a part of their cargo 300 rifles, intended to be sold to Malay pirates. The news has created an excited feeling in government circles at Madrid.

—The Orleans Princes have united in a formal declaration that they will not accept the Lieutenancy of the Kingdom, and this they do to avoid all appearance of competing with Count de Chambord. All the factions of the Right have consequently agreed to move the prolongation of President MacMahon's powers. There is a difference of opinion as to the length of time. Some favor making MacMahon President for life, and others for extending his term six or ten years. All are determined to continue the existence of the present Assembly, and a motion will probably be introduced postponing its dissolution three years.

Correspondence.

Quarterly Meeting Report.

This meeting was held with the church at Pine River, Richland county, Wis., in the Southwestern division, Oct. 11 and 12. The attendance was good, I may say large, and very attentive to the word preached. Hope some seed fell on good ground. Five ministers present. Reports good, especially from the young brothers. Fletcher Ghormley is exerting an excellent influence. Seems to have a mind to work, choosing the hedges and highways as most desirable. Such young men should be encouraged, and at the same time made to understand that when they enter camp that it is not to seek pleasure or profit, but to "endure hardness as a good soldier of Jesus Christ," (2 Tim. 2: 3) or in common parlance, to "eat hard tack," and camp out doors, or fare any way so Christ might be magnified, "Whether by life or death." This mode of living and laboring would be more conducive of health and cheerfulness of mind than twenty car loads of Vinegar Bitters or other panaceas got at the drug shops.

The church is steadfast; no difficulty in work when they are present, but some failures in not attending.

Two have received a letter of good standing to other churches; one member has been removed.

The report of the Sunday School Superintendent shows that he is hard at work in this field, and is prospering. P. W. Hough.

Third Session of the Advent Christian Conference, Ark.

Conference met at Walnut Grove chapel, Ashley Township, Sept. 12, 13, 1873. Eld. Samuel Rosebraugh in the chair. Eld. J. P. Williams was chosen Secretary *pro tem.*

Delegates from Walnut Grove church, W. M. Bonham and M. J. Rosebraugh.

Blue Mountain church—Jacob Whitesel.

Elds. J. W. Crosby and W. H. Lenox, ministers from the Baptist church, were received.

Brn. John McD. Mitchell, of Pleasant Plains church, and J. B. Perkins, of Walnut Grove church, were received as licentiates to preach the gospel of the kingdom.

The Advent churches in Pleasant Plains and Walnut Grove, White county, were received with their delegates, J. McD. Mitchell, Daniel Bradon, A. K. Lewis and L. Hilger.

The following officers were elected:

S. Rosebraugh, President.

Geo. W. Crosby, Vice President.

J. B. Perkins, Secretary.

Jacob Whitesel, Treasurer.

It was voted that when the Conference adjourn that it meet with the Pleasant Plains church, Friday, Sept. 26, and continue over the Sabbath.

Adjourned.

Conference met at Pleasant Plains as per adjournment, Sept. 26, at 11 a. m., Dr. G. W. Crosby, Vice President, in the chair.

The President appointed a business committee, and the conference adjourned to the call of the chair.

Met at 3 p. m. Eld. S. Rosebraugh called for report of business committee, which was received and committee discharged.

The President gave the following address:

Brethren of the Conference: It may be proper at this time to say something in reference to the origin and progress of the Advent cause in Arkansas. The first that we heard was by Dr. Fletcher, of Chambersburg, Ohio, in Sycamore, Izard county, in 1866-7. The Doctor, being an Advent preacher, was on a visit to his relatives, and on business also. Spoke freely of his faith among the people, who became interested and invited him to hold meetings with them, and give the people a more perfect understanding of the subject, which he did. The result was good. Quite a number were converted from the world and many professors embraced the doctrine. But as he did not organize, the results of his labors were scattered—only a few isolated ones remained.

Among the additions were Eld. Wm. H. Lenox and Dr. G. W. Crosby, from the Baptists. Both influential men, and thoroughly Advent in heart as well as theory. Their all was laid upon the altar. With these we also have several new churches added to our body.

Brethren, these things give me good cheer. Allow me to say a word respecting myself. I am from North Carolina. There I heard of this doctrine as much as twenty-five years ago. I had struggled for the light all these years, and you may well believe that I was overjoyed to hear the truth plainly and freely spoken on the coming of Christ and the blessed hope.

We meet to-day under encouraging circumstances, and we may indeed thank God and take courage. Now for work. What we need most to carry forward our work, is a State Evangelist, and I would recommend the appointment of one or more brothers to this work, to proclaim the gospel of the kingdom, and organize churches where doors are open. But at the same time let us all work with our might for the time is short, and I will add, give as well as work. I shall work all I can and give all I can, and will pledge at least fifty dollars to carry on this work this year. Let us work! give! watch! and be ready.

Resolved, That the Conference appoint two Evangelists to proclaim the gospel of the kingdom within its bounds the coming year.

Resolved, That Dr. G. W. Crosby and Wm. H. Lenox be appointed Evangelists for the coming conference year.

Resolved, That Br. F. M. Meacham be appointed collector for conference funds.

Resolved, That the annual conference be held with the church at Pleasant Plains, the Friday before the fourth Sabbath, in October, 1874.

The following persons pledge to give the sum affixed to their names during the conference year:

S. Rosebraugh, $50 00; A. K. Lewis, 50.00; J. E. Grisham, 50.00; F. M. Meacham, 25.00; J. McD. Mitchell, 10.00; James Campbell, 5.00; J. Bruise, 10 00; J. M. Ellis, 10 00; J. P. Williams, 15 00; A. W. Bruise, 5.00; A. W. McCallay, 25.00.

A list of names of the ordained and licensed ministers of the A. C. Conference of Arkansas:

Ordained ministers—S. Rosebraugh, W. H. Lenox, G. W. Crosby, J. C. Overstreet, J. P. Williams, J. B Brown.

Licentiates—J. McD. Mitchell, J. B. Perkins.

The sessions of the conference were harmonious, and the brethren were filled with good cheer, in view of the prospect of spreading the truth, and preparing a people for the coming of Christ.

S. Rosebraugh, President.

J. B. Perkins, Secretary.

Conference Report.

The eighth quarterly meeting of the De Kalb district was held with the church at Afton Center, Oct. 2.

Preachers present—N. W. Spencer, D. S. Clark, E. H. Burington, L. H. Davis, Br. Tyler, Alice Sarvis and H. G McCulloch.

We had a pleasant and profitable meeting with those of like precious faith, and the blessing of the Lord rested upon us. Preaching good, prayer and conference meeting good, and all felt it was good to be there.

At a business meeting of the conference all expressed a determination to go forward in the work of the Lord until released by death or the coming of the Master.

At the conclusion it was voted to hold our next meeting in DeKalb the first moon in January, of which due notice will be given.

H. G. McCulloch, Secretary.

Iowa Quarterly Conference.

The first Q. M. met as per appointment at the Odell S. H., Oct. 31, and adjourned to Manchester, to commence Friday eve., Nov. 28, and hold over the Sabbath.

I hope, dear brethren and sisters, that you will see to it that this Q. M. be well represented, either by delegates or by letter. Every church should, if possible, send its full quota of delegates, and if this be impossible, let us hear of your prosperity and determinations by letter. And brethren, you should if need be, make a sacrifice to attend these meetings. God help us all to wake up. The Judge standeth at the door. And let not our ministers be slack about this matter. We want your help and influence in these meetings.

Martha J. Janes, Secretary.

From Dr. John Smith, Joliet, Ill.

Br. Sheldon: It is some time since you heard from Joliet. I thought I would pen a few lines for the Times. A few days ago a friend of mine handed to me a copy of the Chicago Evening *Journal* of Sept. 29, in which he pointed out to me a short abstract of a sermon preached by Mr. Kitteridge, the subject being "Recognition of friends in heaven," preached in consequence of an unusual number of deaths in his congregation during the past summer. His text was, "I shall go to him," and proof text, "This day thou shalt be with me in paradise." He said, Paul wrote that he longed to "depart and be with Christ." He said Stephen saw heaven opening "to receive his departing spirit"; that Moses and Elias knew each other on the mount of transfiguration. Let us look calmly and see if the Bible writers taught us that death is a friend that opens to us the gate to glory. If it is, we shall learn it from the oracles of eternal truth: "Sin entered into the world and death by sin." "The last enemy that shall be destroyed is death." Then from the testimony we learn that this much vaunted orthodox friend that carries men to heaven is death; then why not cease to sing, Praise God from whom all blessings flow? "I shall go to him". here the claim is made that this child had gone to heaven, and that David would go when he died; for, said Mr. Kitteridge, "heaven is a home, not a cold, chilly place"; but the gentleman did not say whether there was an exception made in favor of this child over those that were murdered in the days of Herod. (See prophecy, Jer. 31: 15, 16; fulfillment, Matt. 2 and 18). Did Rachel believe these children had gone to heaven? Not at all, for she is told, "They shall come again from the land of the enemy," nor did David go to heaven at death, for Peter says, "David is not ascended into the heavens." This is in harmony with what John said some time previous to this, "No man hath ascended into heaven." David himself said in Ps. 49: 15, "But God will redeem my soul from the power of the grave." How could this be, if David's soul went to heaven to be with his child's soul? Again, David says, "I shall be satisfied when I awake with thy likeness." Mr. Kitteridge said, "We shall not sleep in the grave until the general resurrection." Mr. Kitteridge is here addressing persons who had lost friends by the enemy death. Paul, in 1 Thess. 4: 13, was addressing the same class; hear Paul in contrast: "I would not have you to be ignorant, brethren, concerning them that are asleep." Daniel says 12: 2, "Many of them that sleep in the dust of the earth shall awake." Hear our blessed Master (John 5: 28), "Marvel not at this, the hour is coming in the which all that are in their graves shall hear his voice." How different the teachings of Christ, David, Daniel, Paul and Peter from orthodox teaching. In regard to Stephen, he says not a word about seeing heaven's gates open to receive his spirit, but we do read that "devout men carried Stephen to his burial." Moses and Elias knew each other on the mount, says Mr. Kitteridge; but if the word of the Lord is worth anything, Moses never was personally on any mount in company with Elias.

God told the truth when he said to Joshua, "Moses, my servant, is dead," but theologians look around for some hundreds of years, and finally they find Moses in company with our Lord and Elias on the mount, and in the very land too that God told him he *should not go to* for the mount of transfiguration is in the promised land. Did God tell the truth? He did; for Moses was not on the mount in person. In Matt. 17: 9, Christ says it was a "*vision*," and the word vision in this text is *horama*, defined by Groves, "a sight, vision, appearance." The same word is rendered vision in Acts 10: 17; hence if they contend that Peter saw a literal Moses on the mount, in all honesty they ought to contend that the beasts were literal that Peter saw in the sheet. As far as the thief on the cross is concerned, they say he went to paradise; but paradise is not heaven. After the resurrection Christ told Mary that he had not yet ascended to his Father, hence the thief did not go to heaven. Mr. Kitteridge said Paul wrote that he longed to depart and be with Christ, but if death is a sleep, then his words have no meaning. But did Paul expect to meet these converts in glory at death, or at some future time? (See 2 Tim. 4: 6, 7, 8). "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not unto me only, but unto all them also that love his appearing." Paul expected his reward, not at death, but at the resurrection. When in Asia, in great trouble, he says, "We trusted in God who raiseth the dead." (2 Cor. 1: 8, 9.) In Phil. 1: 23, we are told Paul desired to depart and be with Christ, and that he meant to say that at death he would go to heaven; but if Paul meant to tell us death is the gate to glory, what does he mean in Phil. 2: 27, where he says "Epaphroditus was sick and nigh unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow? Does Paul mean to tell us that he would have sorrow upon sorrow if this good man had departed and gone to be with Christ, and that God had mercy on him by keeping him out of heaven? Nay, but render the text in Phil. 1, it is far better for the returning of Christ, and then we have harmony all through Paul's writings. Paul says, "For the hope of Israel I am bound with this chain," and what was the hope of Israel? What was his discourse at Athens? "Jesus and the resurrection." (See Acts 17: 18, 32, Acts 24: 21, Acts 26: 8, Heb. 13: 20.) And as the "God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep," "even so them that sleep in Jesus" will he bring again according to his promise. "I will open your graves, O my people, and bring you up out of your graves, and shall put my spirit in you, and ye shall live." In Heb. 11: 39, 40, Paul gives us to understand that none of these as yet had entered upon their reward. They all "died in the faith, not having received the promises." (v. 13.) In 1 Thess. 1: 9, 10, they were instructed by Paul that they must wait for Christ from heaven, instead of being taught by him that they were to go to Christ when they died. This is the gospel Paul preached, and he says, "I neither received of men, neither was I taught it, but by revelation of Jesus Christ." (Gal. 1: 12.) Paul is in harmony with Christ. When our Saviour was about to leave his disciples he said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." (John 14: 3.) "Ye shall be recompensed at the resurrection of the just." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." "And when Christ who is our life shall appear, then shall ye also appear with him in glory."

From Eld. A. N. Seymour, Mich.

Br. Sheldon: Through the good providence of God we have been permitted of late to travel more extensively, and bear witness for Jesus and his truth, a labor that we ardently love and admire; although wearisome to us in our present measure of health. It is truly heart-cheering to mingle our voices and sympathies with God's dear children scattered here and there, pilgrims and strangers as they are, bound with us to the land of promise. Over one thousand miles we have been borne by public and private conveyance since the second of September, and wherever we have gone we have under no circumstances been ashamed of our faith in Jesus or his truth, but have sought as did Paul to preach the "whole counsel of God" concerning this generation, which doubtless will prove to be the last in the annals of time. Never have we felt more like sinking out of self, and all worldly employment, and of being all swallowed up in the one and last great message of mercy to a fast perishing world, than now. Oh how ardently do we desire more strength and permanency of health that we may go where duty calls and tell the world that the blood of Jesus cleanseth from all sin, that there is permanent joy and satisfaction in being fully consecrated to God, and that the light of prophecy that shines so vividly and gloriously along the Christian's pathway at the present time, is soon and surely to usher in the blessed morn of eternal day. In our journeyings from place to place we have met with many devoted Christians, who love truth and righteousness, not through any selfish or sectarian purpose or policy; but because they are elements of God's throne, and because God is their Father, and because he loves them and has redeemed them from all unrighteousness, and has acknowledged them as his sons and daughters by giving them the *earnest* of their inheritance, and we are thankful that the Lord is increasing this loving, devoted, praying army. Our fervent prayer is, "Oh may we *be* among them found, whene'er the archangel's trump shall sound." Our interest in the things of time and sense fades and recedes from our vision the more we have to do with God, and "the faith once delivered to the saints," and the nearer we approach the things that are eternal. As we have gone from place to place we have found always open doors and hearts to receive us, and bid us a hearty welcome, and never have we been so strongly solicited on every hand to go and preach the things of the kingdom and the name of Jesus, as of late. And these pressing invitations saddens our heart, because health will not allow us to labor as formerly, but while such is the call, we do thank God for the disposition to work for Jesus, and do all we can for poor, unregenerate, perishing souls. The harvest is truly great, but laborers are few. In our late trip to Lapeer, North Branch, Elk, Speaker, Brockway Center, Almont, Mt. Clemens, Dearborn, Canton, Nankin, Salem, Clinton, Clayton, Chelsea and other places, we enjoyed a precious visit. Old acquaintances were renewed and new ones formed, and we done what we could for the good cause wherever we went. In all of the above places save two, the A. C. Times is taken, and with but one or two exceptions the brethren spoke of the rising interest more than formerly. Perhaps this admiration comes in part by the change of basis and policy, so that it becomes the property of the body in general, who wait for their coming King. As our heavenly Father has shown mercy by moving the hearts of his people to lift the new association, who assumed the debt of the old, out of the *rut*, all should now come forward to the rescue and labor to make it a most thoroughly interesting and powerful means in swelling the last cry, "*Behold the Bridegroom cometh!*"

From Br. G. N. Merrill, Worcester, Mass.

Br. Sheldon: I see that my subscription for the Times has expired, enclosed find two dollars for its renewal.

My health is poor, but it is pleasing to know that the time is not far in the future when life eternal will be given to all the holy ones. Then ill health will be in the past, and death the enemy destroyed: our loved ones live again in paradise restored. Thank God. The hope, how transporting, how cheering amid the trials, temptations, and ills of life. The Lord help me to hold fast the profession of my faith, without wavering, unto the consummation or end of the world. Well, I love the coming of Jesus and believe it to be near—wish I could tell when, but I can't. Some think Jesus will come next month, others between this and next April. Who knows? Does any one? I do not think they do definitely as yet. If so, why the exhortation so often by our Saviour to "watch"? "If the good man had known in what hour the thief would have come he would have watched and not suffered his house to be broken up." This is an admonition for us to take warning of the "good man" and watch, because we do not know the time that our house may be broken up. I am thankful that although we do not know the exact time when our Lord will come, we *may know* when he is near "even at the door"; and we that love him can lift up our heads and rejoice, knowing that our redemption is drawing near. This text is often quoted to prove that we shall know the exact time when Jesus will come, "Ye brethren are not in darkness that that day should overtake you as a thief," &c. I want to know if we need the admonition of the blessed Jesus to "watch," if he will come upon us as a thief? To illustrate, suppose we had a beloved friend, one that we loved next to life, away from home in a far and distant land; suppose we received letters from that friend saying they were coming home, and should say such and such a thing would transpire, and when you see this thing and that thing take place then know that my coming is near, then tell us to get ready and watch, for you don't know the exact time of my coming, what would you do? If you loved that friend you would get ready. You would have everything ready in and about the house to receive him, and you yourself watching for him to enter the door. If you were thus ready and watching that friend would not come upon you as a thief, would he? I think I hear you say *no.*

Well, if we are thus ready and watching for the coming of Jesus, he will not come upon us a thief. Notwithstanding all this I think the time will be when all will know the time, as in the parable, but not time enough for any to get ready to receive salvation eternal in his everlasting kingdom. The Lord help us to be watching and all ready to hail him with joy when he comes. A preparation to meet Jesus is holiness, for without it, it is impossible to see him. The Lord help us to have it in all its fullness. If we are fully consecrated we shall be reconciled with his providences and satisfied with his promises.

Yours, hoping for life at the appearing of Jesus.

From Br. R. P. Johnson, Arkansas.

Dear brethren of like precious faith: What is faith? We understand that faith came by hearing, and hearing by the word of God; and without faith we cannot please God: he that cometh to God must believe that he is a rewarder of them that diligently seek him. We understand seeking is by obeying God's commandments, and his commandments are not grievous upon us, neither was it on Noah. The Bible sets forth only one faith; not that which is of the law, but that which is of the faith of Abraham who is the father of us all; and if we are firmly in this faith we expect to be saved in the coming kingdom by the Lord Jesus Christ, whom the heavens must retain until the restitution of all things. The Campbellites about here say that we are looking to Abraham for our reward. They also tell us they have got immortal souls, and we don't believe it. They also tell us that they have got friends in heaven, but we know that it is not so, for the Lord is coming the second time without sin to reward them that are looking for him. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great." The Lord is coming to take the saints into his kingdom.

From Eld. Wm. McCulloch, New Rutland, Ill., Oct. 26, 1873.

Dear Brethren: After nine months furlough from active service in the cause of the Master (on account of inflammation and granulation of the eyes), I now enter the great field again to fight against sin in its various forms, and to persuade all that I can to renounce the works of the devil and come and join in the army of the Lord.

My first efforts will be in Southern Illinois, where the winters are mild; and I hope with care and prudence to be able to continue in active service all winter, and any wishing my labors in Southern Illinois can address me at Anna, Union Co., Ill., care of Eld. F. A. Childs, and I will do the best I can to supply their wants.

I shall visit Mt. Joy church and hope to see the work of the Lord prosper among the people. I have suffered Br. Childs to make out the programme for my labor in part, and he will accompany me in the work. Wife will also be with me on this tour. We hope to see the brethren from Equality at the meeting at Mt. Joy, Johnson Co., and all the scattered ones that possibly can come we hope to meet while on this trip.

Yours for justice, mercy and truth.

From Br. C. Rimo, Oresco, Iowa.

Br. Sheldon, and all the brothers and sisters scattered abroad: I have been for five months debarred from enjoying myself in preaching on account of ill health; but thank the good Lord my health is so much improved that I have again commenced my labors, and I am now so situated that I have nothing to do, only to go into the field and look after the lost sheep of the house of Israel. I have only one regular appointment at this time, and as I see in the TIMES so often that some little flock is destitute of preaching, if any such are in my reach that will write to me, I will by the help of the Lord come and see them. Since I am left alone in this world I feel to travel and see if it will not make some change in my feelings; so I give this offer to do all the good in the world that I can till Jesus comes.

I am in full faith that I soon shall see Jesus coming in the clouds of glory to liberate us from those trials and oppositions that we have to pass through in this sin cursed world. I ask the prayers of the church that I may stand firm in the Lord. Amen.

From Br. John Soares, Iowa.

BR. SHELDON: The Ringold church was organized August, '71. We have had our trials and persecutions, but the Lord's grace has been sufficient for us. He is the *Rock* of our salvation. We confide in his holy word. He is our refuge, our tower and stronghold; in a word, he is our all in all. He is the life, truth, and the way that leads to bliss and felicity, beyond the silent grave. He died for our sins according to the Scriptures, and was buried and rose again according to the Scriptures. He achieved a victory over death, hell, and the grave, and ascended up on high. He is coming again without a sin offering unto salvation. Yes, he will descend from heaven with a shout, with the voice of the archangel and with the trump of God, and resurrect the sleeping saints, and change and immortalize the living saints. To God and Christ be all the praise.

From Eld. J. Ridley, Iowa.

BR. SHELDON: The cause of the Lord is *onward* here in Manchester. I baptized four persons last Sunday, and in the evening eight more started to serve the Lord.

Love and harmony prevails in the church and the people have a mind to work, and the Lord shines through them. Blessed results are inseparably connected with such conditions.

From Sr. Martha J. Janes, Iowa.

Our Q. M. is in the past. There was but a small attendance at the first, but it closed with a good representation of appreciative hearers of the word, and a good interest, and I trust the seed sown will yet bear much fruit to the glory of God.

Spirit Phenomena.

L. MANN.

Some of our ablest minds have said that, while there were many mysterious phenomena produced by the agency of the so-called spirit mediums which they could not accredit to the spirits of dead persons, yet they were not prepared to offer a wholly satisfactory solution of the query. Many persons have been very positive in their affirmation that these feats possessed no claims other than those of extrordinary slight-of-hand feats, and even now, many deny them a consideration with ordinary phenomena; while some merely assert that they are the works of the devil. But well accorded facts suggest that, while their manifestations and origin may not be readily explained, their existence cannot longer be denied.

All newly discovered principles have in their earlier days been thus treated with coolness even bordering on scorn by the many, while the few at first only acknowledged them as mystified phenomena, without attempting any reasonable explanation. When a newly discovered principle—and we term the demonstrations commonly called working of spirits a principle—has been before the people long enough for them to become somewhat familiar with its mode of demonstration, its nature, etc., it is then looked upon a more common place affair, and with less of a mysterious air about it; as in the time when Sir Isaac watched the apple in its rapid descent—the common mind for a long time failing to comprehend the nature of his newly found principle. Thus will it ever be during the continuance of the present age.

The forms through which this mysterious principle and its workings are brought to notice are varied. While the largest class call themselves "mediums"—proposing to be your medium of communicating with the spirits of your dead friends,—a smaller part, by means of "clairvoyance," (clear-seeing,) propose to call up before your mind the buried and half forgotten past, and also to map out for you before hand a portion of your future life-journey. Here also we have a few denying to anyone this penetrating power, or intuitiveness, but facts forbid such a position. It can be clearly shown that they are capable of reading the mind of their inquirer quite as clearly as though it were written out and placed before them; their degree of fallibility depending upon the amount of will-force exercised by their visitors. This applies to those who by conversing with you, or otherwise securing a calm in your mind, are able to tell you almost everything you know yourself with wonderful accuracy; and they possess an amount of intuitiveness which, by constant use and development, enables them to foretell with some degree of accuracy certain future events.

A prominent American publication recently contained a paper bearing upon this branch of the subject, in which a detective was mentioned, and instances given where he would detect the true character, occupation and age of a person by seeing their hand writing. Various clairvoyants possess this power in various forms and degrees. Another comparative small class, while possessing the power to do much or quite all that the others do, yet they deny any connection with, or dependence on spirits, or any supernatural power. But the reader had the opportunity of perusing an able and exhaustive article by Mrs. H. V. Reed, touching this class in all the variations. Also we have a few who work mesmeric wonders, by obtaining control over the minds of others and placing them under mesmeric sleep. So completely do they command the entire senses and voluntary muscles of their subject that severe surgical operations have been performed upon persons under the influence of their power. When M. Mesmer first discovered this principle, he and many of his followers supposed it to be the effect of a fluid animal magnetism that passed from the operator to the subject.

It is doubtless by means of this form that we may be able to trace out to a certain extent the workings and manifestations of others. It is well known that certain minds are capable of exercising such an influence over others as to be able to read their thoughts, and to give the mind thus controlled by them certain mental impressions as the operator may desire. Many persons possess this mesmeric or will power in a very strongly developed degree, especially where it has been freely exercised, by which means the influence is the more easily brought to bear upon the weaker wills. The same influence has also been largely brought to bear upon the inmates of lunatic asylums, and also upon the brute creation. Witness the ease with which the lion-tamer enters his cage of denizens, and immediately their fierceness is subdued; note also with what readiness some persons command obedience from the various domesticated animals, while others can hardly obtain the slightest attention from them. Now any scientest will tell you that the command of a person over the brute creation or over his fellows, is attributable in a degree to his power to convey mental impression to the minds of others. Instances can be called to memory where men have refused to have any business or friendly relations with certain other men, saying that while in their company they were not themselves—could neither think nor act freely except by permission of the stronger mind.

If the human mind of one man is thus capable of holding such a powerful sway over that of his fellow beings, and can control even the actions of men by a mere exercise of the will, cannot a number of these strong minds with well developed will-force produce similar effects upon inanimate objects? The ordinary feats of modern spiritists are tipping the tables, balancing chairs on one leg, and even moving these and lighter objects through the air without touching them. Now, to the ordinary observer these phenomena are of such a nature as to delude and lead to the idea that they are the workings of spiritual, or some other than human agency; but do not lose sight of the fact that these mediums always assemble in circles, and try very hard to impress upon the mind of any visitor who they may grant a seat in their circle, that the strictest attention must be given to the objects of the evening; thus, if they do not secure the co-operation of the will-force of the visitor, they at least avoid any counter influence they might otherwise bring to bear upon the results. They also seek to impress you with the importance of perfect quietness, telling you that "the least noise will drive the spirits away." Thus by the united influence of their several wills they are able to produce physical effects upon material objects without the aid of physical agencies.

Very many persons possess this will-force to an extent that would enable them to assist at these "sittings," if they were only aware of the fact, and often fail in the exercise of this power until after they have become strong believers in the so-called spirit manifestations, and then, with the assistance of their strong faith, they at once become "mediums."

Thus can be seen a suggestion of the reasonable and scientific explanation of the phenomena usually connected with modern spiritism; though brief from necessity, it may induce the reader to pursue the subject in all its details at his leisure.

Our Young Folks.

Busy Little Fingers.

BY ROSE GERANIUM.

Dedicated to little three year-olds.

Into mamma's basket, 'ranging all her pieces,
Hunting up the ruffles, smoothing out their creases;
With the nicest clothes brush sweeping up the ashes;
Finding out my flower-seeds—"fro'ing 'way the trashes."

Climbing on the table, fixing all my papers,
Keeping of the frowning with such funny capers;
Falling on the carpet, getting sadly bruised!
Was a darling baby ever so abused?

Kisses! will they cure it? One, two, three, four there!
Tasteful little fingers, busy with my hair.
Cunning little sundown—Maudie bird must wear it
'Way out to the apple-tree; darling mustn't tear it.

Full five minutes absent, what has she been doing?
Washing hat and ribbons, starching them and blu-ing!
Oh! the naughty darling! "Tired baby ain't her!
Mamma 'd be an artist long enough to paint her.
Dainty head is drooping, "rock and sing 'bye baby,'"
One day's mischief ended, she is sleeping—may be.

ANSWERS to Uncle Simeon's questions have been furnished by Martha Thomson, of Wis., and by Izova R. Hooker, of Ky, aged 13 years, who writes: "Please give me some more questions, for in hunting the Bible for answers, I always find something new."

Bossing it.

Things do not always go on with perfect smoothness in my brother John's house. It is a pretty well regulated family, and the brothers and sisters, for the most part, agree beautifully with one another; but now and then comes a jar.

I happened to see such a one a few days ago. It was on Sabbath afternoon. I was just coming in at the door, when I saw little Frank sobbing and in a passion of tears. "Why," I cried out, "what is the matter with this little boy?" Between anger and grief he could hardly speak, but he managed among the sobs to tell me that a moment or two before, Tom had taken him by the arm and had dragged him into the house. "I only wanted to go down to the corner and meet mamma and papa! I told him so! and he would not let me go! and then he pinched my arm and hurt me, and pulled me in the house!" was his summing up.

Now I am cheerful what I say to the boys, but they know me so well that I talk very freely to them. They take it for granted that I have a right to do it. So Tom did not take it amiss as I turned and said: "How is this, Tom? that is a hard story little Frank tells about you."

Tom looked a little ashamed, but frankly replied: "Mother don't let him go out on the street on Sunday, and he hadn't his hat on; and he wouldn't come in when I told him. So I only took hold of his arm to make him come in."

I did not pursue the investigation, as it was not my business to regulate matters in the household. I took Frank in my lap and got him to tell me what they had been doing in the infant class. He soon was deeply engaged in telling me how the boy next to him pushed his missionary penny in a crack in the seat, and couldn't get it out again. He would once in a while give a long breath and a sob, that was like the memory of a great grief; but he soon was smiling again.

After supper Tom and I walked out together, and we talked the affair of the afternoon over. I, of course, had said nothing of it to any one. I said something like this to Tom:—

"I suppose that you thought that you were doing right to drag Frank in the house, but I want you to put yourself in the same place. You feel strong, and able pretty well to take care of yourself. But suppose that you had been standing on the stoop, and a large, tall and strong man, as much bigger than you as you are than Frank, had said to you, in about the same tone and way in which you spoke to him: 'Come in right away!' and when you did not feel inclined to do it, all the less because you did not think he had any right to command, and you did not move, he had come to you, seized your arm, pinched it tightly, and had given you a great jerk into the hall, which sent you reeling and almost on your back, how would you have felt? Would not the insult, the injury have seemed almost too great to be borne? Would you not have been almost beside yourself with anger and the bitter sense of wrong?

"Yet that was just what you did to Frankie. You are so much bigger and stronger than he, that he could not resist you, but I think that you can imagine how he felt. You need not wonder that I found him in such a passion of tears. You would have cried too, with unutterable indignation if you had been in his place.

"Now, my boy," I added, "I want you to think of this when you are about to do something of the sort again. Remember that one of the last insults that a man can give another is to lay his hand in anger on him. There is something in the touch that is like fire in the soul. A little child feels it so. You are strong, you feel yourself to be so, but you must hereafter be too manly to show it on your little brothers and sisters. I know that you did not hurt him. When he said that you did, although he did not understand it, he meant that the hurt was a great deal more in his feelings than on his arm.

"That was very much harder to bear, and he could not bear it. I am very sure that if you had thought it all over you would not have done it."

Tom is a boy of noble impulses, and he would be the very first to defend his little brother if he saw any one opposing him. If he had seen another person doing just what he did to Frank he would have in a moment stepped in to protect him, but like many other big brothers and sisters, he did not see it in exactly the same light in his own case. There was a fair opportunity and with a show of right to "boss it" over this little one, and he improved it. The result was not beautiful.—*Christian Weekly.*

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ. (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (*German.*)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (*German.*)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (*German.*)

☞ The above seven German tracts are published by L. Reimer, 1003 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 6c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

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Advent Christian Times.

CHICAGO, TUESDAY, November 11, 1873.

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[Printing Presses located at Norwood Park.]
TERMS: { Two Dollars a Year. One Dollar for Six Months.
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APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

Business Department.

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We are now prepared to do all kinds of BOOK and JOB PRINTING with despatch, and in a satisfactory manner. Books, Pamphlets, Tracts, Leaflets, Circulars, Envelopes, Letter-Heads, Note-Heads, Bill-Heads Cards of all kinds, etc., etc. Our friends and the business public will do well to get our figures before ordering work elsewhere. Estimates cheerfully given.

To Correspondents.

MRS W. A. MILLER—Your money was received and credited to Mrs. P. Miller; was it a mistake?

MRS EMILY BOALY—W. Young's paper has been stopped, probably by the P. M., the others continue to go, shall we stop them?

Change of Post Office.

The address of Elder P. W. Hough is changed to Fairbank, Buchanan Co., Iowa.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

J Mann
A M Sheldon
L Rice
A A Gibson
J Armour
J Ridley
M J James
P Mitson
E S Clark
S E Mabey
P W Hough
A B [illegible]
J Goldsmith
A F Carpenter
S B Baldwin
S B Mabey
J H Paton
S J Adamson
E Wolcott
J W Elliott
I S Ames
M O Weston
C F Dow
F J Groat
C Griggs
L Kennedy
L Mann
S M Adams
J Bowers
J H Melvin
A Pelham
L M Davis
D R Mansfield
C Eckhart
W H Hurlbut
J Ives
A McCowan
T Troxel
L M Jarvis
J Edmonds
H Gushing
J W Young
J M Beal
P Burr
T Vandervort
S B Taylor
H Horton
A F Primm

M A Waite
T Bradley
S Waffle
W E Rankin
A E Babcock
J A Churchill
A A Gilbert
E Bosey
J W Young
S Morrell
M A Sylvester
P Hitchcock
S B Pearl
S B Davidson
N B Barbour
N B Davis
W Davidson
C Eckhart
G W Montgomery
W Royce
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C C Marston
H Arnidon
H L Hastings
P W Hough
W B Fields
B Huntington
J R S Mowrey
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S Lane
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G K Merrill
M Wakeman
A Wright
W Erwin
L B LittleJohn
G Bolles
E Sanderson
L N Waters
E D Sargent

J Ecker
J Mars
A B Fabrick
C Libby
H T Hughes
M H Hubbell
A Walker
J Brigham
J Yates
T H Loerpabek
E C Andrus
T J Williams
S B Brewer
E B Durand
M Harding
J Chapin
S K Gi[illegible]
E [illegible]
D Poore
J Patrick
J Prosser
H A Kier
E S Robbins
H Hunter
W C Taylor
C Smith
J Clapper
J Allen
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J F Wilcox

J B Ames
J Kitt
G D Hickendick
M O Weston
Miss Babb

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E S Robbins
H W Clark ex
M Wait

For Times Extra.

J. W. Young	$60 00
E. Wolcott	3 00

WESTERN TRACT FUND.

Previously Reported	$54 00
M. Harding	$1 00
J. Prosser	50
Br. Walker	1 00
Mrs. C. Griggs	1 00

H. H. Hurlbut	3 00
I. Troxel	[illegible]
A Friend	1 00
Mrs W. C. Nelson	3 00
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D. Thorp	1 00

The $4000 Fund.

To Free the Society from Debt.

CASH.

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PLEDGES PAID.

Previously Reported	$[illegible]12 00
J. Patrick	$4 00
J. Prosser	10 00
A. B. Cushing	5 00
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N. F. Loomis	1 00
G W. Whiting	10 00
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Obituary.

BRODE.—Died, in Canton, Fillmore Co., Minn., Oct. 19, 1873, Marian Lucia, daughter of Peter and Lucy Brode. Aged, five months and eight days.

When the loving mother and aged grandmother were taking the last look at the lovely face, as it lay in the little coffin, I saw the large tears flow down their faces, I could but weep, and cry from my heart, come dear Savior, and deliver thy little ones from the hand of the enemy.

I tried to speak words of comfort from Jer. 31; 16.

PETER MITSON.

ROGERS.—Died, at Ridgeway, Wis., Nov. 1, 1873, Mrs. Rebecca Rogers. Aged, 38 years.

She leaves a husband and six small children, from thirteen months to eleven years of age. May God carry these lambs in his arms, and lead them to himself.

Services by the Congregational minister and brother Meige. Text: "The righteous hath hope in his death."—(Prov. 14. 32.) PHILO HITCHCOCK.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10:30 a. m.

Lynnville, at 7 p. m.

Rochelle, first and third Sabbaths, as brethren may arrange.

New Rutland, fourth Sabbath, morning and evening.

After November three-fourths of my time will be to use as the way may open.

Such are my arrangements until further notice.

ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT, 203 Walnut Street.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON, T. S. THOMASSON.

I will commence a series of meetings in the city of Bloomington, Nov. 10, 1873, as Br. J. S. Gibson may arrange. D. S CLARK.

Piano (Congregationalist church), Nov. 9, 10:30 a. m.

Jericho, 2:30 p. m., Nov. 16. C. W. SMITH.

After the close of the present successful meeting now being held at the Mt. Joy church, in Johnson county, by Eld. Wm. McCulloch, who will close it in time to commence a meeting at Union chapel (Br. Penninger's), six miles east of Anna, on Wednesday, Nov. 12, before the third Sunday. Meeting will continue over Lord's day, until Tuesday, Nov. 18, when the Southern Illinois Conference will hold its annual session on Tuesday, Nov. 18, at Union chapel, six miles east of Anna.

It is hoped that all the churches and preachers within the limit of the Conference will be represented by presence or letter, as we hope much important business may be transacted for the benefit of the cause and glory of our Redeemer.

JOHN S. LAWYER, President.

Simpson S. H., two miles south of Nekoma, Knox Co., commencing Monday eve., Nov. 17, and continuing over Sunday, Nov. 23.

L. F. COLE.

DISCUSSION.—There will be a public discussion at Ancona, Livingston Co., beginning the second Friday in Dec. 1873, at 2 p. m., holding four days of two sessions each, on the following proposition: "Resolved, That the wicked dead will be raised to life from the state of death in the last day." C. C. Marston, of Elida, Ill., affirms; John Billings, of New Rutland, Ill., denies.

Elida in the evening. Also at Elida, Nov. 16 and 23, morning and evening.

Providence, Bureau Co., Temperance Hall, Nov. 26-30.

New Rutland, second and third Sabbaths in December. C. C. MARSTON.

MICHIGAN.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.

Moscow, as Br. Buell may arrange, Nov. 10, eve.
Clinton, as Br. Fabrick " " 11,
Canton, as Br. Clark " " 12, 13,
Dearborn, Friday evening and over Sunday, Nov. 14, 16. J. B. PRESTON.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.

Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.

Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.

Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.

GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.

Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.

Brodock S. H., Tuesday eve., July 22, and once in two weeks.

WM. BRANCH.

There will be preaching in the Louis S. H., Almer, Sept. 7, 2 p. m., and every two weeks.

In the Delling S. H., Almer, Sept. 7, 10½ a. m., and every two weeks.

In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 3 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.

E. H. DURAND.

The next quarterly meeting of the Northern District of Michigan will be held in the Decker S. H. at Millbrook, commencing Friday, Dec 26, and continue over Sunday.

E. B SCOTT, Sec'y.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.

JAS. FERRIS, Pastor.

The Lord permitting, we shall dedicate our church on Sunday, Nov. 16. All our brethren are invited to attend, and especially the ministerial portion. By leaving the cars at Battle Creek, on the M. C. R. R., or Bellevue, on the Peninsular Railway, teams will be found going to Assyria Center, and most especially if you come on Saturday. Yours in hope.

ELD. C. D. BERRY.

Assyria, Oct. 24, 1873.

INDIANA.

Meeting every Sunday at the Volga Church, commencing at half-past 10 o'clock, preaching alternately by T. V. Porter and the pastor,

LEMUEL RECORD.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brs. Bracket or Reese, opposite corners of Twelfth and Market Streets.

A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.

Dudley S. H., May 11, and every four weeks until further notice.

Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Arena, Nov. 16, and once in two weeks.

Cross Plains, Nov. 9, and once in four weeks until further notice. PHILO HITCHCOCK.

N. B.—I am at liberty one Lord's day in the month at present. P. H.

NOTICE.—The next Q. M. for the Southern District of Wisconsin will be held at Belleville, commencing Friday evening, Nov. 14, and holding over Lord's day. It is hoped there will be a general attendance of the brethren. Br. Graves has promised to be with us, and we expect several others of our preaching brethren to help us. Let all come determined to work, and good will be done in the name of the Lord.

GEORGE HOWARD.

Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.

Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.

WM. BRANCH

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Dubie S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.

J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.

P. MITSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.

Baily S. H., at Baily Station, near Elk River, Oct. 12, at 3 p. m. and every two weeks after until further notice.

Otsego Village S. H., Sunday Oct. 5, at 3½ p. m and once in two weeks after, until further notice.

Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.

Preach at Big Lake Station, Sunday eve., at 7 o'clock.

S. C. WELLCOME.

P. S. Our Covenant Meeting is held the last Saturday, before the first Sunday in each month, at 2 p. m., at the Monticello Chapel.

Bailey S. H., Nov. 15

Prairie Creek, Stone S. H., Sunday, Nov 23.

Cottage Grove, Atkinson Corners, Sunday, Nov. 30. MRS. H. M. DUBEY.

Utica, Winona Co., as the brethren may arrange, November 22, evening, and over Lord's day.

If the friends farther West, North or East, wish me to come to their place they can write to me before the 23d of November at Utica, Winona Co., care of D. Cheatham.

PETER MITSON.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 218 Broadway, nearly opposite Town Hall.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.

WM. A. and M. L. DURAND, Pastors.

Elmira, N. Y., near Br. John S. Smith's Nov. 14. JOHN T. ONGLEY.

The Western District, New York State Conference will meet with the church at East Shelby, Friday eve., Nov. 28, and continue over Sunday, Nov. 30.

We hope for a good time at this meeting. Let every church within this District be represented, and do not forget the quarterly collection.

A. P. MOORE, Sec'y.

P. S.—There will be teams at Knowlesville on arrival of the accommodation train from the West, at 9:30 a. m. and from the East at 2:30 p. m. on Friday. Let all that come by cars come on that day. For the church.

E. SANDERSON, Clerk.

OHIO.

A meeting of days will be held at Rockbridge, O., commencing on the second Saturday in Nov. Br. Frank Burr will be our minister.

WM. H. HULS.

Christian Advent Church, Archibald, Fulton Co. Preaching every Sunday at 10 o'clock, a. m. and 7 o'clock p.m. Prayer meeting every Wednesday evening at 7 o'clock, Reynolds' S. H. Traveling brethren having a gospel sermon to preach, please give us a call and preach the word.

F. VOS, Elder.

PENNSYLVANIA.

In Quincy Hall, 127 Leacoc Street, Allegheny, Wednesday evening, Nov. 26, and over Sunday, the 30th, as the brethren may arrange.

G. W. STETSON.

The next quarterly meeting of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Wallace Station, Steuben Co., N. Y., commencing Friday evening, Dec. 5, to continue over the following Sunday. Those coming by railroad will leave the cars at Wallace Station on the Rochester and Corning Railroad, and inquire for M. J. Brown. Those coming with teams, inquire for T. C. Armstrong. All are cordially invited. E. C. COWLES, President.

J. W. TAYLOR, Secretary.

Button S. H., as brethren may appoint, Nov. 13.

South Creek, Bradford Co., Nov. 16.
East Troy, " " Nov. 18.
Williamsport, Lycoming Co., Nov. 19, 20.
Waterford, Erie Co., Ecc., Nov. 22, and over Sunday, as friends may appoint, Nov 23.
Millers Station, Crawford Co., Nov. 24.
Rootville, Crawford Co., Nov. 26.

JOHN T. ONGLEY.

IOWA.

Warsaw, third Saturday in each month, in the evening.

Chester S. H., Sunday following, 11 a. m.

Corydon, 2 p. m. J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.

HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.

A. A. DAVIS.

VISIT TO IOWA.—To the brethren in Iowa who requested me to visit them and hold meetings, I would say that my arrangements are to spend the month of February and perhaps longer in your State. Those desiring me to stop with them will please write to me at Elida, Winnebago Co., Ill. C. C. MARSTON.

There will be a meeting of the delegates of the Christian and Advent Christian Conferences of the State of Iowa for the purpose of organizing a general Union State Conference, and for the transaction of such business as may come before it, to be holden at Belle Plain, Benton Co., Iowa, commencing Jan 8, 1874, and hold over the following Lord's Day. It is the earnest desire of many that this meeting be represented by every conference in the State. Let there be a general rally, and come with hearts full of love and unity, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. C. C. RAMSAY.

Per order of Committee.

MISSOURI.

There will be a special meeting at the McKinley S. H., eight miles east of Unionville, Putnam Co., Mo., to commence Nov. 14, at candle lighting and continue over Sunday. The object is to organize a quarterly conference for the southern part of the annual conference known as the S. Iowa and N. Mo. A. C. conference. There are a small number of churches that have not as yet been known in the annual conference. Will Br. Snow be with us? Brethren, let us make a grand rally. N. C. MILLER.

The first Quarterly Meeting of the Western M. O. Conference will be held with the Greenland Church for 1873, commencing on Friday, December 5, and will hold over Sunday. We shall look for a full delegation from all of the churches for there will be much important business.

Visiting brethren will find a cordial welcome. Try and come out largely. Our cause is one of immense interest. Don't delay.

J. M. BLIVEN, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.

JOSEPH LUTTRELL, Sec'y. 307, St. Joseph St.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 15. CHICAGO, NOVEMBER 18, 1873. WHOLE NO. 498

Advent Christian Times.

Published Every Tuesday by the

Western Advent Christian Publishing Society.

37, McCormick Block, Chicago.

Poetry.

"The Lord Shut Him In."

The deluged earth, with billows vast
  High swelling o'er the peopled plain,
Engulfing hills, the mountain's crest,
  In one unbroken, boundless main—
No refuge gave to man accursed,
  To nations steeped in hoary sin :—
But Noah's faith prepared him erst
  An ark ;—the Lord then shut him in.

What through the deluge come, and flood
  On flood descend ?—the raging deep
Vast fountains pour in angry mood,
  All life and breath from earth to sweep,
And in a watery grave entomb
  The world grown old and dead in sin ?
The man of God the fearful doom
  Escapes ;—the Lord has shut him in.

Thus ever finds the Christian soul,
  When rising storms burst forth amain,
And seas triumphing darkly roll
  O'er earth's proud sons ; and visions vain
Become one waste of ruin wide,
  And terrors grapple hearts of sin ;—
That soul e'en then doth safe abide
  In Christ ,—the Lord has shut him in.

This refuge, Lord, be ever mine ;
  This ark of Christ wherein I come.
'Mid breaking seas it floats sublime ;—
  It shelters from impending doom.
The rest, the peace, profoundest joy
  Herein I find, no blasts of sin,
No tempests wild can e'er destroy ;—
  For thou, O Lord, hast shut me in.

—*Sel.*

Eternal Blamelessness.

"Blameless in the day of our Lord Jesus Christ." —1 Cor. 1: 8.

There are several words used to declare what a Christian man should be. He is to be "blameless" (1 Thess. 3: 13), "unrebukeable" (Philip. 2: 15), "without spot" (1 Peter 1: 19), faultless" (Jude 24), "undefiled" (Song of Solomon 5: 2). All these words are to be more or less realized in every Christian,—in measure here, in all fulness hereafter.

They are chiefly *negative;* in the Greek, remarkably so; describing a Christian not so much by what he *is* as by what he *is not.* But this is striking and full of meaning; inasmuch as it reminds him of the sin out of which he was taken, and from which he is called to be separate. It reminds him of that evil world from which he has been delivered, and from which he is to keep himself unspotted. He was a sinner once, nothing but a sinner. From sin, wrath, pollution, ungodliness he is taken, and from them he must keep aloof.

These characteristics may be divided into three kinds: judicial, priestly, personal.

1. *Judicial.* The word used in our text is the judicial one. It means one that cannot be challenged, or accused, or impeached in law. It is another form of the same word as used in (Rom. 8: 33), "Who shall lay anything to the charge of God's elect?" A Christian is one against whom there is not only no condemnation, but no accusation. He is a sinner, yet no man, nor angel, nor devil, may accuse him, or mention his guilt to God. This is the footing on which we stand.—unaccusable! Blessed footing to one who feels that he is the chief of sinners. The chief of sinners, yet beyond the reach of all accusation! How is this? Because there was one who was accused in his stead; who owned the accusation as if it were His own; who allowed sentence to pass against Himself, and was condemned for another's guilt,—the Just for the unjust.

2. *Priestly.* I might call it sacrificial. The word used in such places as Eph. 1: 4 is the same as that in 1 Peter 1: 19, "the Lamb without blemish, and without spot." This unblemishedness has special reference to our fitness for worship and service. And this we derive from the unblemished Lamb himself, and specially from His blood. It is His blood that cleanses and fits us for entering Jehovah's courts, and ministering as His priests at His altar; for "we have an altar." I speak of the priesthood of believers, the priesthood which a sinner enters on when he believes on the Son of God. Let us make constant use of the Lamb and His blood to keep ourselves unblemished for sacrifice or service; for we are to present *even* our bodies as living sacrifices unto God (Rom. 12: 1).

3. *Personal* (Philip 2: 15; 1 Thess. 3: 13). We are forgiven and delivered from wrath that we may be personally holy; holy in heart and life; saved from sin, conformed to Christ. We are delivered from wrath, from Satan, from self, from the world, from sin, from vanity, ignorance, from the lust of the flesh and eye. We are made like "the second man" (1 Cor. 15: 47), "the last Adam" (2 Cor. 15: 45), in God's image. We delight in the law of God; we are transformed by the renewing of our minds. Our life is spiritual, our character, our conversation, our joys, our pursuits. Everything is spiritualized in character, aim, and tone. All true religion is personal, not a thing of proxy; a real inward thing, not a form, or a creed, or a shadow, or a rite. It penetrates the entire being, pervading the whole life, and influencing everything about the man, great or small. Holiness is to be everything *in* and *about* the man.

If, then you call yourself a Christian, consider how much is expected from you; how much God expects from you; how much Christ, how much the angels, how much the church, how much the world. All eyes are on you, and great expectations are formed of you. Consider,

(1.) *Your names.* They are "saint," "Christian," "redeemed from among men," "followers of the Lamb." Do not these call you to holiness, to blamelessness.

(3) *Your designations.* You are the lights of the world, the salt of the earth; pilgrims, strangers, virgins, cross bearers, kings and priests; a temple, a habitation of God.

(4) *Your calling.* You are called with a holy calling. Everything in connection with your calling is holy,—its past eternity, its present working, its everlasting prospects. You are called to glory, honor and immortality.

(4.) *Your hopes.* They are sure and bright,—a h'ly kingdom, an undefiled inheritance, a pure and splendid city, into which nothing that defileth shall enter.

(5.) *Your companionships.* They are all heavenly and pure. Your ties have been broken with this present evil world. Old friendships are severed, and new ones formed. Of your new companions the chief are God, and Christ, and the Holy Spirit, and the saints that are on the earth. Holy companions shall make a man holy, for as evil communications corrupt good manners, so do good communications elevate and purify evil ones.

If you are Christians then, be *consistent.* Be Christians out and out; Christians every hour, in every part, and in every matter. Beware of half-hearted discipleship, of compromise with evil, of conformity to the world, of trying to serve two masters,—to walk in two ways, the narrow and the broad, at once. It will not do. Half-hearted Christianity will only dishonor God, while it makes you miserable.

There is abundance of Christianity, so called, in our day. Who does not call himself a Christian? But who cultivates the holiness, the blamelessness, the devotedness, the calm consistency of followers of Christ? Who hates sin as it ought to be hated? Who separates from the world as he ought? Who follows Christ as He ought to be followed? Who walks in the footsteps of the holy Son of God?

The day of Christ here spoke of, is coming. How soon we know not. Year after year is bringing it round. It is the day of decision. It ends the finite and begins the infinite; it ends the temporal, and begins the eternal. It is the day of the Lord Jesus Christ. This is Satan's day, man's day, the world's day; that is the day of Christ, and it is to that day we look, for it we prepare.—*Bonar on the Acts and Epistles.*

"Thou Shalt Follow Me Afterwards."

A Brother wishes our mind on the meaning of Christ's saying to Peter: "Whither I go, ye cannot follow me now; but thou shalt follow me afterwards." (John 13:36.) The meaning is obviously antagonistic to the popular exposition, which is that Peter was to follow his Master in a disembodied state, for Jesus did not go away in a disembodied state, but he went *bodily;* so when Peter follows him, he too will go bodily.

What the Saviour meant by "*afterwards,*" we are not left to conjecture, for in the same discourse, immediately after uttering these words, Jesus affirms: "I will come again, and *receive* you unto myself"—thus negating the claim that Peter had followed him to heaven and been received by him previously.

Christ was caught away from earth bodily; Peter was "*afterwards*" to follow Jesus *in the same manner*: but as Jesus was raised from the dead before he was caught away, so will Peter be before he follows Jesus in his ascension from earth, to be confessed of Jesus before the Father and the holy angels in the new Jerusalem above, while the indignation lasts on earth. Then Jesus and the saints will return and "reign on the earth."

That Time Discussion.

I. C. WELLCOME.

I have just finished reading the discussion between Brother C. C. Barker and Brother J. H. Whitmore, on the question: "Is the definite time of the Second Advent revealed in the Holy Scriptures?" They are both able, with well disciplined minds.

The subject is one of great importance, and this discussion, at this time cannot fail to be of much value to the body of Second Advent Christians. Probably no two could have been chosen who could better represent the two views now held among Adventists on this subject, or better prepared to advocate the respective views.

I trust it will be widely circulated and be extensively read by those not now waiting and watching for the Lord. And those who read it will be enlightened and benefitted by seeing the subject so clearly and scripturally handled. I have long desired to see something of this kind before the public, and am thankful to God that his providence has brought it out.

Life and Death.

Life is glorious. Life is fruitful of great deeds. Life carves the soul into Divine symmetry, if we will but grasp it nobly. Life is the battle-ground; the hosts of sin marshaled on the one side, the hosts of holiness on the other; man can choose on which side he will serve, and there is no greater victory than the victory over sin. From the beginning to the end of life, the stalwart arm can always find a sturdy foe; and every blow struck is a blow for suffering humanity, and for Christ who died to redeem it; and every blow struck is sure to be successful.

What is death to this? Death is only an incident; life is the essence. Death is passive; life is active. Death is shrinking; life is aggressive. Death is but for a moment; life is forever. Death is the blot of time; life is the radiance forever.—*Gail Hamilton.*

New in Christ Jesus.

The paper manufacturer is not nice in the choice of his materials. All come alike to him. The clean and glancing cloth from the table of the rich, and filthy rags from a beggar's back, are equally wellcome. The clean cannot be serviceable without passing through the manufacturer's process, and the unclean can be made serviceable with it. He throws both into the same machine, puts both through the same process, and brings out both new creatures. The Pharisees were scandalized on observing that publicans and sinners came in streams to Christ, and were accepted. "This man receiveth sinners," they complained. Yes, receiveth them; sinners are taken between the wheels, at the commencement of this process; but at the end of it saints in white clothing are thrown out, fit for the kingdom of heaven. Christ does not find any pure on earth; he makes them. Those that stand round the throne in white clothing were gathered from the mire.—*Arnot.*

The Newspaper and its Readers.

Some one truly says of the attachment that grows up between a good newspaper and its readers: "Stop my paper," words of dread to new beginners in business, lose their terrors after a paper has been established for a term of years. So long as a paper pursues a just, honorable and judicious course, meeting the wants of its customers in all respects, the ties of friendship between the subscribers and the paper are as hard to break by an outside third party as the links which bind old friends in business or to social life. Occasional defects and errors in newspapers are overlooked, by those who have become attached to it through its perusal for years. They sometimes become dissatisfied with it on account of something which had slipped into its columns, and may stop taking it; but the absence of the familiar sheet at their homes or offices for a few weeks becomes an insupportable privation, and they hasten to take it again, and, may be, apologize for having stopped. This we believe to be the common experience in the history of all established newspapers. No friendship on earth is more constant than that contracted by the reader for a journal which makes an honest and earnest effort to merit his continued support.

Miscellaneous.

AT HOME.

—Two-thirds of the capacity of the Philadelphia mint is to be employed in coining silver. Over $1,000,000 will be coined each month.

—The entire Fire Department of Boston is ordered to sign the total abstinence pledge.

—Since the 1st of January over 10,000 books have been copyrighted in this country.

—The free-delivery service in the postal department has nearly reached a position in which its expenses will be paid by local postages, with which it is credited. The system will be extended to all cities having a population of twenty thousand and upward.

—An Italian father and daughter are fighting in the courts, at St. Louis, over $10,000, the proceeds of twenty years of street begging in the large American cities.

—Daniel O'Brien and James Kelly, caught in the act of breaking into the postoffice at Piermont, were, last week, held by Commissioner Betts, to await the action of the United States Grand Jury. This is the second time O'Brien has broken into this postoffice. When caught this time, he and his companion had opened six or seven letters.

—For a long time in the South, and now particularly, railroad tickets have been and are used as currency. Two hundred thousand dollars worth of these are now in circulation in Georgia.

—Great excitement prevails at New York city concerning the recent murder of Generals Ryan, Verona and others, by the Spanish authorities at Santiago de Cuba. It seems that the steamer Virginius was captured in British waters while flying the American flag at her masthead, and her seizure, as well as the massacre of the persons named who were on board of her at the time, calls for instant action on the part of the American Government. What that action should be is plain enough. Let the Cuban Republic be recognized, and money, troops and fleets be furnished, to drive the Spaniards from the island. Forbearance has ceased to be a virtue.

—The "Post Office Bank" is a new topic, comparatively. It is being agitated with some interest. Postmaster General Creswell recommends it strongly, and the president indorses it emphatically. The proposition is to make every Postal Order Office in the United States a Bank of Deposit, where the laboring man can put his hard earnings, for safe keeping, with the assurance that they are safe. Under this system a man can draw his money at any Postal Order Office in the United States—a great convenience.

—During the past month there were issued to Postmasters, of ordinary postage stamps, 83,529,860, valued at $3,250,300; stamped envelopes, plain, 7,964,250, valued at $227,934.20; stamped envelopes, request, 4,264,250, value, $143,736.22; newspaper wrappers, 1,560,000, value, $34,364.80; postal cards, 7,063,500, value, $70,635; official postage stamps, 1,030,660, value, $47,916.30; official stamped envelopes and wrappers, 813,950, value, $16,934.76—making a total value of articles issued, 105,806,785, the aggregate value of which is $3,780,453.61. Since the abolition of the franking privilege, the demand for postage stamps has increased more rapidly than ever before, the number issued during October exceeding the issues of any previous month by about 3,000,000.

—San Francisco, Nov. 11.—In the civil suits of the sailors of the ship Sunrise, against Captain Clarke, to recover damages for personal injuries, pending in the County Court, the defense is proving by Captains that the tying of men up by the wrists for from eight to forty-eight hours is the usual punishment on American vessels.

ABROAD.

—The Old Catholic Congress, at the late meeting at Constance, claimed to have already 100 parishes and 200,000 members.

—Intelligence has just been received of a great victory by the Carlists over the Government troops, after a desperate fight, near Myranda del Agra, in the province of Navarre. The loss of the Republicans was very great, including among the killed Lieut. Gen. Prima de Rivera. Gen. Moriones was wounded and taken prisoner by the Royalists. The Carlists also lost heavily, and among their wounded are Gen. Olla and other [illegible]

—The highest inhabited spot in the world is the Buddhist cloister of Hanle (Thibet), where twenty priests live, at the enormous height of 16,500 feet.

—Mr. Thiers, on Nov. 9th, received a French deputation from San Francisco. During the conversation he declared his belief that the Republic was assured in France.

—Special trains in France, having for some time past been conveying specie to the frontier, are now employed in the transit of gunpowder and arms. "The boundaries must be guarded."

Faith and Works.

J. S. [illegible]

There is no discord or disagreement between Paul on faith, and James on works. Both agree. Faith saves a man. Works save from sin and make the man deserving of salvation. A man can accomplish nothing by works alone, neither is faith of any benefit to a sinner while he is to every good work reprobate. Good works are acceptable to God, proving to him the creature is willing to do all in his power to please God and merit his mercy and grace. Faith comes through confidence in the power and promises of God—believing he is able to wake the dead and give unto all men according as their work shall be. Paul was one of the wisest as well as one of the most learned men of any age; and to properly understand his writings requires careful and constant study. Many a Bible student has pored over Paul's writings and finally drawn an erroneous opinion of him, because they did not understand his words. His writings have to be understood, that the author and his doctrine may be correctly appreciated. Doubtless many of our learned reformers of Methodistic caliber have called Paul an old fogy, and undeserving of a very exalted place in their learned and modern theological chart. Many have fallen out with him because long years ago nearly all Protestant churches conceded the fact that he was a predestinarian, and furnished to John Calvin the material for erecting a church with a very unscriptural and anti christian dogma for its chief corner-stone. I have heard Paul called a "hard shell." No doubt many firmly believe Paul to be the champion defender of their faith, when in truth they no more understood him while reading his epistles, than the heathen in Africa now understand the English language. Thousands have never read for themselves, but have listened to some emphatic declaimer harangue in true primitive style, interlarding with misquoted passages from the dearest and best of books. These quotations are always found in the writings of the apostle Paul. Dear good man! I often wonder what he would say if he could but know how dreadfully his beautiful erudite epistles have been hacked and mutilated by the self-styled theologians of this and past generations. That learning, acquired by diligent study at the feet of Gamaliel, when connected with the wisdom and power of God's spirit, gave to Paul the requisite ability to teach any and every nation in the world the way to life. But alas, how would he blush were he alive to-day to behold the blindness and stupidity of those who give their own crooked interpretations of his edifying epistles. All foolish and absurd doctrines are ascribed to Pauline theology. But Paul never taught but one doctrine—having one faith, one baptism, one Christ, and one God for foundation and support.

I have not time to review his varied writings, but hope it will suffice to say that all he ever wrote was to compass all means on earth to accomplish *one* great end—the salvation of man. The great aim he had in view was ever uppermost in his mind, as it was ever appearing in the front ground of every pictured thought—the salvation of man from death. Salvation from sin, if salvation were to end here, would be as futile and vain as though none were offered. This great truth Paul labored with unflagging zeal to impress upon the minds of all to whom he spoke or wrote. Hence his herculean efforts to demolish that huge error erected by the Jews upon God's moral law—that men were saved by the deeds of the law. The constant burden which weighed down his noble mind was a knowledge of their awful condition while trusting in the law for righteousness, and rejecting Christ, who had become unto all believers, "righteousness, justification, sanctification and redemption." He struggles, though in bonds and physical suffering, with a deathless energy to free his kinsmen from the bondage of the law. They had stumbled and fallen, supposing the law to be sufficient for salvation and eternal life. This would not have been such a great error if man were indeed possessed of an immortal spirit, as doubtless the keeping of God's moral law would have given to the soul of the self-righteous Pharisee a sure and peaceful rest in Abraham's bosom. But the duality of man being a fatal error, liable to lead man to death, the apostle Paul holds out to all the offer of life—simple individual life—who reject the law as their saviour, and accept Christ as such. This he proves to be absolutely necessary from the fact that righteousness was not of the law. "For (says he), if there could hav been a law given that could have given life, surely righteousness (the righteousness of faith) would have been by the law." That is to say, had the law been perfect, Christ need not have suffered and died, for the law would have been able to raise up the dead. But he shows the office of the law—serving a double purpose to hinder and keep us from sin and bring us unto Christ that we might through him be justified by faith in his name. All the Jews, except a few of the common people, rejected Christ because, as they thought, he was making the law and their traditions of none effect. Paul shows them it were impossible to obtain life by any other name. The righteousness of the law did not amount to anything, because by sin came death, and it passed upon all flesh. No law could put a stop to death, as it had by traduction become independent of sin. The doer of the law, if he accepted Christ as his Life giver, was not to be condemned, for he that doeth the deeds of the law shall live in them—never theless, according to the nature and the constitution of sinful man, death would overtake him, and then the law had no power to arrest its skeleton arm or snatch its victim from its relentless grasp. The law fails here, and Christ comes to our aid and requires of us the exercise of faith. Saith the voice of the Saviour, "Believest thou that I am able to do this thing?" Can I restore the sick to health, make the lame to walk, open the eyes of the blind, calm the raging seas, feed with a mouthful the mighty multitude, bring back to life the decaying corpse—can I do all these miracles? Faith answers, yea Lord, thou canst do all thou wouldst. for thou art the Son of the living God, and hast the words of eternal life. Faith dares not inquire *how* these things are to be done. She does not philosophize before accepting the result of all mysterious problems, when God himself makes the declaration, and establishes the truth of his words by many miracles. The miracles are proofs, and the helpless condition of man inclines him to believe. He hath need to believe, because he sees no other chance to obtain life. Dire necessity impels him to cast all his doubts to the winds, and come boldly up to the throne of grace. Paul taught that death kills men, and left them in the grave until the great day when the secrets of men's hearts shall be made known. He told the rebellious Jew—the proud Pharisee, that in the law there was no strength to save, except Christ come and fulfill the law. Then Christ becomes the end of the law for righteousness unto every one that believeth. But he failed to beat this truth into the Jews as a nation, and unto this day they are seeking righteousness through the deeds of the law. God help them, and graft them in again. May they not yet be saved, as they "touching the election are beloved for the fathers' sakes?"

James says faith without works is dead, being alone. He that has the true faith will see the need of good works. The kind of works James speaks of would naturally spring from the heart holding the true Christian faith. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This language agrees with all of Paul's writings, and only shows that the true and faithful Christian will be charitable and strive at all times to please God by keeping the body, with its fleshly lusts, in subjection. I find it much easier to keep the body from sin since the truth has been made clear to me that the body has to be rewarded or punished for the deeds done while in the flesh. There is no poor weak body for the immortal soul to impose upon, and charge with every impropriety, as is too often the case with those who think to escape when sin overtakes them.

The truth is, Paul and James are agreed. One tries to convince men of the need of a resurrection in order to obtain eternal life with its joys; while the other exhorts to good works, that when Christ shall come, God, who can not look upon sin with the least allowance, may give to the faithful Christian the crown of life. Faith is the antidote for death—good works the barrier against sin. The one allays our fears of the grim monster—enabling us to say with Paul, "Oh death, where is thy sting, where thy victory, boasting grave?" While the other makes us feel worthy to be called the children of God—having through faith done all to subdue the evil passions and sinful lusts of our nature, that thereby we may be justified and accounted worthy, when Christ shall come, to be crowned with immortality and clothed with the clean white linen—the righteousness of saints.

Come, Lord, with angelic hosts, and may we who are accounted good and faithful workers, have Abraham, Isaac and Jacob for our companions forever. Amen.

Christian Experience.

E. A. GIBSON.

"Commit thy way unto the Lord; trust in him, and he shall bring it to pass."

While passing through the various scenes of this inconstant life, how important it is to have a friend in whom we can trust, and have confidence to know that he is ever ready to lend a helping hand to relieve our wants and supply our needs, and comfort us while traveling through this world of trials and disappointments, where all is vanity and vexation of spirit. Well may we call such an one a *friend*, and we cannot too highly esteem the kindness of the one who (good Samaritan like) binds up our wounds, and demands that we be cared for till we be able of ourselves to stand and walk. Truly we would say, *this is our neighbor and friend.* Yet how much greater the importance of having *true* fellowship with that Friend who has said: *I* will be with thee *alway*, even unto the end. "*I* will not leave you comfortless;" "my grace shall be sufficient for you." "In six troubles I will be with you, and in the seventh I will not leave you."

Our experience for a number of years has been, that in every hour of trial, through every time of trouble or disappointment, when we have cast all our cares upon Jesus, this friend that sticketh closer than a brother, has cared for us. This God is our refuge and strength; "therefore we will not fear what man may say of us;" for "evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Oh, how it makes me rejoice, even as I write these few imperfect lines, to know that he is soon coming to earth again, and what for? Why, to bring the welcome tidings that our work is done! Then, and not till then, may the servant of God sing,

"His glorious warfare past,
The battle fought, the victory won,
And he is crowned at last."

When I remember these things, I ask myself the question, "Why art thou cast down, O my soul, and why art thou disquieted within me?" And why go I mourning because of the oppression of the evil one? O how many of my brethren and sisters will join me in asking for a closer walk with God, more of a sacred nearness to him, more of that meek and lowly spirit that was in Jesus, our Leader? O, is it not awfully grand to be living in these momentous days—this age in which we may be looking for and expecting *every day* the return of our absent Lord without sin (or sin-offering) unto salvation—salvation to all his people? To all such as look for him will he "arise with healing in his wings." Then let us gird up ourselves, dear brethren, and be strong in the Lord, always abounding in good works, having our lamps trimmed and burning, lest, coming suddenly, we be found sleeping.

I am striving each day to get nearer my God, and to more fully commit all my ways unto him; and knowing that he is able to save all those that put their trust in him, I am willing to trust him yet a little longer. Ere long the voyage will be ended and the old ship Zion will cast her anchor, and we shall be safe within the vail. O blessed day! O glorious hope of immortality; eternal life in the kingdom. Is not this worth contending for? What if the world should frown on us for believing these things? What if we *do* have some trials by the way? Did not Jesus say, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you, falsely, for my sake"? Then let us rejoice and be glad that we are able to suffer shame and reproach for his name. Think on what the Saviour bore in the gloomy garden, sweating as it were great drops of blood to procure our pardon. Ah! was ever pain, was ever love like this? Let us see to it, Christian friends, that we neither murmur nor complain of our lot. They that conquer shall wear the crown, "he that endureth to the end shall be saved." May I meet you all in that kingdom, is my prayer.

Spiritism.

S. E. MABEY.

Having the opportunity to attend a Spiritist lecture a short time since, I pen a few items for the consideration of the readers of the TIMES.

The subject was introduced, and the argument presented in such a way that it seems that if the Scripture that speaks of Satan's being "transformed into an angel of light" ever is to be fulfilled, it is now.

She commenced (the woman that lectured) by reading 1 Cor. 12, as a "foundation of that *ancient spiritism* of Christ and the apostles, so intimately connected with *modern spiritism*," and closed the chapter by quoting language of Paul, "Yet show I unto you a more excellent way" (and that was spiri*tism* in modern form). She endeavored to tell us "what she knew about it," stating that the *law of nature* was discovered about twenty-five years ago, in Hydesville, N. Y., by some children who were at play, and heard a sound of something like a telegraphic signal, and that by agreeing on a plan, they received answers to questions pro and con, and from that time it began to spread, until *she finally* learned the secret of "the Old Time Inspiration."

In her remarks she said she never could believe in the immortality of the soul until she had received this new revelation, and that three-fourths of the believers in that doctrine found no positive proof of it in the Bible, and that the Bible had need of spiritism to sustain *it*, instead of *its* deriving any help from the Bible.

She was led to believe by what she saw outside *the Bible*, and related some incidents which I will give as correctly as possible.

At Rockford, the place of her nativity, she saw, at Mr. Haskel's, a very large, heavy family bible, taken by this unseen force from one place in the room to another, *and opened* to a passage of Scripture.

At another time she saw a little girl (in trance state, I suppose) take a book in Greek and read correctly, who had no understanding of Greek whatever. As she did not believe in any *supernatural power*, she endeavored to account for the various manifestation of spiritism on the same principle as that of telegraphing; but I failed to see the analogy, for, by the way, she spoke of the trance state, as the *same* agency as that manifested in camp-meetings; said she saw five persons in trance at a Methodist camp-meeting by same principle of *mesmerism or psychological materialization.* Said revivals of religion were the result of mesmerism. Had seen Eld. Knapp, the revivalist, use the same *power.* That might be true, but the query is, how can *dead folks use that power?* But she got over the difficulty by explaining that the—conscious—never-dying—immortal—spirit-entity—intelligences—were born—at—the—death—of—*the*—body. Departed spirits of dead people returned to communicate with the *living.* One of the reasons why she believed it was, that in her investigation of this nonsense (for so it seems to me to be in the light of God's word, yea, more than this, "the devil's lie,"), she said she saw the appearance of a brother who had died four years previously—he spoke to her and said, "*It is all* TRUE." "The old adversary, the devil," Peter says, "is going about as a roaring lion, seeking whom he may devour." And also Scripture states that, "In the last times many shall give heed to seducing spirits and doctrines of devils." And it would have been a very unwise policy for Satan to have told her anything else than "*that it is all true.*" How crafty! He gets people to read their Bibles first—or, perhaps, to pray—finally to sit in the circle—and then they see, as they suppose, the spirit of a friend, and then they are "led captive by Satan at his will," and "left to believe a lie."

Of course, the woman of Endor was brought up as Bible proof that God sanctioned this kind of business; but had she read a little more Bible we think her argument would have upset itself. The "transfiguration on the mount," and some other points of Scripture were all mixed up with what *she saw* and "*knew about spiritism.*"

In St. Louis, with Mrs. A. Stewart, trance-medium, she saw, at a circle convened at a certain house, in open space, in a curtain, appearance of hands, and arms, and faces.

Again. A Unitarian minister, in investigating spiritism, saw (to make the story short) the spirit of his wife's sister. She pointed to him and said, "*When you go home, you tell Helen you saw me here,*"—repeated it three times, more emphatically each succeeding time.

He was *convinced;* went home—was dismissed from church. Yet that very church retained the foundation of this fable, which caused his ruin. If a spirit entity survives the death of the body, why may it not come back and communicate with the living, if that position be *true?* This is but a device of the devil to lead people astray from the Lord to destruction.

How can these manifestations be accounted for? Bible truly is silent as regards proof of this doctrine, and so they themselves admit, by rejecting it in the main; but it does teach the way of truth more perfectly, that man is unconscious in death *until* the resurrection morn, in a state of quiet and rest. The Psalmist David (146: 4) says the "very day a man dies his thoughts perish." The wise man says: "The dead know not anything; neither have they any more a reward or portion in anything done under *the sun*. The memory of them is forgotten." Take away this theory of a spirit entity and the whole fabric of spiritism falls to the ground, or reverts back on to the true cause, *evil spirits*, or *demons*.

In summing up, I came to the conclusion, as she admitted, she did not believe in a devil, or hell, that she was *deceived*.

She admitted the principle of trance state to be a mesmeric state; if so, who is the operator? Not her supposed friends, for they are dead, so Scripture affirms. But devils, called unclean spirits, or fallen angels, have power superior to man to make themselves visible or invisible. They know just how her friends look and how to imitate their voice, and could draw a panoramic scene when people are waiting in the circle, *to deceive them;* could use some natural law, if they please to call it so, to mesmerize those who throw themselves into his power, and lead them to perdition.

May this not be the cause? Other positions, which I have not time to mention, show the same fact.

We are truly near the consummation of the blessed hope—the jots and tittles of prophecy are fast filling up. All over the land the spirit of antichrist is raising up, declaring that there is no God, or Christ. "That man is as much the Son of God as Christ is." So this lecturer admitted; and with Scripture we would say, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter should not a people seek unto their God?" To the law and testimony, if they speak not according to this it is because there is no light in them." (Is. 8: 19, 20.)

Follow After Godliness.

BY L. C. KERR.

"Be ye, therefore, followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." (Eph 5:1–2.)

As a tree is known by its fruits, so are men known by their works, "for a good tree bringeth forth good fruit, but an evil tree bringeth forth corrupt fruit." And taking this as a criterion and a rule, we may be able to test, in a manner, what the great goal is at which men aim, whether it be God or the world. For "out of the abundance of the heart the mouth speaketh, and with the lips confession is made unto salvation."

If we would know which men are of as we travel through this wide world, we need only to watch their conversation, as it is specific to their motives. If the conversation be of a godly sort, there is the heart of the individual, but, if of evil, a corrupt heart; for where a man's heart is there are his treasures." A good man out of the good treasure of the heart, bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. "For by thy words thou shalt be condemned." (Matt. 12:35–37.)

The prevalent topic of most people seems to be how they can get the most money: every where we go, we hear conversation all in that direction, when not in folly, and worldly pleasures, and obscenity, and such other ungodliness, thus developing their unholy pursuits, and their carnal and fleshly desires. Brethren, if by the words of our mouth we are rewarded, let us take particular heed to our conversation, for "if we are risen with Christ, let us seek those things above where Christ sitteth on the right hand of God, and mortify our members on the earth, covetousness, filthiness of the flesh, hatred, malice, strife, envy, having no fellowship with the unfruitful works of darkness, for because of these things cometh the wrath of God upon the children of disobedience. "Seeing we, as Christians, look for such things, as are promised by God to those that love him, what manner of persons ought we to be? We ought to walk as Christ walked;" "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ *shall* give thee light." "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, *because the days are evil.*" (Eph. 5: 14,15,16.)

To arise from the dead, in this sense of the term, is to arise from dead works, putting off the old man and his deeds, thus purifying our hearts with the spirit of our Master, and awaking from our sleep of sin, "for ye were sometime darkness, but now are ye light in the Lord:" let us walk as children of the light, "for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation." And as we shall give an account of every idle word in the day of judgment, (Mat. 12:36) we should take heed lest we enter into temptation, knowing that Satan will attack us on our weakest points, and we want to fortify ourselves strongly on those points, that we may be able to stand the firy darts of the enemy, which can only be accomplished by deep and fervent prayer to him who is able to succor us who are tempted. Again, if we have the spirit of Christ, we are of him, and things which are evil are offensive to us. But notwithstanding our hatred of evil, the devil may take us unawares, when we neglect our duty, being off our guard, and cause us to speak and do things that we would not have done had we trusted more to Christ and less to ourselves. We ought to improve every opportunity of "self denial" and attribute more to the strength of a willing and faithful God. Men depend too much to their own strength and ability in resisting the evil, to become successful in overcoming temptations. If "every imagination of the thoughts of man's heart is evil continually," wherein does lay that opposing strength to overcome evil except it be given him of the Lord?

John says, (2:6.) "He that saith he abideth in him, ought himself also to walk even as he walked." Which does not altogether signify a word, but a form, for many there be who profess to abide in him, and their works and walk are directly opposed to it. But when we find a man of this description, viz., that "loves not the world, neither the things that are of the world," "verily in him is the love of God made perfect" For "if any man love the world, the love of the Father is not in him." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." (vs. 15–17.) It is a shame to see those who profess to love the Lord of glory, fellowship those of the world, and thus become partakers of their evils, to patronize them in any of their worldly ways, in dress and fashion, in conversation, or to characterize them in any practice which is opposed in the least to Christ and his truth. Finally, my brethren, we have to come out *from* the world, deny ourselves, take up our cross, and follow Christ whithersoever he goeth. "And marvel not, my brethren, if the world hate you." We know that it hated, and does continue to hate, Christ, and if we will love him we must expect to incur the hatred of an ungodly world. Let us have Christ irrespective of the cost, for if we commence to count the cost, and "take hold of the plough-handles and look back, we are not fit for the kingdom of heaven."

Lastly, my brethren, let us love one another as God hath loved us, and let us admonish one another.

Spirit Birth.

SAMUEL KAIL.

"Except a man be born again, he cannot see the kingdom of God." (John 3: 3).

This language was addressed to Nicodemus by the great Teacher who spake as never man spake. And greatly to his astonishment, he was told he must be born again, which appeared to be a great mystery to Nicodemus; and before he could understand or comprehend its meaning, our Saviour had to give him an explanation of what the man was like after he was born again. And we shall do well it we take heed to the explanation our Saviour gave:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: So is every one that is born of the Spirit." (John 3:7.) We are positively told we must be born again, not twice or thrice as the case may be, but once more, which will take place at the time we are born of God from the dead, or a similar change at that time. And that is the reason that if a man is not born again he can not see the kingdom of God; for if Nicodemus should fail to be born from the dead, it will be an impossibility for him to see the kingdom of God, for the dead see not, neither do they know anything; for says Job: "His sons come to honor, and he knoweth it not: and they are brought low, but he perceiveth it not of them."

I am fully aware that there are many who believe they are born of God at conversion. I was one of that class for many years.

We will investigate the explanation that the great Teacher gave in regard to the birth of the Spirit. There we find the man that is born of the Spirit, is represented as the wind: it is not every Spirit that is represented as the wind, but it is every one. Who does the word "one" stand for? Does it stand for the Spirit? No. Does it not stand for the *man* that is born of the Spirit? Yes. Then it is the man, that is born of the Spirit that is represented as the wind.

And where is the man, that professes to be born of the Spirit, that the language of Christ's explanation will apply to? I have, failed to come across that man. John says, "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God." (John 3:9.)

In the foregoing Scripture we are taught the impossibility of sinning after they are once born of God, for, says John, his seed remaineth, it cannot be lost; but the seed that is sown at conversion is very frequently lost. Please read the 13th chapter of St. Mathew; there we find those that had read the word of God with joy in their hearts; by and by, the enemy plucked the seed, and they became unfruitful. So we see there is a possibility of losing the seed that is sown at conversion: but when we are born of God, it is an impossibility for us to lose the seed, and impossible for us to sin while the seed remains, because we are born of God. It is said that Christ was the first-born among many brethren, which was the work of the Spirit—born of God from the dead. Says John: "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (St John 1:13.) This language was spoken in direct reference to Christ's birth from the dead, and we must be born the same as he was, as he is the first fruits of them that slept; and, we find in his birth there is no will of blood, nor of the flesh, nor of man, but of God. According to the language of the apostle there is but one will in this birth, which is the will of God; man has nothing to do with it, according to the Scriptures. So when man is once born of God, whose will it is, he shall partake of every Divine attribute of God, which is one of the laws of nature and qualities of that which it is born of: and we become the legitimate sons and daughters of God. Then is fulfilled Christ's language to the Jews, where he says. It is not written in your law, I said ye are gods. You that believe that you was born of God at conversion, permit me to ask you a few questions: Can a person ever be unborn after he is once born? If not, How can he be born again when he is already born? The child was born of the flesh, which is flesh, and it is impossible for that child to be born of the flesh again; just so with those that are once born of the Spirit,—an impossibility for them to be born the second time of the Spirit, which would be again in direct opposition to the laws of nature; and I verily believe God will never violate his laws when there is no necessity of it. Christ was the first-born from the dead, which birth, I verily believe to be the Spirit birth, that Christ taught Nicodemus, after which he made his appearance in the house amongst his disciples when the door was shut, and they could not tell from whence he came, and they could not tell whither he went. So, says he is every one (not him alone) that is born of the Spirit. After his resurrection, many of the saints that slept arose and walked into the Holy city Jerusalem; from there, where did they go? no man can tell. Here is a miraculous thing the number consisting of many, which many I verily believe to consist of one hundred and forty-four thousand. Yet it appears no man can tell us whither he went. What does all this mean? They, too, were born of the Spirit, and made like unto Christ. John says, "Beloved now are we the sons of God." (1 John 3: 2.)

Says one: We must have been born of God. Says Paul: "We are all the children of God, by faith, in Christ Jesus." (Gal. 3:26) Then according to Paul we are the children of God, and if children then we are the beloved sons of God, as John declairs It is very necessary for us to to understand in what sense we are the sons of God. Says Paul, By faith, in Christ Jesus. Again says he: Faith is the substance of things hoped for the evidence of things not seen, still in the future.

Then we are not the legitimate sons of God by a birth, but by faith through which the Holy Ghost is given, which gives the substance and evidence of things to come; and among the things to come is the legitmate birth from God, or a similar change when he comes; we then are only the children of God by an adoption into the family of God's people. When we, according to the law of the land on adoption, adopt our neighbor's son into our family, does it make him our son by birth or blood relation? I answer, no, yet through the fulfillment of the requirements of the law it gives to him a full assurance of all the rights of a legitimate son to his portion of the adopted father's inheritance; just so, when we are begotten through faith, which is the fulfillment o the Divine law of God, which, then gives us a full assurence of things to come. Says one: Does not John say, "Whosoever believeth that Jesus is the Christ, is born of God?" Yes: But what, does the word "believeth" signify? Faith. Then they are begotten or adopted into the family of the people of God through faith, in Jesus Christ, and not by being born, as the translators have rendered it.

A misapplication of the birth of the Spirit to conversion has laid the ground work for a fearful doctrine, which is, once in grace, always in grace; or in other words once converted, always converted, and never can sin, because they say they are born of God, and it is impossible to be lost, which is a fact if we apply the birth to conversion, or if conversion means the Spirit birth.

The Christian Life.

Onward.

"Casting aside every weight."

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We press along the narrow road
That leads to life, to truth, to God.

We fling aside the weight, the sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the grandeur of the prize.

No idling now, no wasteful sleep,
Our hands from earnest toil to keep,
No shrinking from the desperate fight.
No thought of yielding or of flight.

No love of present gain or ease,
No seeking man or self to please;
With the brave heart and steady eye,
We onward march to victory.

The Right Sort of Religion.

We want a religion that goes into the family and keeps the husband from being spiteful when dinner is late —keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honeymoon into the harvest moon; and makes the happy hours like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripening fruit. We want a religion that bears heavily, not merely on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from the stall, pebbles from the cotton-bags, clay from paper, sand from sugar, chiccory from coffee, annatto from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk cans, and buttons from the contribution box. The religion that is to save the world will not put all the big strawberries at the top and all the bad ones at the bottom. It will not offer more baskets of foreign wine than the vineyards ever produced bottles, and more barrels of Genesee flour than the wheatfields of New York grow, and all her mills grind. It will not make one-half a pair of shoes of good leather and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash.

It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yard-stick fifty of the two hundred yards of promise that was given to the eye, nor yard wide cloth measure less than thirty-six inches from selvage to selvage, nor all, wool delaines and all-linen hand kerchiefs be amalgamized with clandestine cotton, nor coats made of woolen rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars a thousand into chimneys it contracted to build of seven dollar materials, nor smuggle white pine floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is to sanctify the world, pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks upon a man who has failed in trade and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, or without interest, as a liar.

Advent Christian Times.

WM. SHELDON, - EDITOR.

All matter for publication in THE TIMES, *whether articles, letters, obituaries, or appointments, should be directed to*

WM. SHELDON,
27 McCormick Block, Chicago, Ill.

**Give your Name, Postoffice, County and State every time you write.

CHICAGO, TUESDAY, November 18, 1873.

WE shall fill orders for the "*Disembodied State Examined,*" this week so far as the present edition will go, and a new edition will be struck off in a few days, when all orders will be filled.

THE six months probation system has been set aside by the Methodist church, South; and the change gives general satisfaction. It always seemed to us quite unlike the plan of Deity to have converts kept out in the cold porch six months before being allowed to enter the church.

We spent last Lord's day with the friends in Chicago, and spoke to them twice at the house of Dr. Rice. The chapel formerly occupied by them is being repaired. Though the Chicago church has been without a pastor since Elder Burr left them, we trust they yet will see better days, and as one man unite in letting the true light shine in that great city.

THE Business Agent has ordered the paper maker to manufacture $180.00 worth of Tract paper, which we greatly need for new editions of tracts; but not having the money to pay for it, the paper lies in the hands of the paper maker. We ought to have it speedily converted into tracts, but wish to keep out of debt. Who will help augment the Western Tract Fund, that we may do much more in this department?

AN exchange furnishes us with an obituary, in which reference is made to the deceased in these words:

> "'He sleeps in Jesus, blessed sleep,
> From whom NONE ever wake to weep.'
>
> His departure to paradise was improved by Rev. Edwin Waters, of Bridgeborough, N. J., from Matt. 25:21."

Is paradise a realm of sleep? If so, why might they not as well sleep in the grave till the waking up time? In sound sleep there is no consciousness; if there is, as an English writer observes, "it must be a consciousness of which we are not conscious." Certainly an unconscious state in paradise has not much advantage over an unconscious state in the grave.

WE sometimes hear much said about interpreting the Bible in harmony with the laws of nature, and on this hypothesis the resurrection, and the miraculous conception, and other miracles, are discarded. Nonsense intensified. Who made the laws of nature, but God? Did he make laws higher than himself? Is he a servant to his own laws? Every miracle is above the laws of nature, and also mysterious in the eyes of such law. God's power is not to be measured or limited by any laws known to human beings. He has power to reorganize and reanimate the dead. God works by power not restricted by laws.

THE question is sometimes asked how God can forgive sins, if Christ pays the debt? God pardons *only through Christ.* This was as true under the old dispensation as under the new—then it was through a coming Christ, indicated by types, prefiguring "the Lamb of God who taketh away the sin of the world." The remedial economy was introduced when the "seed" of the woman was promised, who was to be "bruised" for our sins, but finally to become victorious. Christ "purchased us by his blood," thus exempting us from the claims of a broken law. He "appeared to put away sin by the sacrifice of himself," and "the Lord laid on him the iniquity of us all."

THIS is not the only newspaper office that feels the pressure of hard times. O[illegible]ction it must be apparent to every thinker that newspaper men are more closely pressed than most other business men in times like these. An Exchange justly remarks:

"In hard times merchants who can not sell for cash, can stop buying goods. Not so with newspaper proprietors, who have to be subject to all the expenses of publishing in hard times the same as in easy times."

This train of thought may lead some to remit arrears, even if it involves a little inconvenience on their part.

WE often come in contact with two classes of people that need adjusting to the Divine plan. One class live on theory, and have no relish for experimental religion. Their intellects are enlightened, but their affections are not turned into the right channel. They need a baptism of Divine love, to give a new life to the heart. Another class accept the experimental part of the gospel, but when the theology of the Bible is introduced, they start back in holy horror, as though this were stepping upon an enemy's ground. This class need their intellects enlightened. Is it not better to merge the good qualities in the two classes? God wants men with hearts well stored with heavenly wisdom, and well filled with Divine grace.

PRAYER has an inseparable connection with genuine religion. Prayerless Christians are simply *nominal* saints. How many profess godliness who are even void of the form, and how many who have the form, are destitute of the power. The heart should possess the spirit of fervent supplication, for acceptable praying, and saying prayers in a cold, formal manner, are two widely different things True prayer is the earnest yearning of an anxious heart. A certain writer has correctly said:

"God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are."

"The *fervent* effectual prayer of a righteous man availeth much." Are our prayers "*fervent,*" or merely formal?

CATHOLICISM still dupes the people with false miracles in various localities. The *Catholic Review* affirms that "the miracle of the liquefaction of the blood of San Gennaro took place this year with more than ordinary effect," and adds: "The joy of Naples is great, and her people look for happier days."

The Editor of the *Weekly Baptist* thus comments upon the matter:

"This miracle is, as most of our readers know, a pleasant little conjurer's trick consisting of turning a vial-full of a red substance resembling hardened blood into a liquid form while it is held up in a priest's hand, at which the crowds in attendance shout for joy. We are suprised at this, for we have seen Signor Blitz and Prof. Hartz delight a room full of children and their nurses with similar, and much more ingenious, performances. For instance, we have seen them pour *several* different kinds of liquor out of an *empty* bottle held up in their hands, and there was considerable applause; but that a whole city should be made joyous by this little amusement, and look for happier days in consequence, shows how puerile a people can become under the training of superstition."

Earthly House.

BR. SHELDON:—I have read several interpretations of 2 Cor. 5:1-4, but in all I see some difficulty which I cannot harmonize with the exhibition of the forerunner, or first fruits from the dead.

If I say it means a habitation to be brought at the revelation of Jesus, the same as expressed in the saying "in my Father's house are many mansions," why should he say, "if so be that being clothed we shall not be found naked"? Can any thing unclean or naked enter into those mansions? Certainly not.

If I say it means an exchange of this mortal body at death for another body, eternal in the heavens, as is held by many, the same objection is still there, and more also; this does away with the resurrection; otherwise every one will have two bodies. This is certainly a mistake. D. B. ROGERS.

Another brother thus writes about the same matter:

How do you explain 2 Cor. 5:8, and Phil. 1:23, so that they shall not seem to conflict with your belief concerning the state of the dead? I wish you would give at least a short explanation of those more difficult passages that you have not treated of lately.

Yours affectionately, H. W. WEBSTER.

The first brother's difficulty is mainly in overlooking the fact that being "clothed upon with our house which is from heaven," is one thing, and being "clothed upon that mortality might be swallowed up of life," or "being clothed that we shall not be found naked," is another thing, and a prerequisite to the former. We are to be clothed upon with "our house," and also to be "clothed upon" with immortality. The "naked" state is the *mortal* state, instead of a disembodied state—being without the clothing of immortality.

For a fuller exposition than we have time now to write, we append a few pages of our recent work, "The Disembodied State":

Perhaps no text of Scripture is more frequently misapplied than Paul's statement in 2 Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Though this is what Paul said, a persistent effort is made to make him mean, "We know that when our *body* shall die, our *soul* will go to a home in heaven." But we deny that Paul even hints at the dying hour in this text, or in the context. He makes no allusion to death, or to an emigration of the soul to heaven. The dissolution of the body is not his theme, nor is the disembodied state of the soul so much as intimated; but, as we shall presently see, the epoch specified is the day when temporal things shall be dissolved by fervent heat, and a building of God shall descend from heaven, as a home for the resurrected saints, and mortality be invested with immortality.

But before noticing the apostle's meaning in this text, viewed in the light of the context, we call attention to the fallacy of the popular interpretation giving the results of the assumptions upon which this interpretation rests. Notice the following points:

I. It is assumed that "our earthly house" means the *body.* But this is the very point that should be *proven,* before we are called upon to believe it. Assumption is not proof. But the result of this assumption is enough to lead any candid man to abandon the claim after due reflection; for if there is any truth in the assumption that the "earthly house" means the *body,* then it is equally true that our "house....in the heavens" means another *body*—a *body* for each saint, in heaven—and "our house which is *from* heaven," spoken of in the next verse, must as really mean a *body* to come down "from heaven." There is no escape from this conclusion while holding on to the assumption that the "earthly house" means the body; for Paul is not using the term "house" in two different senses in the same breath, without giving us any intimation of a change in his meaning; hence, if he means a *body* when speaking of the "earthly house," he as really means a *body* when speaking of the heavenly house. This leads to several queries which are legitimate till the popular assumption is abandoned:

1. Is heaven really filled with soulless bodies waiting for earthly bodies to die, to furnish them a tenant? And when an earthly body dies, does a soulless body come "from heaven" to hunt up the disembodied soul? Who ever saw a body coming down from heaven? Mark, nothing is said about *going to* a house in heaven, but reference is made to "our house which is *from* heaven"; so, if "house" means *body,* the soul is not to go off after another body, but that body is to come after the soul. Is it conscious before it comes? If so, what does it want of a soul? If not, how can it find the soul it comes after?

2. Has each saint a body in heaven? And are there bodies there for sinners too? If so, when the sinner is damned, will that innocent body be damned with him? If not, what will become of it? Are there bodies enough there for the whole race, if they will repent, but not to be received by the impenitent? Then what will be done with the overplus, seeing they are "eternal" and cannot be destroyed? If sinners have not bodies there, neither had the saints before their conversion: then are bodies manufactured for the saints *at conversion?* If so, what becomes of them when they backslide? Are bodies constantly springing into existence in heaven when men repent on earth, and evaporating when men sin on earth?

3. If each new saint receives a new body from heaven at the death of the old body, why need the old body ever be resurrected? And when the old body is resurrected, what will become of the new body? Will each soul have two bodies? Or will the new body then be deserted by the soul, and be again left tenantless? These questions are all proper while the claim continues to be made that the "earthly house" means the body, which involves the conclusion that the heavenly house is as truly another body. If the assumption involves too much, let it be abandoned.

II. It is assumed that the tabernacle is also the body, and its occupant is the soul. But let it be observed:

1. The "earthly house" and the "tabernacle" are not the same, but are two distinct things, else the apostle would be charged with the use of tautology, in talking about "our earthly house of this earthly house," or "our tabernacle of this tabernacle," or if *body* is meant both by "house" and by "tabernacle;" the meaning would be, "our *body* of this *body.*" Thus it is evident that, let the house and tabernacle signify what they may, they indicate two different things.

2. The dwellers in this tabernacle are not immortal souls, as it is claimed, for Paul adds in the 4th verse, "For *we* that are in this tabernacle do *groan,* being burdened: not for that *we* would be unclothed, but clothed upon, that *mortality* might be swallowed up of life." Who "groan"? "We that are in this tabernacle." "Groan" for what? For immortality—"that mortality might be swallowed up of life." If *souls* are referred to as groaning, they must be souls possessing "mortality," instead of being immortal souls.

3. This "tabernacle" is not the *body,* for it is not the tabernacle that groans, but "we that are in this tabernacle do groan;" not we immortal souls, but "even we ourselves do groan within ourselves, waiting for the adoption, namely, the *redemption of our body.*" (Rom. 8:22.) If the tabernacle were the body, the tabernacle itself would be the groaner, instead of "WE THAT ARE IN" it, as Paul affirms. If "*we that are in* this tabernacle" are souls, then souls are mortal, and groaning for immortality. So turn the text whichever way you will, it is opposed to popular theology. Let the tabernacle signify whatever it may, it cannot mean body, nor can the earthly house mean body, unless the heavenly house means another body in heaven, thus proving that heaven is full of soulless bodies.

The foregoing considerations pave the way for the inquiry: What is meant by the "earthly house," the "tabernacle," and the "house in heaven"? Paul had just been contrasting temporal or earthly things with eternal or heavenly things, in these words: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal,* but the things which are not seen are *eternal.*" Then to throw more light on his statement concerning the temporal things which "we look at," in contrast with the eternal things which we cannot see, he adds: "For we know that if our earthly house [this temporal home] of this tabernacle [tent, or shrouding] were dissolved [with fervent heat] we have a building of God, a house not made with hands, eternal in the heavens."

1. Here "our earthly house," or home—that is, the house of each one, the totality of houses—is said, by implication, to be "made by hands;" in contrast with a heavenly home which is "not made with hands." Our earthly house or home, arranged by human hands, being temporal, will be dissolved in the coming conflagration. But we have an eternal house, now in heaven, thus spoken of by the Saviour: "In my Father's house are many mansions." (John 14:2.) So numerous are its mansions, furnishing homes for all the faithful, that it is also styled a *city,* "whose builder and maker is God"—"a city to *come*"—and John saw it "coming down from God out of heaven;" while Paul speaks of it as "our house which is *from heaven.*"

2. The "tabernacle" is not identical with the "house," the house being the the container of the tabernacle: "House of this tabernacle," or "Home of this tabernacle." The tabernacle occupies the house. Evidently the tabernacle indicates, not the body, but its *mortal state,* in which it now lives and groans for redemption from the bondage of corruption: "We that are in this tabernacle do groan....not that we would be unclothed, but clothed upon, that *mortality* might be swallowed up of life." (v. 4.) We learn that we are now said to be clothed with mortality or shrouded with a mortal nature. This clothing, tenting, or tabernacle in which we are now groaning, is to be succeeded by the clothing of immortality. Peter lived in the same kind of a tabernacle: not Peter's soul, but Peter himself, was enveloped in a mortal state or tabernacle; but he expected to put it off, and how? "Even as our Lord Jesus Christ hath showed me." (2 Pet. 1:14.) Peter then goes on to relate the vision witnessed in the holy mount, where he beheld the excellent glory, and a sample of the living and dead saints, together with Jesus, robed in immortal splendor. Here in vision Peter was shown a state superior to that in which he himself was shrouded. Again, Christ more perfectly showed the process of putting off the tabernacle of mortality in his own death—ceasing to live in a mortal state—from which he emerged to the power of an endless life, wearing the robe of immortality: "death hath no more dominion over him." Here we have the glorious first fruits, having exchanged the tabernacle of mortality—the mortal state—for immortality.

We are not only to be clothed upon with our house which is from heaven, but also to be clothed upon with immortality, which will make us fit to live there. For after Paul speaks of our being clothed upon that mortality might be swallowed up of life, he goes on to tell us that God hath "wrought us for the *self same thing,* who also hath given us the first fruits of the spirit. *Therefore,* [or for the reason that mortality is to be swallowed up of life, we being wrought for the self same thing], we are always confident, knowing that, whilst we are at home in the body, [referring to the mortal body,] we are absen[illegible] from the Lord....and willing rather [illegible] be absent from the body, [alluding [illegible] the mortal body,] and to be present with the Lord." But the apostle [illegible] here express the thought of [illegible] ent from the body *at death*, but [illegible] mortality shall be swallowed [illegible] the resurrection, at which [illegible] saint shall have an immortal [illegible] be without a mortal body by [illegible] of a change to the immortal state. Then we shall rise to *meet* the Lord in the air, and shall be present with the Lord in our heavenly house—absent from mortality. On no other principle can we be present with the Lord, and at no other time. Both the time and manner are revealed. The time is not at death, but at the coming of Christ. The manner is not by entering into a disembodied state, but by putting on immortality. Not by having the body sleep, but by having it transformed into a spiritual body, like Christ's glorious body, fit to be present with the Lord.

Isaiah's New Earth.

Br. Sheldon: I have long been anxious to know the meaning of Isaiah 65: 17, 25. Will there be any distinction in the kingdom of heaven? Will not the last and greatest redeemed sinner be as large and on an equality with the best or greatest saint? And will not infants and children be raise to full grown stature, like Jesus Christ's glorious body? or will they grow up to full manhood?

S. G. Mabie.

Isaiah is contrasting the new earth state, or world to come, with the present world. Here is weeping, death, sin, old age, premature death of children, &c., but there, the child that dieth in this age, shall be perfected as though an hundred years old; and the sinner who has here lived an hundred years, shall then be accursed. Isaiah's new earth, and the revelator's new earth, are identical; and as there "shall be no more death" in the latter, the same will be true of the former. To make Isaiah affirm that the child shall die in the new earth, is to make him clash with John, who affirms that there shall be no death there. The full thought in the Prophet's mind, according to a critical rendering is, the child that shall die in (this age) shall (there) be as an hundred years old; and the sinner that here lives an hundred years—thus being entitled to human veneration—shall there be accursed.

Whether children will rise in matured stature, we are not told; but it is not unreasonable to suppose that the change then due will obliterate all deficiencies. If the person who has a limb amputated at the age of two years, and dies at the age of seventy years, is entitled to a full grown limb at the resurrection, instead of an infants limb, why may not the same change being up the entire body of the infant to maturity? But whether they will come up thus matured, or not, they will be void of helplessness, which is an appendage of mortality, for "when that which is perfect is come, then that which is in part shall be done away."

The Spirit of the Age.

No careful observer can fail to notice the wide difference between the present time and thirty years ago in the principles of morality among people professing godliness. There is a great swerving from the radical principles of the gospel, and a lamentable catering to the conservative principles of carnality, which is subverting true godliness all over the land. An exchange makes the following timely remarks:

> Our plausible and pretentious age is certainly shifting from many good old landmarks by its easy, apologetic, and accommodating terminology. Things are not called by their right names. Thus morality is becoming billowy and uncertain. No one can have failed to observe the wishy-washy way in which principles have of late come to be deflated, and the tender and gentle influences with which their enforcement is attempted.
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> Even in the pulpit, in many cases, this tendency is discernible. There is by far too much preaching in gloves. The old fashioned truths of God's word which are unpalatable to corrupt human nature, are too frequently either entirely eschewed, or handled with so much delicacy, and accompanied with so many explanations and cautions, that they evaporate into vague generalities, having no direct or personal application. It would not do to offend, it would not do to be harsh, and hence, in many instances, congregations are kept in a circle of texts and discussion which give no alarm, produce no pain, and do not cover one half of the territory of man's nature, which the Bible proposes to occupy as a whole. Any one can see by referring to an old sermon-book, or his own experience of thirty years ago, the difference in pulpit ministrations to which we advert. The truth is not as boldly declared now as then.
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> It is, however, to other quarters, mainly, we wish our remarks to be directed. There is an increasing disposition to smooth over ungodly actions by clothing them with kind and polite epithets. Once, for a man to fail with full hands, and to defraud his creditors, was to be disgraced; but now such an one is called unfortunate, or is only said to have "suspended." Once, for a man to be dissipated, was to be called a drunkard or a rake; but now he is permitted to pass on with the half compliment that he is "fast," or a "gay" man. The day was, when to be guilty of licentiousness was to draw down contempt and scorn; but now such an one is said to have "that little failing," or he has "got into difficulty." The day was, when to overreach in a bargain was dishonesty; but now it is dignified into "shrewdness"—when to be two faced was to be a deceiver; but now such an one is "timid" or "undecided."
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> These examples will serve to show what we mean. Nor is the matter one of speculative importance. It lies at the foundation of the purity, peace, and prosperity of the social system. The waters of a river may by a gradual retreat from their bed, make for themselves another bed, and this scarcely be noticed until it is complete. So may the principles by which a community professes to be governed, be transmitted into nearly their opposites by tampering and trifling with the words that define them.
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> There is a loud call for improvement in this particular. Not only has God pronounced a woe against those who call bitter sweet, and sweet bitter, but the welfare of a people also requires that fidelity should be practiced in this direction. Never should it be forgotten that muchsoever as men dignify vice with names of virtue, such names cannot deceive the Searcher of hearts.

Bible Study.

God's word should not be treated as a reservoir for theological cavilers, but as a fountain of sacred truth, to tell us what we are, whither we are tending, and what we must do and be in order to gain redemption at last. We should study that word with becoming reverence; not to manufacture theology out of it, but to learn the revealed mind of Deity. We should not treat the Bible as gamblers do a pack of cards, or as a theological plaything, to help in theological games. It has been well said by Dean Alford:

> In the study of the Bible the first requisite is *faith*. Trust this book. Do not be ever trembling for it, still less cavilling at it. In it is found the blessed presence of him whom, if you are a Christian, your soul loves above all things. He who is ever sitting at the feet of Jesus, and learning, will be listening more to his blessed words than to idle voices which float around. The next requisite is *intelligence*. "Be ye not unwise, but understanding what the will of the Lord is." The Greek language possesses great capacities for expressing minute differences and fathoming profound depths of thought. Another requisite is *honesty*—a straightforward, candid spirit. Handle not the word of God deceitfully. Every fact is God's fact, sent to thee for thy good. Fear it not, face it, give it its due influence. It may seem unwelcome at first—a visitor whose speech jars on thy snug system of cherished home thoughts; but, depend upon it, thou wilt entertain an angel unawares. The last requisite I name is *charity*. Oh, my brothers! we all speak and write too many hard and bitter words. We try to break, not to mend, the bruised reed. While we strive to be strong in faith, let us not despise the faith of the weakest; for there will come a day to all of us, when in the giving way of the powers of nature, and the pouring in of the great water floods, we shall grasp at some thing which may hold us up, and carry us over. And then, not how much we have searched out and known, not how much we have disputed and prevailed, will help us, but how much we have lived on Christ, and imbibed his Spirit.

Certain Thoughts.

J. Armour.

There seem to be some difficulties in reference to some items of belief. One thought is about the comparative condition of the wicked and the good. All who have lived and died, of both classes, since the time of Adam, enjoyed to a great extent the same privileges. The dust and the mold of hoary ages has obscured the tombs of each, and they peacefully sleep in *hades*. We frequently notice that the advantages are in favor of the former. We are told of the wicked flourishing as a green bay tree. The first murderer sleeps as sweetly as the first martyr. The first Adam rests as quietly as did the second three days in Joseph's tomb.

We are perplexed to think that the righteous who died nearly sixty centuries ago are in the same state as the wicked who then passed away, and they have been kept from their reward so long. Those who died 5,000 years ago are as unconscious as they who departed yesterday. So far as this life is concerned and the condition of each between death and the resurrection, the parallel is comparatively exact.

It is the destiny of the former at the last day that we more particularly notice. The main thought is about the duration and intensity of the fire which is to result in annihilation or destruction. We are told about the consuming being as of chaff or stubble. It is well known that these frail materials vanish in almost the twinkling of an eye. Speaking from observation of the effect of fire upon chaff, we may reasonably infer that the duration is less than half a minute.

I was induced to make these remarks after reading this paragraph: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city." The doctrine is that fire is then employed not to torture or purify, but to destroy. The suggestion that occurs is about the force of the expression, "more tolerable," if the destruction of all the wicked is to be as sudden as that of chaff or stubble. We should all live so that we may "inherit the earth," for it is fearful to think either of eternal suffering, or of eternal death. I earnestly desire all who read this to strive for the future home of the saints.

[Death is the prison of both saint and sinner till the arrival of the judgment day; and prisoners can be justly treated alike before they are condemned, or acquitted. The "duration and intensity of the fire" to burn the wicked will be regulated by the same Divine interposition that will bring the fire upon them, and by the same infallible precision by which the sinner will be judged for every evil work. Miraculous power and divine wisdom will so take supervision of this event, that Christ's words will be verified, "It shall be more tolerable for Sodom," etc.—Ed. Times.]

Business Agent's Report.

Knowing that all are interested to learn the true situation of the Publishing Society, we take pleasure in presenting the following

REPORT.

Among the many discouraging features of the past year's labors, the one most prominent and disastrous has been the tendency on the part of many to disunion and discord. We can grow strong and prosper under the iron heel of persecution, and bid defiance to the errors of modern theology and the world, while our hearts beat in unison and we stand together as a unit in defense of the truth; but let the tie that unites us be sundered, and love and harmony be supplanted with discord, we become an easy prey to the enemy, in whatever form he may attack us.

It is to be deeply regretted by all who love the cause that, although there may be differences of opinion, any should withdraw their support from the paper and hedge up the way of publishing the last great message to a perishing world; and it is hard to understand how any true friend of the cause can be found thus doing. Personal considerations and prejudices should not be allowed to control those who so soon expect the consummation of that "blessed hope."

It would be well to appoint a day of prayer, that the united petitions of the people may be made for the general prosperity of the truth, and that love and harmony may much more abound.

In presenting to you the financial condition of the Society there is no disposition to under-estimate its property, only a desire to give the true value. Recent references to the assets were based upon the last annual report, which, upon thorough investigation, we find was made upon figures largely in excess of the cash value. The following are the assets of the Society:

Value of property on hand............	$ 6,510 11
Balance of cash on hand..............	148 00
Due from subscribers to date..........	4,212 90
Due on individual account.............	918 75
Due on real estate....................	100 00
Total assets........................	$11,889 76

At the commencement of the year the office was burdened with debts, and destitute of means with which to meet its obligations, aside from the regular cash receipts, which alone were insufficient to meet the current expenses. Informal meetings of members of the Board and others interested in placing the Society on a sound financial basis, were held without any apparent success. Being thus left without matured plans, but with strong faith in the loyalty of the friends of the cause, the project of issuing blank pledges suggested itself as a plausible way in which to bring about the desired results, and to-day the Society is in possession of pledges (payable Jan. 1, 1874) of a sufficient amount to enable it to cancel its indebtedness; and to the staunch and tried friends of the cause, and our Master, let all credit be given.

The jobbing department has, during the year, been improved, and received some additions in type and material, and is now possessed of good facilities for executing orders in this branch of the business. The amount of work done has steadily increased, and the profits have averaged a fair margin. This department will continue to receive care and attention, as from it a very creditable revenue can be derived, which may be directed to good use in our work and objects. The attention of our brethren—merchants, and others engaged in business occupations—is directed to this announcement, that their work can be done accurately, promptly, and at much lower rates than by many other job offices.

The Society is nearly destitute of books and tracts, and is without the necessary funds to procure material for printing more. To those who are interested in the dissemination of the truth in new and destitute fields, a glorious opportunity is now offered to assist in the accomplishment of a great work; and to those who are indebted to the office on account of books and tracts, it is the desire to earnestly impress upon your minds the necessity of an immediate settlement of the same.

We commenced the year with 4,294 subscribers, and increased to the 1st of July to 4,502, since then the number has decreased to 4,249. In view of this we would impress upon ALL and our preaching brethren especially, the necessity of more zealously performing their duty in increasing the circulation of their wester[illegible]

D[illegible] year the amount rece[illegible]ption has been only $5,[illegible] while the actual cost of publishi[illegible]g the paper has been $8,000. This wil[illegible] [illegible]able the friends to understand the [illegible]e for the many appeals for pecuniary aid in the past, and why the Society is in debt at the present time.

There is now due on subscriptions up to date, $4,212.90, which, added to the amount that should have been paid in advance for the ensuing year, would give $9,357.90. The payment of this sum would require but a nominal effort on the part of the subscribers and would place the office beyond the possibility of embarrassment. The recent financial panic and the continued stringency of the money market has had the effect to shut off all accommodations of loans or credit for even a short time, and has thrown the office upon its own cash resources. Thus left entirely dependent upon its daily receipts, the office most earnestly appeals to ALL who are in arrears to forward AT ONCE their indebtedness IN WHOLE OR IN PART. Bills have to be met promptly with CASH, and this can be done if the friends will do *their* duty. Every dollar now received assists us materially, and every neglect of duty in the past will be cheerfully overlooked, if you will give due attention to this matter *at once*. W[illegible] done must be done soon; and our t[illegible], our talents, and our money should [illegible] placed upon the altar for the furtherance of truth and the saving of men.

Let every one be thankful that eve[illegible] [illegible]me good has been accomplished, [illegible] a few have, by the [illegible]lp of the [illegible], been led to see by [illegible] eye of fai[illegible] the glories of the co[illegible] kingdom, and let all awake to a c[illegible]r realization of the important and r[illegible]onsible character of the work before us; for "the time is coming in the which he will judge the world and all the inhabitants thereof."

Respectfully submitted for your prayerful consideration.

A. W. Tucker.

Statement of cash received and paid out from Oct. 1, 1872, to Oct. 1, 1873:

CASH RECEIVED.

Amount on hand Oct. 1, 1872......	$ 702 02
From subscription on Times.......	5,001 68
" Merchandise....................	2,109 06
" Individual accounts............	1,358 66
" Job work.......................	1,509 91
" Donations......................	963 72
" Debt...........................	536 30
" Rent...........................	75 00
" Fuel...........................	163 85
" Advertisements.................	14 60
" Tent account...................	60 00
Total............................	$12,493 70

CASH PAID OUT.

Paid L. C. Collins, editorial services,	15 50
" W. Sheldon, " "	15 00
" A. W. Tucker, on loan acc't..	583 85
" W. L. Himes, on salary......	365 00
" " " on account.....	725 86
" J. V. Himes, "	274 40
" S. J. Rosbrook, on loan acc't..	250 00
" Interest (D. R. Prescott)......	50 20
" Composition on Times.......	1,964 80
" " " Jobbing, including books and tracts set up for Society.............	727 85
" Work on mail list, correcting, revising and printing.......	211 00
" Labor in press room, including printing Times, books, tracts and all job work...........	832 00
" For books & tracts, other than those printed in the office...	428 38
" For printing paper for Times, books, tracts and jobbing...	2,986 57
" For printing material, including new type for jobbing department, new type cases, new electrotype plates and repairing old plates........	380 22
" Rent city office...............	220 00
" Fuel and lights................	659 57
" Express and freight on office supplies, books and tracts bought and sold..........	77 24
" Postage on letters, bills, books, tracts, and papers sent by mail.......................	309 23
" Expenses, including moving presses, engine and boiler, repairing machinery, building cisterns, traveling expenses, cartage, extra help at office, and various items used in the different departments......	1,165 30
" Individuals on account.......	64 23
Cash on hand....................	174 50
Total...........................	$12,493 70

A. W. TUCKER Treasurer.

Correspondence.

Report of the Western Michigan and Northern Indiana Conference.

Met at Union Mills, Ind., Oct. 2. Eld. Jas. Ferriss in the chair. On motion of Br. Mathewson a committee of three was appointed on credentials. Committee consisted of Brn. Winchell, Mead and Booth.

Committee report from the church at Union Mills, Brn. Booth, Leming, Sr. Clark, as delegates.

Buchanan—Brn. Mead and Matthewson, and Srs. Mathewson and Dumbleton, as delegates.

Sumption Prairie, Ind.—Brn. Cordry and J. P. Rupel, as delegates.

Mudcreek, Ind.—Br. Jas. H. Nafe, delegate.

Porter Center, Mich.—Br Jas. Ferriss, delegate.

On motion of Br. Mathewson the conference appointed three delegates to represent the Northern Indiana and Western Michigan Conference in the W. A. C. P. Society. Delegates appointed were Brn. D. Matthewson, N. J. Winchell and L. P. Fox.

On motion of Br. Mathewson a letter of recommendation was given to Br. N. J. Winchell, as a fit person to preach the gospel.

The ministers that were present to preach the word were Br. Wm. Sheldon, of Chicago, Brn. Mathewson and Ferris, of Buchanan. The preaching was excellent. Eld. Sheldon preached to us several discourses, which revived us very much. The impression he left was good. Every one seemed to wish he would visit us again. The prayer and conference meetings were filled with the Spirit of the Lord. All felt that it was good to dwell together in fellowship and love. On Sunday quite a goodly number partook of the emblems of our Lord's broken body and shed blood, in commemoration of his death, waiting anxiously until he comes to reward the faithful of all ages with everlasting life.

On motion of Br. Mead the conference voted the minutes of this conference be published in the Times and *Crisis*.

Conference adjourned to call of chair.

Jas. Ferriss, Chairman.

Dr. D. S. Nafe, Secretary.

From Br. A. F. Carpenter, Ill.

Dear Brother: I feel that I can no longer restrain myself from performing an act that has long been due yourself and others, who have labored with so much earnest zeal for the promotion of truth, the correction of error, and the vindication of God's word and character. To remain longer a silent, inactive witness to the efforts of others in spreading light and truth, will require of me the abandonment of every principle of honor as a man, of every whit of self-respect, and my love for Christ and his cause, as a Christian. My friends may turn their backs upon and ridicule me for apostacy from long established creeds. The M. E. church may ostracize and banish me from their society, but to consent to the above conditions, *I never can*. To lay aside every principle that I have loved and cherished, *I never shall*. I was born of Christian parents, nourished and admonished in all the doctrines of the M. E. church, and in the dawning of my manhood, when I turned to lead a new life, it is no strange thing that I should have connected myself with that church, without questioning the truthfulness of these doctrines. They had been instilled into my mind in childhood, and I accepted them in after years as true according to the Scriptures; and as such, for eight years, I have labored with some zeal to propagate them: but my work in that direction is at an end, and I can no longer remain a coterie with those who hold and inculcate teachings so subversive of truth, that so thoroughly deceive and are so prolific of evil to society, that so emphatically impeach and vilify the character of God and Christ.

In beginning as I did, a few months since, an investigation of my earliest teachings (petted and popular orthodoxy), I did so, confident of its complete vindication by the Scriptures. I was furnished by friends with Whitmore, Constable, Blaine, and other works, but ere I had finished the first named book, some things that had always been shrouded with mystery, became plain; and the walls that I had thought impregnable, had been breached. With unbounded amazement I continued my investigation, and when I had finished Constable and Blaine, the whole structure of modern theology lay before me a mass of philosophic and traditional errors, crushed by the truths of God's eternal word. I have made this acknowledgment for various reasons. (1) Because it became me as a Christian and a man. (2) To give assurance to you who have labored for right and truth, "that your labor has not been in vain." (3) To more thoroughly sever every alliance that will compel me to give strength or countenance to error, and array myself as an implacable enemy to falsehood.

I want the truth, I want it for the sake of truth. I want it for the sake of society; I want it for my own sake, and I want it for Christ's sake, and as an earnest seeker after truth you may count me in the future.

From Eld. O. F. Sweet, N. Y.

Br. Sheldon:—I do not expect, neither intend to trouble you or the A. C. Times with many of the letters I may receive in response to the "divine call" for use expressed. But as the within letter was the "first fruits" of that call, and was so commendable and full of sympathy, that I send it asking its publication. A God bless you of that stamp, completely overcame me, and as I read and realized the tender and Christian love of those I never saw, I walked on from the office and up Washington St., while tears gushed freely from my eyes, and I reflected that there was sympathy for the tried and care-worn soldiers of Jesus, in some if not in others.

Dear Br. in Christ:—Following your advice on laying down the last copy of The Times, we enclose you a dollar for brother Ongley, hoping it may reach you safely, and that God will bless it to the use intended. The amount you ask is so small it seems as if every Adventist could respond, and in that way the debt be met and means obtained to send the tent into new fields. Praying that God may prosper the cause in your hands and that means may be furnished you to spread the glad tidings of much joy, we are your sisters, in the blessed hope, A. & I. Lowry.

From Eld J. T. Ongley.

We had quite an interesting time at our two last tent meetings. At Millers Station, five souls put on Christ by baptism. Also at Waterford, Erie Co., Pa., four souls were baptized, and we trust quite a number others were awakened; one lady meeting the Presbyterian minister on the side walk, was accosted by him, "Are you going to that tent to meeting?" "Yes," she said, "I am going where I can hear the gospel preached." Others became very much interested.

From Eld. D. S. Clark, Ill.

Br. Sheldon:—I had the privilege of attending the conference at Afton, DeKalb Co., Ill., which was held the first of October. The weather was rather bad, and not as many out as would have been if the weather had been good; but notwithstanding we had a very good meeting, perfect harmony with all present, and a willingness to work for the good of the Master's cause. This church is in good working order, trying to let their light shine, and be ready for the coming kingdom, which I think is near at hand. Brother H. G. McCulloch is pastor of this church. He also preaches in other places as much as he can and not neglect his charge. From this place I went to Genoa, and held two meetings with the church in that place. Here I found a good church, doing well under the labors of E. H. Burington. He is beloved by all who know him, for his labor of love to save the perishing around him. I went with brother B. to Hampshire, and held five meetings with the church in that place. Found some holding on to the truth, and trying to live in harmony with its teaching. Brethren Crocker and Tyler preach occasionally to the church in this place. We hope the meeting will wake up a new interest among them.

From Hampshire we went to Rutland, and preached five sermons to good congregations, and we hope to good acceptance. Some professed the truth, and requested brother Burlington to preach in the future to them as often as he could. Brother B.'s health is some improved, but his throat is bad. He has more calls than he can answer. Rutland is a place where they have not heard much preaching from our people. We returned to Genoa, and was with them on Sunday. Also stopped and preached with the church at DeKalb on Monday evening; it was very stormy, but few out. Tuesday arrived at home in Amboy; found all well. I am trying to prepare for the coming winter, so I can leave my family comfortable, while I go out to work for the Master in other fields. May the Lord give me health of body and mind to give the alarm of the coming judgment. How many are asleep to the fact of Jesus' coming. Are we ready? When I think how prone we are to get out of the way, and do as we ought not, I ask shall *we* be found *when* he comes all ready? May that be our happy lot. I want to be good, and I mean by the grace of God to be what I profess to be, and show others by my life that I have been with Christ, and learned of him, for if we have not his spirit we are none of his.

From Brother John H. Paton, Almont, Mich.

Br. Sheldon: I have not written much for the Times, but very little has been on its pages for more than two years, that I have not read. I have been much interested and instructed through its instrumentality, though sometimes grieved, but not looking for absolute perfection even among Christians, in a mortal state, even this has not overwhelmed me.

Fifteen years ago in obedience to Christ's word I was buried with him in baptism, thus confessing *faith* in him as a *Saviour* through his atonement, and at the same time owning his *authority* over me. Hence I have always felt under obligation to take his *word* as my guide, and rule in *all* things pertaining to both faith and practice. I look on the "path of the just as increasing in light, whether that path be considered as the life of an individual Christian, or as pertaining to the path of light on our way through the long night of sin and suffering by which, or in which God leads *all* his people. The latter I conceive to be the true idea, as there is but *one perfect day*, and that is the true object of hope of all Christians.

Thus it has been through the dispensations past and passing, one ray of light succeeds another, each *succeeding* truth surpassing its predecessor in beauty and power, and we see that the path not only shines, but shines "more and more." Thus it is in harmony with God's plan that the truth of the coming and glory of our Redeemer should become the prominent *light* immediately preceding the event, coming too as it does when it is most needed, to strengthen the courage of those who are passing through the "hour of temptation" in these "perilous times." Thus it is "meat in due season" giving the strength of the spirit of our God to the waiting ones.

But a few of the fifteen years of my Christian life have been cheered by the knowledge of the truth of Jesus the life-giver in a *literal* instead of a *metaphorical* sence. Now I see *both* are used in the word and applied to the Christian, the metaphor always *based* on the *reality*.

When the *necessity* of a resurrection was seen in order to future, eternal life, then the *importance* of the coming of Christ was realized, (for I never doubted the *fact*,) and I began to "*love* the appearing" of Jesus. I look upon it as self evidence that no being can *love anything* more than he *appreciates* its *importance* or value. About the same time I imbibed the general impression among those calling themselves Adventists that Christ's coming "is nigh, even at the door," without knowing clearly *why*, never having given the "Time" of the event much thought. And here let me say that I have found but very few "giving heed" to the "more sure word of prophecy" which gives light. Gradually has my mind been awakened to this subject, and when I began to think about it, I began to wonder why so little was said in the Times about the subject. I read the work on "Adventism" from your pen, and found calculations there which, if correct, show that the 1335 days or years of Dan. 12 end this year (1873,) and therefore that "Daniel will stand in his lot" this year. Then I was more surprised than ever at the silence of the Times. In last issue I see that some *reasons* exist that weaken your confidence in the calculations. Is it asking too much to ask you, through the the paper, to give publicity to those reasons. That work is causing *some* to expect Jesus this year, and I freely confess that the argument has much weight with me. Now if Christ *is* coming this year I want to *know* it, and not make calculations for *years* to come, in the way of renting, planting and building. I know of *no reason*, drawn from prophecy, of sufficient weight, to cause me to believe that he *will not come*; but good reasons may exist of which I am ignorant; and therefore I for my own sake and that of others call for light on this momentous subject. "Time soon will tell" says one, but I want to be assured beforehand; for I am fully convinced that God has designed that man *shall know*. "The wise shall understand." The *fact* that man has made *mistakes* cannot destroy *another* fact, couched in the above quotation. In harmony with this is the word of Jesus in Matthew 24. He speaks of "Meat in due season," and pronounces a blessing on the servant who gives this meat to the household. What that *is* which the *wise servant* proclaims, I think may be learned from the thought of the *evil servant*: "My Lord *delayeth* his coming." The opposite of *delay* is *immediate*. I gather from this teaching of Jesus that the wise servant shall understand *when* Jesus is coming, long enough to teach or make it known to the household. It seems to me that Jesus and Dan. 12 are agreed.

Whether this is the jubilee year or not, the *study of prophecy* must go on among us, or we cease to be a prophetic people, and if men were fully awake to its importance would we not hear more about it? Is it not a fact that only those who study the "sure word" till the *day dawn* will secure the light which God has covered with symbols to be understood as time advances?

Let me thus through our paper exhort all our brethren to wake up more fully to the study of the word, and give it *immediate* attention, so that we as ministers may give the trumpet a certain sound, that we may indeed be "children of the light" so that that day may not overtake us as a thief.

[When the proper time arrives we intend to speak on the point referred to by the Brother in the foregoing letter. Our remarks in our last issue are sufficient on the argument relating to '73, till time either endorses or repudiates it. We are not strongly of the opinion that Christ may come at *any season* of the year—we give some weight to the spring and fall types. These are past for '73. We much prefer our Brother's earnestness on this theme to the apathy imbibed by some. We cannot cease to be a prophetic people without being rejected of God.—Ed. Times.]

From Sister M. E. Orr, Mich.

The Times came to day, and while noting its contents, I was very forcibly reminded of a well-spread table, and the thought occurred at once, surely the most fastiduous can find something to encourage and strengthen.

The letters and conference reports were truly cheering, as they brought the glad tidings from different localities, of sinners being converted, backsliders reclaimed, and a growing interest in the cause of Christianity. Many of the articles were read with deep interest, especially the one on the "curse of neutrality." Alas! how many professed Christians are to day standing on neutral ground, and with folded arms are watching unmoved the great contest between truth and error. Indeed, there is such a prevalence in these last days for shirking *duty*. Prayer and conference meetings are thinly attended, very few comparatively, are willing to become teachers in the sabbath school, and if a call is made for mission labor, or funds to aid in publishing religious books and papers, the almost universal cry come up, "I pray thee, have *me* excused." Brethren and sisters, how is it with us? Are we too neglecting duty? Or are we doing *all* that we can towards contributing for the interest of our paper, and in publishing those gospel truths which we cherish so fondly? God help us one and all, to be alive to duty in these matters, that in the great reckoning day we may hear the "*well done*."

From Eld. A. N. Seymour, Mich.

Br. Sheldon: Some facts of interest in our late visit to Lapeer and vicinity came before our minds which gave us much pleasure. The ground over which we traveled and preached the word of life, was the field of our late Br. A. Mackie, a devoted, faithful laborer in his Master's vineyard. He has been a great blessing to the cause in these parts. He was a noble man, an energetic speaker; being original in his thoughts, apt in his expressions, it was a feast, truly, to listen to the words of life that so ably and freely flowed from his lips. His praise is in all the churches over which he has presided. How much they do miss him. Their loss is great, but none feel it more keenly than his worthy wife, who is left to weep in her loneliness. God bless and sustain her. He sleeps, but not forever, thank God. Her residence at present is in an upper room of Eld. Morgan's, at Lapeer. All sympathize with her. Eld. Paton, of Almont, (formerly a Baptist minister) now occupies Br. Mackie's field, and his efforts are much appreciated. Our visit at his house was pleasant, indeed.

Br. Morgan, above referred to, is the fruit of our feeble ministry some four years since. Our brethren invited him, and finally dared him, to give us a hearing. He would not stand the dare. Our subject that night was "What is man"? The truth in the subject presented on that occasion dislodged him, and he fell into our ranks; has been ordained, and is now preaching the faith he once sought to destroy, acceptably. He is beloved by his brethren, and his moral bearing is praiseworthy. Here we unexpectedly met Dr. Drummond, returning from Marlett, where he had been to preach. The church at M. has secured his labors, built him a house, and ere this have moved his family to that place. May the blessing of the Lord attend his ministry, and both the church and the sick prosper under his administration.

Near Mt. Clemens we called on Eld. Fuller, one of our first converts to the blessed hope some twenty-five years ago. Of this fact, however, we had lost all knowledge till some fifteen years had passed, when it was made known to us. He is a man of good understanding and excellent spirit, and is preaching in his quiet way as the field opens. His limits, however, are within his home circle, as his keen-eyed believing wife don't propose to enjoy single blessedness.

At Dearborn we called on Brn. Nowland and Crandall, who are struggling hard to build up the cause in their place. They preach and practice. During the summer they have built a very neat, commodious church in which to invite God's servants to preach the gospel of the soon coming kingdom. At their late quarterly meeting it was dedicated. Eld. J. H. Whitmore preached their dedicatory sermon. Report highly commends the discourse on that occasion. May the sacrifice made by our good brethren not prove a failure, but a great blessing to the entire community, and in the sequel may they have accessions to their numbers, such as shall be saved. May the blessing of the Lord ever attend them.

At Chelsea we tarried over night with Eld. J. B. Frisbie. Some fifteen or twenty years ago he stood with us in publishing the truth, but the influence and arguments of seventh-day sabbath keepers finally drew him into their ranks, and he has been a very able and earnest advocate of that theory for some fifteen years. During this time his reside has been mostly at Battle Creek, the he quarters of Sabbatarianism, where he been associated with the very best talent t that class of people possess. Some four ye since his mind became seriously impres with the fact that, after all said and done, and this class of people might be wrong the Sabbath and law; so he determined to view the whole ground. The result has b he and his companion have ceased observ the fourth commandment in the Decalog and thus it must be with every one who f lows Br. Frisbie's example. Scores h done it before him, and the result has b invariably the same. As he had commit his very thorough investigation to paper, I had done the same, we sat down and c pared notes till after twelve o'clock at nig We found that we had traveled over the sa ground almost entirely. We obtained so new thoughts of each other on the law the Sabbath. Thank God for this intervi We enjoyed it hugely. Br. Frisbie is an a man, possesses an excellent spirit, and many years has truly loved God, truth holiness. As the holy oracles of God changed his mind and planted his feet o more on a solid basis, touching the law Sabbath, we bid him God speed in preac "the wisdom of God" *revealed through Ch* that stands connected with this age or dis sation. "In Christ are hid all the treas of wisdom and knowledge." (Col. 2: 3) all this wisdom, and among all these treas where do we find seventh-day Sabbath-k ing published or enforced by either Christ, Holy Ghost, or the twelve and seventy d ples chosen to preach the whole couns God, and to keep back nothing that is pr able to the church?

We Are Denounced.

I. I. LESLIE.

Br. Sheldon:—In the *Advent L ald* of Oct. 8, I find a remark statement in regard to our Adv brethren in the west, and the condi of things in general there. This st ment is in a letter, written for and p lished in the paper above named, Eld. W. H. Swartz, of Harrisburg, He says he has lately made a visit some of his relatives in north-west Illinois, and learned all this tha states. He says he believes all he written. He certainly writes as p tively as if he *knew* it were so.

It seems impossible that one conv ant with the Scriptures, and preac the gospel could write and have p lished such a statement and believe in so doing he was pleasing God, furthering the gospel of Christ.

I thought I would refer to s of Eld. S.'s charges and show inconsistent and uncharitable his guage throughout is, but I think will see it as well as myself. I sorry to see such a spirit in any of brethren looking for the Lord. unchristianizing one another beca we differ in our views of the condit of the dead and the end of the ungo will never do for those who have love "thinketh no evil;" and "hop all things." To call all that are lo ing for the Lord, who believe that til he comes there is no knowledge reward for his people—to call these "irregular Christians," irrespectiv theire character, is a very grave thi This Eld. S. has really done. says: "A man may believe that, [sleep of the dead and the destructio the wicked] and be an irregular Ch tian." Now, an irregular Christian an imperfect one, consequently no believing that the dead sleep in consciousness and the wicked die et ally, can be a perfect Christian.

Brethren, is this so? If it is, we and you west are in a perilous situati Does our salvation depend upon believing in the conscious or unconsci condition of the dead? Must we, to perfect, believe that man is now imp tal—that he has a spirit of thought action which survives death, and g to Paradise, or elsewhere?

Is the devil leading us, or is Lord? Are we, in preaching that wholly dies and is wholly raised fr the dead, furthering the purpose Satan? Is this manifestly the dev purpose: to have the sleep of the d and the destruction of the wic preached with the Lord's coming?

n succeeding in this to such an that only a few in the west will ed? Eld. Swartz says he believes be wright or wrong? Would have been saved if the con- of the dead and the end of icked had not been mentioned nection with the Bridegroom's g? If Eld. S. is right what a many have made; and how have they been deceived! an error have they fallen into, ave thus mixed "this abomina- son with the grandest doctrine tered by the Lord, or announced n."

the revealing day is near, and it on be seen who have "built upon undation, wood, hay, stubble." on, let us love one another, for we know we have passed from unto life; and by this, too, will ld know that we are his disci-

ACT FROM ELD SWARTZ'S LETTER.

f the greatest impediments to the re- of the faith of the Lord's coming, in , has been its almost universal asso- with the doctrine of the sleep of the d the destruction of the wicked. ings have been urged with so much ce that the cry of the Bridegroom's has hardly had a bearing. If ever the urpose was manifest it is in mixing minable poison with the grandest ever uttered by the Lord or announc nen. It has fallen as a withering over the broad prairies of the west. is not an Adventist according to a r's definition, unless he can engorge g full fledged

d not been for the introduction of into the Advent body, it would be powerful body of Christians on this t. There are hundreds of pious men on all over the west who perceive d in the popular sound of the gos- re ready to embrace the faith of the ming if they are allowed to drink it swallowing that nauseating potion nus plainly about this because I be- t I say. A man may believe that, I , and be an irregular Christian, but an follow it to its legitimate ends jority are now doing without his and homage for the God-man *being* Christ died, i. e., was totally extinct! man and only that! How grating ls along side of such texts as John the beginning was the Word, and the with God, and the *Word was God,*" German has it, "And God was that ..In him was LIFE, and the life was f men. Just as a man's views of racter are, so will his service be.

at query is, Is not somebody held le to sound the true message out ese regions? Wherever it is being and *lived* it is telling.

—We are glad of the conces- t in the west the reception of and death theme is "almost l" among us. But it is not t "the cry of the Bridegroom's has hardly had a hearing;" ead of its being such an "im- t" to the convincing of people Lord is at hand, we are ready are figures with those who have d the advent *without* the life ath view. Which class has d best in point of numbers for ten years, for instance? Here re wonderfully against our ego- cotser, and he knows it if at ed. If they can do so much without this view, why have done it? And are they pros- better spiritually? No; but just erse. As for measuring our r by our views of Christ, we so- test: we accept him as God the Unto the Son he [the Father] y throne, O *God*, is forever;" God the Son, not God the Father. racle it was made possible for ine Son to die for men—thus g a divine sacrifice.—ED.

True Religion.

of religion is a life of faith, th is that strange faculty by an feels the presence of the , exactly as some animals have er of seeing in the dark. That fference between the Christian world. Most men know noth-ing beyond what they see—their lovely world, is all in all to them—its outer beauty, not its hidden loveliness. Prosperity, adversity, sadness, it is all the same, they struggle through all alone, and when old age comes, and the companions of early life are gone, they feel that they are solitary. In this deep, strange world, they never meet, or but for a moment, the spirit of it all who stands at their very side. And it is exactly the opposite of this that makes a Christian. Move where he will, there is a thought and a presence which he cannot put aside, he is "haunted forever by the eternal mind." God looks out upon him from the clear sky, and through the thick darkness—is present in the rain-drop that trickles through the branches, and in the tempest that crashes down the forest. A living Redeemer stands beside him, goes with him, talks with him as a man with his friend. The emphatic description of a life of spirituality is—"Enoch walked with God."—*Sel.*

Harps on the Willows.

People sometimes apply this expression to themselves when they are in a cold and formal religious state. Those who hung their harps on the willows were deeply affected by religious considerations.

They said, "By the rivers of Babylon, there we sat down, yea, *we wept*, when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song. How shall we sing the Lord's song in a strange land?" It is not the stupid professor who weeps when he remembers Zion, or who hangs up his harp and refuses to sing, when he is taunted by God's enemies. The one who weeps and does not feel like singing, but hangs up his harp, is the Christian who sighs and cries for the sins and abominations which he sees around him. He, like Lot in Sodom, vexes his righteous soul with what he sees and hears among the wicked. Like the Psalmist, he can say, "Rivers of waters run down mine eyes, because they keep not thy word. Horror hath taken hold of me, because of the wicked that forsake thy law." Or, like Jeremiah, he is ready to exclaim, "If ye will not lay it to heart, my soul shall weep in secret places for your pride." Such as hang their harps on the willows are ready to say, "If I forget thee, oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Oh, that there were thousands of such mourners in Zion! They are the ones to travail for souls, who realize the awful condition of the unconverted. They are the choice ones in the church—the salt of the earth.—*Sel.*

In Every Thing Give Thanks.

Grateful love is the vital cement of true piety. Conscious of utter moral weakness and unworthiness, we flee to Christ. In his wonderful condescension and his great atoning work, he is to us "the chiefest among ten thousand, and one altogether lovely." We cast ourselves into his arms with a thankfulness which no word can express. All our hope is in him. Every moment and for every blessing we are dependent on him. He redeemeth our life from destruction. He crowneth us with loving kindness and tender mercies. Not a breath we breathe, not a beating of the pulse, but testifies anew to the fulness and freshness of his grace. Hence every utterance of the lips, every thought of the heart, should go up bearing heavenward the incense of gratitude. Failing to give thanks continually, we become aliens and apostates.

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SAYS the *Methodist Recorder:*

A rumor from San Francisco states that, after the execution of Captain Jack and (titleless) Schonchin, they were beheaded, and the heads forwarded to some Eastern Museum, there to be exhibited, in bottles of alcohol, to the curious Christians and other folks who may be willing to behold! Now, it occurs to us that this business of pickleing Indian heads is almost as cruel and graceless as that of scalping the heads of whites. What a forethoughtful proceeding, to be sure! Pickled Indian heads against dried pioneer scalps! While the savages are content with the top hair, civilization must cut deeper and take skull, brains, hair and all! Oh, Herodius what an achievement for the latter day!

Our Young Folks.

The Dawn of Day.

BY MRS. ROBETTA B. HASTINGS.

I love to sit and dream,
Amid the fading light,
When summer's dewy eve
Is deepening into night.
But, oh! the holiest hour
Is when the morning breaks
So calmly o'er the earth,
And silent Nature wakes.

Then floods of golden light
Through crimson portals glide,
As if to "glorious realms"
The gates were opened wide.

But brighter far will be
The heavens' glad array,
When dawns the glorious morn
That ope's the judgment day.

That last long night must pass;
That mystic morning break;
The mighty trumpet sound
The slumb'ring world to wake.

Oh! what a solemn pall
Will shroud the heavens o'er,
When fade the stars away,
To visit earth no more.

But soon our glorious King
Will radiate the skies;
The splendor of whose countenance
The glorious sun outvies.

The living and the dead
Will stand awe-struck, and dumb,
To see the "King of kings"
Amid the angels come.

When through the pearly gates,
With shouting and with song,
His saints shall follow him:
Shall we be in the throng?

Christian Standard.

Bible Stories for Children.

UNCLE SIMEON.

(ELIJAH—CONCLUDED.)

After Elijah and the wicked king had made the test of who was the true God, the prophets of Baal had all been slain, and the promise of an early end of the famine, Elijah went up into a mount, and went to praying for rain, while he set his servant to watch for the appearing of a cloud. After praying seven times, a cloud arose out of the sea, and Elijah bade his servant to tell Ahab, "There is the sound of abundance of rain," to make ready and go to the city at once lest the rain stop him.

The success of Elijah in the test of the power of God and Baal, and the killing of the heathen prophets, so enraged the wicked queen that she determined to have the man of God killed. When he heard of it he fled toward the Arabian desert, taking his servant with him for about a hundred miles, to Beersheba, from where he pursued his journey alone. The first night of his lonely travels he laid himself down under a juniper tree, and as he recalled the many persecutions through which he had passed, and the killing of the Lord's prophets by the wicked queen, he wished himself dead. During the night an angel brought him food and told him to eat of it. He did so, and slept. On waking the angel bade him to eat and drink of that which he had brought him. He did so, after which he resumed his journey and traveled forty days without refreshments. This is the second instance of a servant of Jehovah going without food for forty days, Moses having fasted that long before he received the law of the Lord for the children of Israel.

The prophet came to the mount called Horeb, where he made his home in a cave, and there the Almighty communicated with him. God commanded him to stand in the mouth of the cave, and while he did so a mighty wind passed, followed by a great earthquake, and this was followed by a flaming fire. How great and grand must have been these doings of the Almighty. Doubtless these terrific demonstrations were to inspire Elijah with the importance of the work about to be committed to him, and the mighty results that should follow.

After all these came "a small still voice," and in that voice God assured Elijah that there were then thousand people in Israel who had not worshiped Baal. And that he should return to his own land, and should anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be prophet in his place. Some time after he found Elisha plowing with twelve yoke of oxen in a field, and as he passed by him he let his mantle fall upon his shoulder, and he followed him.

The wicked and idolatrous successor of Ahab tried to take Elijah by force, and sent a captain and fifty soldiers to take him. They found the prophet seated on the top of a hill, and commanded him to come down. But he called fire down from heaven and destroyed them. The king sent a second captain and his fifty men, and they were also consumed by fire; and when the king sent the third captain and his fifty men, the captain called unto Elijah begging for his life and the lives of his soldiers. And the angel of God told Elijah to go down with them to the king. The king being on his bed sick from a fall, the prophet told him because he had called upon Baal, and not upon the God of Israel, he should not get up from his bed, but should die. And according to this prediction of the Lord through Elijah, the king died.

When it was revealed to Elijah that that he was about to be translated, or taken up into heaven, he desired Elisha to tarry behind while he went to Bethel. But Elisha declared he would not leave him, and thus Elijah's translation was not secret as he had desired to have it. On their way to Bethel, they came to Jericho, and the sons of the prophets that were there came to Elisha and asked if he also knew that God would take away his master that day. And he answered, "Yes, I know it; hold ye your peace." Here again Elijah tried to have Elisha remain while he went on to the Jordan, but he would not, and the two went on their way, while fifty of the sons of the prophets at Jericho stood to view their departure. When the two came to Jordan, Elijah rolled up his mantle and smote the waters, and they divided so they could pass over on dry ground. After they had passed over Elijah told Elisha to ask what he should do for him, and he prayed for a double portion of his spirit to be upon him. It was a hard thing, but Elijah assured him that if he should see his ascension it should be so, but if he did not it should not be so. They were still talking as they went along, when there appeared a chariot and horses of fire, and they were parted asunder. Elijah, understanding that they had come for him, stepped into the chariot, and was taken up in a whirlwind. Elisha cried, "My Father, my Father, the chariot of Israel, and the horsemen thereof." And when he saw no more of them he tore his clothes. He then took up the mantle that fell from Elijah, went to the Jordan, smote the water and cried, "Where is the Lord God of Elijah?" and they divided as before, and he passed over.

This closes the brief story of one of those bold servants of God who dared danger, and endured privations, while they rebuked the sinful, God-forgetting people of their times, trusting always in the Lord of Israel for help and strength in times of trouble or danger.

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ. (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reisner, 1008 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 5c.

*AN ADDRESS TO M. E. CON*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College. 1873. 113 Pages. For sale at this Office. Price 25 cents

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 12 cents.

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BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By F. A. Smith, 15c.

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Advent Christian Times.

CHICAGO, TUESDAY, November 18, 1873.

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Business Office: McCormick Block, corner of Randolph and Dearborn Sts., Room 27.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.

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We are now prepared to do all kinds of BOOK and JOB PRINTING with despatch, and in a satisfactory manner. Books, Pamphlets, Tracts, Leaflets, Circulars, Envelopes, Letter-Heads, Note-Heads, Bill-Heads Cards of all kinds, etc., etc. Our friends and the business public will do well to get our figures before ordering work elsewhere. Estimates cheerfully given.

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To Correspondents.

T. S. THOMASSON—The money for R. Welch was received; thank you for the help you give us in getting subscribers.

J. H. PATON—The "Times" goes regularly to Andrew Paton, Calumet.

Change of Post Office.

The address of Elder P. W. Hough is changed to Fairbank, Buchanan Co., Iowa.

The address of Eld. E. Bliss, will be Glen Elder, Mitchell Co., Kansas, until further notice.

Books and Tracts Sent by Mail.

C Eckhart
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G L Smith
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Letters Received.

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Obituary.

INGALLS.—Died at Canoga, Seneca Co., N. Y., Nov. 2, 1873, Henriett Ingalls. Aged, 66 years.

She was greatly beloved. Her funeral was held at the house of G. W. Randall, and was attended by her many friends. Services by the Rev. Mr. Crum. Text. Rev. 14: 13, "Blessed are the dead which die in the Lord." (Most appropriate.) During her whole life she was a devoted Christian of the Advent faith.

G. W. RANDALL.

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

Lynnville, 10:30 a. m., first and second Sabbath's in each month.

Phelps S. H. second Lord's day of Oct. and Nov., at 10.30 a. m.
Lynnville, at 7 p. m.
Rochelle, first and third Sabbaths, as brethren may arrange.
New Rutland, fourth Sabbath, morning and evening.
After November three-fourths of my time will be to use as the way may open.
Such are my arrangements until further notice.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
908 Walnut Street.

Advent Christian Mission, Cairo, Ill.—On and after Sunday, Aug. 31, services will be held in the school-room on the corner of Twelfth street and Washington avenue, opposite the Bulletin office. Morning discourse 11 o'clock a. m. Bible class for adults 4 p. m. Evening preaching at the ringing of the bells in the city. Brethren passing are cordially invited to call. H. JOHNSON,
T. S. THOMASSON.

Simpson S. H., two miles south of Nekoma, Knox Co., commencing Monday eve., Nov. 17, and continuing over Sunday, Nov. 23.
L. F. COLE.

DISCUSSION.—There will be a public discussion at Ancona, Livingston Co., beginning the second Friday in Dec. 1873, at 2 p. m., holding four days of two sessions each, on the following proposition: "Resolved, That the wicked dead will be raised to life from the state of death in the last day." C. C. Marston, of Elida, Ill., affirms; John Billings, of New Rutland, Ill., denies.

Elida in the evening. Also at Elida, Nov. 16 and 23, morning and evening.
Providence, Bureau Co., Temperance Hall, Nov. 26-30.
New Rutland, second and third Sabbaths in December. C. C. MARSTON.

MICHIGAN.

The second quarterly meeting of the Southern conference district of Michigan will be held at the Bell S. H., in Woodbridge, Hillsdale Co., Mich., commencing on Thursday eve., Dec. 11, 1873. A general attendance is requested. Come to work. Brethren coming by Railroad will stop at Reading, on the Ft. Wayne, Jackson & Saginaw R. R. C. FOX, Sec'y.

To the churches in Branch County, Michigan, I would say that my appointments for the year 1873 will be as follows:

East Gilead, Jan. 5, 10 a. m., and every two weeks after.

California, Jan. 12, 10:30 a m and every two weeks after.

Algansee, every Sunday 2:30 p m and evening. Prayer meeting every Wednesday evening.

Pt. Sanilac, Advent chapel, every Sunday morning, at 11 o'clock.
Lexington, Everett's Hall, every Sunday evening 7½ o'clock. GEO. WRIGHT, Pastor.
Lexington Lake Shore Advent Chapel, 3 miles north of village, Sabbath, Jan. 26, at 3 p. m., and every two weeks after.
Lexington Ridge, White S. H., Feb. 2, at 3 p. m. and every two weeks after.
GEO. WRIGHT, Pastor.

Woodbridge, Johnson S. H., 10:30 a. m.
Bell S. H., 2:30 p. m., Sunday, July 20, and every two weeks thereafter.
Brodock S. H., Tuesday eve., July 22, and once in two weeks.
WM. BRANCH.

There will be preaching in the Louis S. H., Almer, Sept. 7, 3 p. m., and every two weeks.
In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.

In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 5 p. m., and in the Hinron S. H. 8 p. m. and every two weeks.
E. H. DURAND.

The next quarterly meeting of the Northern District of Michigan will be held in the Decker S. H. at Millbrook, commencing Friday, Dec. 26, and continue over Sunday.
E. B. SCOTT, Sec'y.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.
JAS. FERRISS, Pastor.

INDIANA.

Meeting every Sunday at the Volga Church, commencing at half-past 10 o'clock, preaching alternately by T. V. Porter and the pastor,
LEMUEL RECORD.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie, Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.
Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Springville, May 4, and every two weeks until further notice.
Dudley S. H., May 11, and every four weeks until further notice.
Chaseburg, May 17, and every four weeks until further notice. JOB BROWN.

Arena, Nov. 16, and once in two weeks.
Cross Plains, Nov. 9, and once in four weeks until further notice. PHILO HITCHCOCK.
N. B.—I am at liberty one Lord's day in the month at present. P. H.
Montpelier, Sunday, July 13, at 10:30 a. m., and 7:30 p. m., and every four weeks following.
Bridgewater, Sumner S. H., Monday eve., July 14, and once in two weeks thereafter.
WM. BRANCH.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.
Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. O. W. PITCHER.

Manchester, the first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

Ridgeway, Feb. 8 and 9, and once in four weeks.
P. MITSON.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.
Baily S. H., at Baily Station, near Elk River, Oct. 12, at 3 p. m. and every two weeks after until further notice.
Otsego Village S. H., Sunday Oct. 5, at 2½ p. m. and once in two weeks after, until further notice.
Lily Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.
Preach at Big Lake Station, Sunday eve., at 7 o'clock.
S. C. WELLCOME.

P. S. Our Covenant Meeting is held the last Saturday, before the first Sunday in each month, at 2 p. m., at the Monticello Chapel.

Bailey S. H., Nov. 15.
Prairie Creek, Stone S. H., Sunday, Nov. 23.
Cottage Grove, Atkinson Corners, Sunday, Nov. 30. MRS. H. M. DURBY.

Utica, Winona Co., as the brethren, may arrange, November 22, evening, and over Lord's day.
If the friends farther West, North, or East, wish me to come to their place they can write to me before the 22d of November at Utica, Winona Co., care of D. Cheatham.
PETER MITSON.

NEW YORK.

Buffalo, N. Y., at 536 Eagle St., Nov. 30.
Warsaw, N. Y., commence eve. Dec. 1st, and continue over the 4th, if desired.
Wallace, Steuben Co., N. Y., at the quarterly conference to be held there the 5th.
JOHN T. ONGLEY.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.
Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.
Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

The Western District, New York State Conference will meet with the church at East Shelby, Friday eve., Nov. 28, and continue over Sunday, Nov. 30.
We hope for a good time at this meeting. Let every church within this District be represented, and do not forget the quarterly collection.
A. P. MOORE, Sec'y.
P. S.—There will be teams at Knowlesville on arrival of the accommodation train from the West, at 9:30 a. m. and from the East at 2:30 p. m. on Friday. Let all that come by cars come on that day. For the church.
E. SANDERSON, Clerk.

OHIO.

Christian Advent Church, Archibald, Fulton Co. Preaching every Sunday at 10 o'clock, a. m. and 7 o'clock p.m. Prayer meeting every Wednesday evening at 7 o'clock, Reynolds' S. H. Traveling brethren having a gospel sermon to preach, please give us a call and preach the word.
P. VOS, Elder.

PENNSYLVANIA.

In Quincy Hall, 127 Leacoc Street, Allegheny, Wednesday evening, Nov. 26, and over Sunday, the 30th, as the brethren may arrange.
G. W. STETSON.

The next quarterly meeting of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Wallace Station, Steuben Co., N. Y., commencing Friday evening, Dec. 5, to continue over the following Sunday. Those coming by railroad will leave the cars at Wallace Station on the Rochester and Corning Railroad, and inquire for M. J. Brown. Those coming with teams, inquire for T. C. Armstrong. All are cordially invited. E. C. COWLES, President.
J. W. TAYLOR, Secretary.
Williamsport, Lycoming Co., Nov. 19, 20.
Waterford, Erie Co., Eve., Nov. 22, and over Sunday, as friends may appoint, Nov. 23.
Millers Station, Crawford Co., Nov. 24.
Rootville, Crawford Co., Nov. 26.
JOHN T. ONGLEY.

IOWA.

Edgewood (Methodist Church), Sunday, Nov. 23, at 11 a. m. and 7 p. m. J. RIDLEY.

Warsaw, third Saturday in each month, in the evening.
Chester S. H., Sunday following, 11 a. m.
Corydon, 2 p. m J. F. ADAIR.

Clinton, Iowa, July 1873. Gospel meetings held every Sunday. Prayer meetings on Thursday evening. S. B. MABEY, Pastor.

Broken Kettle S. H., the first and third Sunday of each month, until further notice.
HATTIE A. PLANK.

Preaching at Crook's School-house, Wayne county, Sunday, Aug. 24, at 3 p. m., and every three weeks until further notice.
A. A. DAVIS.

VISIT TO IOWA.—To the brethren in Iowa who requested me to visit them and hold meetings, I would say that my arrangements are to spend the month of February and perhaps longer in your State. Those desiring me to stop with them will please write to me at Elida, Winnebago Co., Ill. C. C. MARSTON.

There will be a meeting of the delegates of the Christian and Advent Christian Conferences of the State of Iowa for the purpose of organizing a general Union State Conference, and for the transaction of such business as may come before it, to be holden at Belle Plain, Benton Co., Iowa, commencing Jan. 2, 1874, and hold over the following Lord's Day. It is the earnest desire of many that this meeting be represented by every conference in the State. Let there be a general rally, and come with hearts full of love and unity, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. C. C. RAMSAY,
Per order of Committee.

MISSOURI.

The first Quarterly Meeting of the Western M. O. Conference will be held with the Greenland Church for 1873, commencing on Friday, December 5, and will hold over Sunday. We shall look for a full delegation from all of the churches for there will be much important business.

Visiting brethren will find a cordial welcome. Try and come out largely. Our cause is one of immense interest. Don't delay.
J. M. BLEVEN, Sec'y.

CANADA.

The Advent church at Montreal, holds regular meetings every Sabbath, at Temperance hall, 6 Bleury St.
JOSEPH LUTRELL, Sec'y. 237, St. Joseph St.

Advertisements.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.---NO. 16. CHICAGO, NOVEMBER 25, 1873. WHOLE NO. 499

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
87, McCormick Block, Chicago.

Poetry.

No Room for Jesus.

O PLODDING life, crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain;
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share,
Yet human loves each power inthrall,
And sordid treasures fill it all!
No room for Jesus there.

O sinful soul! thus to debase
The being God doth spare!
Blood bought, thou art no more thine own,
Heart, brain, life, all are his alone;
Make room for Jesus there,—

Lest soon the bitter day shall come
When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace,
Thou'lt gain no entrance there.

The Midnight Coming.

At midnight the Bridegroom was announced. At midnight, when the festivities of the marriage had been postponed far beyond the usual hour,—for the Jewish weddings were invariably appointed to come off in the evening. "They usually began," writes Adam Clark, "at the rising of the evening star; but in this case there was a more than ordinary delay." This delay was long and singular, and to the waiting virgins it appeared unwarranted. They waited beyond all their calculations. The season was of his own fixing, and why did he not come for the celebration of the marriage rites? The virgins, as was the Hebrew custom, belonged to the bridegroom's household. Consequently, it would be disrespectful not to wait his coming with burning lamps. So they waited. But he chose his own time. All through the first watch they waited, but he came not. The second watch passed away, and he did not come. They, perhaps, began to wonder if they had mistaken the bridegroom's orders to watch and wait, and eagerly inquired of the passers-by, "Saw ye any tokens of his coming? We are weary and would see our Master, and enter in with him to the marriage feast." And now, as the third watch opened, and the midnight hour arrived, the cry echoed along the street, "He is coming! Go out, ye virgins, and meet him. You will know his escort by the flashing lights and the ringing music, and you will hear the voice of the bridegroom himself sweetly saying, 'Arise, come away!'"

While they were all astir, with hearts thrilling at this cry, and repeating the glad strain, "He is coming," suddenly,—even before the foolish could obtain oil to relight their dying lamps, or even the awakened ones were aware he was so near, the happy bridegroom came, and the marriage festivities began with closed doors. Even so shall it be when Christ, the heavenly bridegroom come back to the waiting household again.

The bridegroom came at midnight:—after a long period of suspense, and yet at the hour of his own choosing. There was no real delay, for it was on the previously appointed day, though at the still hour when slumber and darkness ruled, and the night was more than half spent. The virgins who loved their master, confided in the season set beforehand for his coming, though they sometimes chided his delay. They did not turn homeward, asserting that they had mistaken the day of the wedding, but they made all preparation to meet him when he came. They longed to go in with him to the marriage and enjoy the festal scene of gladness; and though he came not till patience had its perfect work in enduring, and waiting, and watching, they knew it was wiser to remain out doors with trimmed and burning lamps, on the alert for his approaching footsteps, than to heed the scorners' rude advice and go home again and put the wedding garments off. It was safe to wait with them on, though exposed to the taunt and jeer of every passer by,—safer than to be away, and run the risk of losing the feast, for if they were not ready when he came, they would miss his sweet smile and his happy greeting, and all the gladness of the bridal hour. He had fixed no other day, no other evening but this. They believed he would come at last, though the tarrying was long, and to their impatient hearts most unaccountable. They would have laughed to scorn any suggestion of a passing cynic that perhaps he would only come in some figurative manner, and that they would never truly see his face.

The night air was chill, but they waited. And though doubtless some may have been bold to whisper the bridegroom would never come, the virgins waited still. Perhaps during the long watches, they would for a moment be shaken, and imagine they had mistaken his orders as to their duty to wait and watch, or perhaps misapprehended the time, but then they remembered his faithful word, and their doubts passed away. That he would come was all their expectation. And then the joy that waited on his foot-steps the in mansion of the bridegroom and the bride, in which all who entered would participate, would make amends for all delay,—all weary, sleepless waiting. Even thus shall it be at the coming of the Son of Man.

He came at midnight. The people of the city had retired to their dwellings, and there was no stir abroad in the streets that indicated the bridegroom's nearness. Profound slumber sat over the great city, broken only here and there by the cry of the watchman on the walls. Of him they had ever and anon inquired the time of the night as the hours went slowly on. So eager were the virgins at first to see him, that every flash of a far-off torch, or faint sound of music in the distance, would put them on the alert, and they would spring to their feet and make ready, thinking he bridegroom near. Earnestly, and with strained eyes and ears intent, they had looked long and wistfully in the direction he would come, and asked for tidings, sadly inquiring, "Oh, when will he come?" At last, when all the busy multitudes who had crowded the streets in the broad daylight were away; some shut up in their dwellings in midnight revels, others in wanton dalliance with all manner of evil (for evil and sin love the darkness when no eye can see it): when the cold air had chilled their forms and dampened their faith; the virgins too, weary and faint, became drowsy, and setting down their lamps, which had so faithfully lighted the surrounding gloom, they slumbered and slept,—slept at the very hour when the festivities drew nigh, and the long looked-for bridegroom was close at hand! Asleep, and he so near! They knew he was coming; this hope was the reward of their toil. But they did not think he was coming just when he did come. "Sometime, and soon, he will come," they said drowsily, "but not now." Alas, they should have summoned all their strength to watch. This midnight was Satan's hour for the betrayal of Jesus; it was the hour when the intensity of the darkness culminated in deeds of sin. It was the hour of thieves and robbers;—how could the virgins sleep? But while the midnight cry found them asleep, yet the coming of the bridegroom found the wise virgins awake, and prepared to enter the door.

The bridegroom was on his way, but they knew it not. He had told them to watch, but they had not measured the weakness of nature, nor the strength of midnight gloom. Only the great outcry on the distant street aroused them. They had been agitated by false alarms, but there was no mistaking that cry. The attendants and heralds of the approaching escort of the bridegroom first sounded the cry. This was the true time of his coming, but it was entirely out of mind. All were taken by surprise. He came suddenly, and almost as suddenly the bridal mansion was opened and entered, and then the door was shut, and none could afterward pass in. And it will be even so when Christ comes the second time.

The bridegroom came at midnight. But why did he not come sooner? None could tell. Some of the virgins were so positive he *would come early* in the evening, at the time they first expected him, that they took with them only oil enough to last during the evening, and so by the time he came their lamps were dim, and their vessels empty of oil. They had left the work undone that should have been early performed. How fatal this needless neglect! The wiser virgins left nothing to be done in the last moments. They provided against any and all delay past the usual hour, for they were patient and provident, and not so sanguine of the bridegroom's coming at some hour which they themselves might imagine. To all concerned this marriage was singular, and quite unlike other weddings in the strange delay. But the well-filled vessels of the wise aided then to replenish their exhausted lamps, while the carelessness of the foolish proved their calamity. If he had come at the end of the first watch, every lamp might perhaps have been found burning, for there was great activity and zeal when they first went forth. But then there would have been no trial of watching and waiting. Ceaseless vigilance was the price of entrance to the marriage feast. And the sequel showed that they only waited who were truly ready, while the unready lacked preparation from the first.

He came at midnight. O solemn hour! And the foolish went not in. But how was their folly shown? By neglecting one little thing. They entreated admittance, but the door was shut. They knocked loudly, but none opened the door. A single, simple door shut the wise in and the foolish out. It was the turning point of the night's destiny. Only for lack of oil at the right time! Only for that shut door! They outside could hear within the music and the joyous greetings, but the dismal answer to all entreaty to be let in, was, "Verily I say unto you, I know you not!" They wondered much that the fair bridegroom could speak so sternly; they plead,—but no man could open the door. Their grief was terrible. "Let us in, that we may but kiss his feet," they cried. But the solemn answer came, "Too late!" Once these had lighted lamps and hope; now all hope fled.

How solemn was this midnight scene! Let those who wait for Chrst remember the striking and impressive moral it conveys. Christ will tarry beyond all human calculation. He will come very suddenly, while the darkness of midnight sits heavily on the world. When at last he comes, no one, not even the waiting virgins will dream he is coming just then. The cry of the descending angels will fall quickly on the ears of a startled church and world. The voice of wisdom bids all to wait, and watch, and pray: "lest coming suddenly he find you sleeping," and you are shut out of the kingdom of God forever. How fearful to discover the emptiness of one's profession and heart when it is TOO LATE!—*D. T. Taylor, in "The Christian."*

Immaterial Souls.

O. D. GIBSON.

Not long ago I listened to a sermon on what the preacher called the "burning of the world," in which he got the earth all burned up, and disappearing like some stars which astronomers say have flashed out into a blaze for a while and then disappeared altogether. Then before he closed he got it cleansed by fire for the saints to live in. But during the sermon he turned into the fire of hell, whether it were literal or not. He rather thought it was, but there was not room enough in hell for all the bodies of the wicked,—but there was for their souls, as many of them could occupy the same space at once. Surely this is immaterialism in earnest. But it is entirely false, never was anything more so. Occupy the same space at once? Impossible! for that which occupies space is material, and no two materials can occupy the same space; for if one is inside the other, it is because there is space there unoccupied by the other. This is a rule in philosophy. The truth is, that such souls do not exist only in vain imaginations; for if they do not possess identity and individuality sufficient to occupy space of its own, then by what means can it be proven that they are in being at all? Space is *somewhere*, and that which occupies it, is *something*. Hence, *no space* is *nowhere* and it takes *nothing* to occupy it. And that is what such souls are composed of, for being immaterial it must be, for that is only another word for nothing. From such an existence the Lord deliver us, for he has promised us that we shall be somebody and somewhere, for which I praise his name.

Miscellaneous.

AT HOME.

—The wages of employes of the Memphis and Charleston railway have been reduced 20 per cent.

—The little daughter of Barney McManus, of Cairo, Ill., was accidently burned to death on Wednesday evening of last week.

—Two large locomotive works at Patterson, N. J., have offered to resume work if their late employes will consent to a reduction of wages.

—A large number of men from other cities are at Cairo looking for employment; but they can get none. The Illinois Central has reduced the wages of employes.

—A prairie fire recently swept over a portion of Sumner county, Kansas, north of the Ninnescah river, burning 200 tons of hay, 800 bushels of corn, and a number of hogs.

—During the year now closing 152 lives have been lost in the Gloucester fishery, and twenty-four vessels, of the aggregated tonnage of 1,287 and $110,000 in value, have been swallowed up in the waves.

—Commodore C. Doerr has just completed the Niota dyke across Niota Slough, to the island opposite Fort Madison, Iowa, making the distance of ferryage now about one-third as far as heretofore. The Niota Belle makes regular trips every thirty minutes.

—The New York Aldermen have voted to give the departments of public works and parks $1,000,000 each, to furnish work for unemployed laborers. The recently elected members of the Legislature have appointed a committee to confer with the heads of departments about work for them.

—The Butte (Cal.) "Record" remarks: "This state has now about 8,000,000 head of sheep, which will be increased by at least 3,000,000 lambs the present season. The sheep are sheared twice a year, and, with a good season, the clip might be expected to average ten pounds per head. This would make the wool crop of California 80,000,000 pounds, or 15,000 000 more than the total product of the United States in 1871."

—The Sacramento "Bee" relates the following: "A lady called at the County Court House to-day to inquire the proper steps to take for the pardon of her son, who, at this present term of the county court met with the misfortune of sentence to San Quentin. She asked of an official in the building who has kept the run of things, and he, to be able to answer definitely, had to inquire: 'Which one of your sons, Madam, do you wish to get out? You have three there, I believe.' 'The last one,' she answered."

—An Omaha telegram says: "The St. Louis Globe of the 18th publishes a dispatch from Omaha stating that the officers of the First National Bank had published a card announcing that, in consequence of the severe financial crisis and heavy drafts upon them by depositors, they deemed it necessary to suspend payments upon all balances due from the bank to the 17th. This is a malicious libel. No such card has appeared. The whole thing is false from beginning to end. The bank has paid, and is paying, all demands in full."

ABROAD.

—General Schenck is making a tour through France with his family, and was recently in Brittany.

—One hundred and ninety-five thousand dollars in bullion was shipped from Liverpool for New York last week, by the steamship Egypt.

—The "Imparcial," of Madrid, particularly remarks the moderate tone of the protest of the British Government in regard to the Virginius affair.

—The French Assembly have adopted the report of the Commission recommending a seven years prolongation of President MacMahon's term.

—The Minister of War has ordered all members of the reserve of the army to report in person at the depots of their respective corps within a fortnight.

Captain Fry of the Virginius, previous to his execution wrote letters to President Grant, his wife, Father Hubert, of New Orleans, and to Walton Fry.

—The investigation of the steamer Bavarian disaster shows that the gear for lowering the lifeboats was inefficient, the crew undisciplined, and if any orders were given by the captain after the fire broke out, they were unheard or unheeded.

The Church.—No. 6.

C. C. MARSTON.

There are a number of additional thoughts concerning the local eldership which should be noted.

1. The elder may be a preacher or he may not be a preacher. There are instances of both. "The elder to the well-beloved Gaius," writes the apostle John in the introduction of his third epistle. Peter says, "the elders I exhort, who also am an elder." (1 Pet. 5: 1.) It is not every preacher who is fit to be elder over a church. He may be a good preacher, and yet not the proper person for elder. House *keeping* and house *building* are different callings. So there are some preachers good to build up a church, but mighty poor hands to keep it up after it is built. They will break everything to pieces in a year. They are not adapted to the work of the local eldership, and have no business with it. Others again do good service in this capacity. They can not only preach, but God has also given them the qualification of oversight over his flock. They can build a house, and then by judicious management and watchcare, they are able to keep it. Where this is the case it is proper to appoint the preacher to this office. But unless he is adapted to it he should not have it. Because he is a preacher gives him no right to the office. His fitness for the place is his only recommendation to it.

2. The preacher is not an elder unless made so by some local church.

The custom prevails in many denominations to-day of calling all their preachers, "elders." It is used as a ministerial title, by way of distinction; just as much as "Rev." and "D.D." are by others. My impression is that there is just as much authority in the New Testament for the one as there is for the other. Jesus admonishes his disciples not to be called Rabbi. (Mat. 23: 7, 8) There is great thirst among carnal men for distinction. They love titles. The believers in Jesus Christ are to be free from this. The apostles never called themselves elders unless they were elders. Peter calls himself an elder, and he was an elder made so by a local church. John calls himself an Elder on the same principle, being one of the elders of the church at Ephesus. But how was it with Paul, and Barnabas and James? Peter speaking of Paul calls him "Brother Paul," not "elder, or Rev. Paul." Paul in introducing his epistles does not say "Paul the elder," as John does, simply because he was not an elder. He never located at any certain place, but traveled constantly and preached the gospel, only during the intervals of his imprisonment, and was executed at Rome in the vigor of ripened manhood. So he was never appointed bishop or elder of any local church. Hence his salutation invariably is, "Paul the servant of Jesus Christ." It is unscriptural and antiscriptural to use anything as a *title*. Peter does not use elder in this sense. He simply refers to the name of his office and to the fact of his holding that office. To such as have an insatiable thirst for ministerial titles and the distinction that comes from having a handle before or after their names, I would recommend a careful and prayerful reading of the following instructive paragraph from one of the Saviour's familiar discourses to his disciples. Speaking of the Scribes and Pharisees, he says: "But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Mat. 23: 5–12.)

Humility and self-abasement are better in the long run than self conceit and self aggrandizement. If there's any exalting done let the Lord do it. He will do it in his own good time, and his time is always the best.

The humble, true minister of Christ needs no title. If he is known as a servant of God, that is enough. And the best way to publish one's self as such a servant is by being actively engaged in God's service.

3. The elder is made so by divine sanction. It isn't every man that will do for this place. It requires a peculiar class of talent. Paul, in his address to the elders of the church at Ephesus, declares that the Holy Spirit had made them such. (Acts 20: 28) God gives a man the adaptation for the work, and thus he is constituted by divine appointment in the work. The church soon discovers ability for the eldership in the man, and formally appoints him to the office. Thus the church simply endorses the previous work of the Holy Spirit.

4. There may be more than one elder in a church.

James says, "if any are sick among you let him call the elders of the church," etc. (Jas. 5: 14) This shows that there may be more than one. See also Acts 15: 4, 6, 23. Here we learn that the church at Jerusalem had elders in it. If the church is small, and consequently but little work that naturally belongs to the elder, one will be enough. But if it is large as at Jerusalem it will require several. The amount of work to be performed is the only rule to be governed by in this matter.

5. The elder's work is pastoral in its nature. He is to be a pastor. The pastor of a flock is its shepherd. Pastor and shepherd are both translated from the same word in the New Testament. *Poimen* occurs seventeen times; is sixteen times translated shepherd, and once pastor. The shepherd is the feeder and nourisher of the flock, having the oversight and watchcare of the same. But this is the identical work attributed in the Scriptures to the elder. The elder is therefore the shepherd or pastor of the church.

The 2300 Days.—No. 1.

T. S. THOMASSON.

"How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 13, 14.)

Do these days terminate at the second advent? I think they do, for the following reasons:

1. The sanctuary is to be *trodden under foot* to the end of this 2300 days. What sanctuary? The sanctuary at Jerusalem, of course, for that was the only sanctuary in existence at the time the vision was seen. As that sanctuary was located in Jerusalem it follows that the treading down of that sanctuary will cease when the treading down of Jerusalem ceases. The Saviour informs us in Luke 21: 24, that "Jerusalem shall be trodden down ["under foot"] of the Gentiles *until* the times of the Gentiles are fulfilled." The times of the Gentiles are fulfilled when the Gentile dispensation ends, and as that ends just as soon as Christ leaves the mercy seat and human probation ends, so the 2300 days terminate at the second advent.

2. In v. 19, we are told that, at the "time *appointed* the end shall be." This language either refers to a specified period of time previously mentioned in the context, or else means that God has, in his purposes, appointed a particular time for the end to take place without revealing that time.

When Paul told the Athenians (Acts 17: 31), that God had, in his purposes, appointed a general judgment day, he used the indefinite article "a,"—"hath appointed *a* day," but Daniel was told that "at *the* time *appointed*" the end should be. When I say *a* horse, I mean no horse in particular, but when I say *the* horse, I refer to some particular horse previously mentioned, so when the angel told Daniel that at *the* time appointed the end should be, he had reference to the appointed period of time mentioned in the context. In other words, at the expiration of the 2300 days the end shall be.

The end of what? The end of the vision, evidently, and if we can ascertain that the vision ends at the second advent, we know that the 2300 days ends there too. The vision begins the pushing of the ram and ends with the breaking, "without hand," of a king of fierce countenance: therefore, if we can ascertain who is the king of "fierce countenance," and *when* he is broken without hand, we ascertain when the vision ends.

The king here does not mean a *person*, but, like the ram and goat, (v. 20,) symbolizes a *kingdom*, and this kingdom is distinguished by certain characteristics, among which are the following: viz., he is to destroy the holy people; stand up against the Prince of princes; he is to take away the daily sacrifice; magnify himself in his heart; and destroy wonderfully. (vv. 11, 24.) The Roman empire destroyed the holy people, the Jews, their city, Jerusalem, and the sanctuary, took away the daily sacrifice, (Dan. 9: 27,) stood up against, or crucified, the Prince of princes; destroyed wonderfully, in their wars for universal empire; magnified himself in his heart by holding as a principle that none but a Roman citizen had any right to life, etc., etc.

When is Rome to be broken "without hand"? When, in its divided state, it is to be smitten and destroyed, by a stone cut out "without hands." (Dan. 2: 34, 44.) Babylon, Medo-Persia and Greece were broken by human hands, but divided Rome in its Papal phase will be destroyed by "the brightness of his coming."

To sum up: The vision of 2300 days begins at some date in the history of Medo-Persia symbolized by the pushing of the ram, and ends with the smiting and breaking, "without hand," of divided Rome by the stone kingdom "cut out" or "set up" by the God of heaven, which smiting and breaking takes place at the second advent.

Where Are We?

A. ARMOUR.

"Then said Hopeful, "Where are we now?"

This was when Christian and he had strayed into the grounds of Doubting Castle, and Vain-Confidence had fallen into the pit. We may ask the same question. We profess to be pilgrims, looking for the celestial city. We are called Adventists, and this paper is the ADVENT CHRISTIAN TIMES. Formerly it bore this banner: "☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event 'nigh at hand.'" That is why we, and our paper, bear the Advent name. The Advent people looked for Christ to come in 1843 or '44, and again in 1867 or '68, besides at some less marked times. We did so look according to interpretations of the times of prophecy. The *time* was the cause of the Advent movement, and the life of it; without the definite time proclamations there could and would have been no such separate people as the Adventists. *Where are we now?*

Father Miller's '43 time argument has been met by the logic of facts. Brother Thurman's '68 argument is refuted by five of earth's revolutions round the sun, since he had calculated the Lord would descend from heaven and the dead in Christ arise. But still we bear the Advent name, and look for the coming of the Bridegroom. Why do we so? What ground have we to believe the Lord is coming soon?

Do you say, We have the signs? How do we know that we have the right signs, or that they may not increase, and intensify, indefinitely in the future? Or may they disappear, and again appear at some far future date? It seems to me that without the time we can not identify the signs.

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But it is getting common not to believe in "definite time." I suppose they believe in *indefinite* time; but I confess I am ignorant of what that means. A day, to me, is definite time; so is a year; and so is a century. I know no other time than definite time. Soon, nigh at hand, or "quickly," may be 1800 years hence, as it was in the first century.

Where are we now? Are we at sea, without knowing either our latitude or longitude, or that of the port to which we are bound; and are we not content, or rather, a little proud, of our ignorance? If one ship-master made an error in his reckoning should another throw chronometer and sextant over board? If Miller, and Thurman erred in their reckonings, should no others be made? Or should we not, rather, seek to discover, and correct their errors? Five years have passed since '68, and still we stand on Thurman's chronological platform, if we have any; and that is proven in error somewhere, by the passing of '68; and the whole is so linked together by the jubilees, that if '68 was not the great, and last jubilee, the others also are wrongly placed.

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I think we are not going forward in this respect, we are not crying, "Behold the Bridegroom cometh!" as of old. We are not awakening people with the message, "The Lord is at hand." but, rather, are getting asleep ourselves.

We don't know exactly where we are, and many are getting so as they don't want to know. This is not right. We should learn by past failures, and we may learn by them, but not if we fold our hands in indifference, and get to sleep. Remember the prophecies are correct, it is our interpretation, or application, or calculation, of them that was wrong. We yet do well to take heed to the prophetic word, even until the day dawn. We must enquire and search dilligently what, and what manner of time, the Spirit has signified. We must run to and fro, and knowledge shall be increased.

We *must* alter something. We must change our interpretation of prophecy, or our chronology, or give up that definite time testimony which has made us a people. But, if you choose the latter, another people will be raised up to proclaim prophetic truth. The light will shine.

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And yet, I cannot say that the Lord will not come to-day. What we look for before his coming may be after. Let me ask the question, Where are we now? in the sense of readiness for that day, Are we, as a people, all ready for the coming of the Son of man? As a people have we done our work? Have we warned the world of impending judgment as we ought? As individuals, is each one ready? Are all the lamps brightly burning?

There is more need of keeping a good look-out and having all hands at their post when the ship is in a fog, and when they cannot tell just where they are.

Is It True?

PHILO HITCHCOCK.

Is it true that all men are immortal, when the Bible says that "God only hath immortality"? (1 Tim. 6: 16, see also Rom. 2: 6–9.)

Is it true that man is conscious between death and the resurrection, when Paul says, "If there be no resurrection of the dead, they that have fallen asleep in Christ are perished." (1 Cor. 15: 13–18.)

Is it true that man is rewarded at death, when Christ says, "I come quickly, and my reward is with me, to give every man according as his work shall be"? (Rev. 22: 12.) And are men rewarded before they are judged? Paul says, "he shall judge the quick and the dead at his appearing and his kingdom." (2 Tim. 4: 1.)

Is it true that death is but the "voice that Jesus sends to call them to his arms"? when the last enemy that shall be destroyed is death." (1 Cor. 15: 26.) Is the voice of Jesus an enemy? and will the Lord destroy his own voice?

Is it true that "death is the gate to endless joy?" when Jesus Christ, "through death, shall destroy him that had the power of death, that is, the devil." (Heb. 2: 14.) Are saints compelled to ride in Satan's chariots to their reward? And can not Christ reward his people without the assistance of "his Satanic majesty"?

Is it true that the wicked are to suffer eternal conscious life in misery, when the Bible says that "all the wicked will God destroy"? (Ps. 145: 20, see also Ps. 37; 104: 35) "Let the sinner be consumed out of the earth, let the wicked be no more; bless thou the Lord O my soul."

Is it true that "there is one God without body or parts," when the Bible says, "God formed man in his own image," out of "dust"? Is man without body or parts? And Paul says that "Jesus Christ is the express image of his Father's person." (Heb. 1: 3)

Is it true that Jesus Christ and his Father are one in person, when Christ prays that the church "may all be one as thou Father art in me and I in thee"? Is it not oneness in working to redeem a revolted world back to God?

Is it true that Christ comes at the death of a saint, or the conversion of a sinner, when angel voices proclaim the fact, that he would come back as he went away? "A cloud received him out of sight." John says, "Behold he cometh with clouds, and every eye shall see him."

Is it true that the wife loves her absent husband, and hates the thought of

The Church.--No. 6.

C. C. MARSTON.

There are a number of additional thoughts concerning the local eldership which should be noted.

1. The elder may be a preacher or he may not be a preacher. There are instances of both. "The elder to the well-beloved Gaius," writes the apostle John in the introduction of his third epistle. Peter says, "the elders I exhort, who also am an elder." (1 Pet. 5:1.) It is not every preacher who is fit to be elder over a church. He may be a good preacher, and yet not the proper person for elder. House *keeping* and house *building* are different callings. So there are some preachers good to build up a church, but mighty poor hands to keep it up after it is built. They will break everything to pieces in a year. They are not adapted to the work of the local eldership, and have no business with it. Others again do good service in this capacity. They can not only preach, but God has also given them the qualification of oversight over his flock. They can build a house, and then by judicious management and watchcare, they are able to keep it. Where this is the case it is proper to appoint the preacher to this office. But unless he is adapted to it he should not have it. Because he is a preacher gives him no right to the office. His fitness for the place is his only recommendation to it.

2. The preacher is not an elder unless made so by some local church.

The custom prevails in many denominations to-day of calling all their preachers, "elders." It is used as a ministerial title, by way of distinction; just as much as "Rev." and "D.D." are by others. My impression is that there is just as much authority in the New Testament for the one as there is for the other. Jesus admonishes his disciples not to be called Rabbi. (Mat. 23:7, 8) There is great thirst among carnal men for distinction. They love titles. The believers in Jesus Christ are to be free from this. The apostles never called themselves elders unless they were elders. Peter calls himself an elder, and he was an elder made so by a local church. John calls himself an Elder on the same principle, being one of the elders of the church at Ephesus. But how was it with Paul, and Barnabas and James? Peter speaking of Paul calls him "Brother Paul," not "elder, or Rev. Paul." Paul in introducing his epistles does not say "Paul the elder," as John does, simply because he was not an elder. He never located at any certain place, but traveled constantly and preached the gospel, only during the intervals of his imprisonment, and was executed at Rome in the vigor of ripened manhood. So he was never appointed bishop or elder of any local church. Hence his salutation invariably is, "Paul the servant of Jesus Christ." It is unscriptural and antiscriptural to use anything as a *title*. Peter does not use elder in this sense. He simply refers to the name of his office and to the fact of his holding that office. To such as have an insatiable thirst for ministerial titles and the distinction that comes from having a handle before or after their names, I would recommend a careful and prayerful reading of the following instructive paragraph from one of the Saviour's familiar discourses to his disciples. Speaking of the Scribes and Pharisees, he says: "But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Mat. 23:5–12.)

Humility and self-abasement are better in the long run than self conceit and self-aggrandizement. If there's any exalting done let the Lord do it. He will do it in his own good time, and his time is always the best.

The humble, true minister of Christ needs no title. If he is known as a servant of God, that is enough. And the best way to publish one's self as such a servant is by being actively engaged in God's service.

3. The elder is made so by divine sanction. It isn't every man that will do for this place. It requires a peculiar class of talent. Paul, in his address to the elders of the church at Ephesus, declares that the Holy Spirit had made them such. (Acts 20:28) God gives a man the adaptation for the work, and thus he is constituted by divine appointment in the work. The church soon discovers ability for the eldership in the man, and formally appoints him to the office. Thus the church simply endorses the previous work of the Holy Spirit.

4. There may be more than one elder in a church.

James says, "if any are sick among you let him call the elders of the church," etc. (Jas. 5:14) This shows that there may be more than one. See also Acts 15:4, 6, 23. Here we learn that the church at Jerusalem had elders in it. If the church is small, and consequently but little work that naturally belongs to the elder, one will be enough. But if it is large as at Jerusalem it wil require several. The amount of work to be performed is the only rule to be governed by in this matter.

5. The elder's work is pastoral in its nature. He is to be a pastor. The pastor of a flock is its shepherd. Pastor and shepherd are both translated from the same word in the New Testament. *Poimen* occurs seventeen times; is sixteen times translated shepherd, and once pastor. The shepherd is the feeder and nourisher of the flock, having the oversight and watchcare of the same. But this is the identical work attributed in the Scriptures to the elder. The elder is therefore the shepherd or pastor of the church.

The 2300 Days.--No. 1.

T. S. THOMASSON.

"How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 13, 14.)

Do these days terminate at the second advent? I think they do, for the following reasons:

1. The sanctuary is to be *trodden under foot* to the end of this 2300 days. What sanctuary? The sanctuary at Jerusalem, of course, for that was the only sanctuary in existence at the time the vision was seen. As that sanctuary was located in Jerusalem it follows that the treading down of that sanctuary will cease when the treading down of Jerusalem ceases. The Saviour informs us in Luke 21:24, that "Jerusalem shall be trodden down ["under foot"] of the Gentiles *until* the times of the Gentiles are fulfilled." The times of the Gentiles are fulfilled when the Gentile dispensation ends, and as that ends just as soon as Christ leaves the mercy seat and human probation ends, so the 2300 days terminate at the second advent.

2. In v. 19, we are told that, at the "time *appointed* the end shall be." This language either refers to a specified period of time previously mentioned in the context, or else means that God has, in his purposes, appointed a particular time for the end to take place without revealing that time.

When Paul told the Athenians (Acts 17:31), that God had, in his purposes, appointed a general judgment day, he used the indefinite article "a,"—"hath appointed *a* day," but Daniel was told that "at *the* time *appointed*" the end should be. When I say *a* horse, I mean no horse in particular, but when I say *the* horse, I refer to some particular horse previously mentioned, so when the angel told Daniel that at *the* time appointed the end should be, he had reference to the appointed period of time mentioned in the context. In other words, at the expiration of the 2300 days the end shall be.

The end of what? The end of the vision, evidently, and if we can ascertain that the vision ends at the second advent, we know that the 2300 days ends there too. The vision begins the pushing of the ram and ends with the breaking, "without hand," of a king of fierce countenance: therefore, if we can ascertain who is the king of "fierce countenance," and *when* he is broken without hand, we ascertain when the vision ends.

The king here does not mean a *person*, but, like the ram and goat, (v. 20,) symbolizes a *kingdom*, and this kingdom is distinguished by certain characteristics, among which are the following: viz., he is to destroy the holy people; stand up against the Prince of princes; he is to take away the daily sacrifice; magnify himself in his heart; and destroy wonderfully. (vv. 11, 24.) The Roman empire destroyed the holy people, the Jews, their city, Jerusalem, and the sanctuary, took away the daily sacrifice, (Dan. 9:27,) stood up against, or crucified, the Prince of princes; destroyed wonderfully, in their wars for universal empire; magnified himself in his heart by holding as a principle that none but a Roman citizen had any right to life, etc., etc.

When is Rome to be broken "without hand"? When, in its divided state, it is to be smitten and destroyed, by a stone cut out "without hands." (Dan. 2:34, 44.) Babylon, Medo-Persia and Greece were broken by human hands, but divided Rome in its Papal phase will be destroyed by "the brightness of his coming."

To sum up: The vision of 2300 days begins at some date in the history of Medo-Persia symbolized by the pushing of the ram, and ends with the smiting and breaking, "without hand," of divided Rome by the stone kingdom "cut out" or "set up" by the God of heaven, which smiting and breaking takes place at the second advent.

Where Are We?

A. ARMOUR.

"Then said Hopeful, "Where are we now?"

This was when Christian and he had strayed into the grounds of Doubting Castle, and Vain-Confidence had fallen into the pit. We may ask the same question. We profess to be pilgrims, looking for the celestial city. We are called Adventists, and this paper is the ADVENT CHRISTIAN TIMES Formerly it bore this banner: "☞ Editorially THE TIMES will maintain the doctrine of the personal advent of Christ as an event 'nigh at hand.'" That is why we, and our paper, bear the Advent name. The Advent people looked for Christ to come in 1843 or '44, and again in 1867 or '68, besides at some less marked times. We did so look according to interpretations of the times of prophecy. The *time* was the cause of the Advent movement, and the life of it; without the definite time proclamations there could and would have been no such separate people as the Adventists. *Where are we now?*

Father Miller's '43 time argument has been met by the logic of facts. Brother Thurman's '68 argument is refuted by five of earth's revolutions round the sun, since he had calculated the Lord would descend from heaven and the dead in Christ arise. But still we bear the Advent name, and look for the coming of the Bridegroom. Why do we so? What ground have we to believe the Lord is coming soon?

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Is it true that the wife loves her absent husband, and hates the thought of his return? Can the church, "the bride, the Lamb's wife," love the Bridegroom, and take no interest in his long promised return?

Is it true that the Christian's future state is to be an immaterial one, when Jesus Christ was the first-fruits of glorified humanity, and was material enough to wear the "mark of the spear and the print of the nails"?

"Sanctify them through thy truth, thy word is truth."

Long Prayers.

C. C. M.

No greater nuisance is known in public worship than that of lengthy prayers. I heard of a minister once that prayed one hour and ten minutes at the opening of his meeting, and no knowing how long at the close. As a general thing if a man has more praying to do than can be done in five minutes, he had better do some of it before he leaves home In the words of another I would say:

"Can no way be devised for shortening public prayers? In the public assembly, in the social meeting, and in the Sunday school, they often seriously diminish the enjoyment of all classes, They weary the poor children, they destroy good impressions made in the social meeting, and often rob good brethren of the time which belongs to them. These long prayers do not contribute to the interest of any occasion; we have sometimes thought they were the sign of very short prayers, or no ayers at all, in the closet.

"Dear brethren, you can not pray for everything at one time. Start right for the main thing at once, and when that is reached sit down and let somebody else ask for what you have omitted. It is lawful to make long prayers in the closet, but the enjoyment of the Sunday school and the social meeting hould not be marred by dull, cold, ifeless and tedious prayers—a string f common-places which a business nan would not tolerate in his store or itting room."

Long prayers are almost always dry; ad do more than any thing else to nake a congregation sleepy. Cultivate revity in prayer. Ask for just what ou want, and then stop.

Query.

Can any one state the reason why he American Bible Union Revised ersion of the New Testament renders ev. 16: 16 "And *they* gathered them," stead of "*he* gathered them to.... rmageddon," as the common version d the "received text" of the Greek ads?

No "various reading" of MSS. is ted in the Critical Greek and Engh Concordance, on the passage.

A. A.

Thou shalt be Hid from the Scourge of the Tongue."

R. A. GIBSON.

These words were spoken to comt one of God's children, one who ving suffered all the bitterness of o, and sorrow, and disappointment, t it was possible for the enemy of ls to heap upon him. Although he as a man of some wealth, yet, (as is not en the case,) he was an humble, deted servant of God. The Devil, ing this, and wishing to show to world the cunningness of his plans deceiving this good man, and not ing courage to confront the object his prey, (for we see SATAN always rks in disguise,) he began to feel ut *Job* in this way: First, he sends set of men, and stole away his oxen, l slew the servants; again he sends ther company, and they slew the vants, and carried away the camels n the field; then he calls *fire* from *l to burn* the sheep in the field; but ing all *this* was not enough to turn is one so devoted, he approaches the se of his children; and while they were *eating* and *drinking*, no doubt expecting long life, with a *great storm*, this *wonderful worker of iniquity* rushes in the walls of their dwelling, and they were crushed beneath its ruin, every one of them; and thus we see, step by step, did the enemy move around him till he is *finally* left *desolate, penniless*, and *childless*. Well, does he murmur? No! Does he rise up passionately, and say, (as mortal man is apt to do,) this is *too* much: I cannot see why I am dealt with thus: I would *like* to be a Christian, but this is more than I can bear? Nay, verily! But without complaint he fell down and *worshiped*, and sinned not, neither charged *God* foolishly. Then we find Satan afflicting his entire body with sores; thinking, if in the weakness of his mortal flesh, and suffering such deep anguish of body, he might be led to sin, and, thus lose his confidence in God.

Then, as he failed in all these points, (for he had left him nothing, but his *miserable life* to bemoan himself,) well, says Satan, I have one more great plea to make, and I've done with *Job*; so he sends his *wife*, and she uses words like *these*: "Dost thou yet retain thine integrity? *Curse God* and *die*." Ah! how like the devil! No wonder Job exclaims, *foolish woman!*" The very hour he most needs God's help, yet she the very one that *should* have stood by his side *tenderly* and *prayerfully* asking God to give him a *little more grace*: not to forsake him in the hour of *so great trouble*! yet she would dare to say, "curse God, and die!" Well, did not Job begin to see everything dark and gloomy? And mortal nature began to sink; yet he had friends, and now they come to him; if so be, they might show him, how God was just in dealing thus with man. Then Eliphaz spoke and told him to commit his cause unto God, and not to despise "the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole, that he would redeem him from death, and thou shalt be hid from the scourge of the tongue: Neither shalt thou be afraid of destruction when it cometh. So this (says he) we have searched it; hear it, for thy good." Well, now, may not we be encouraged by these words? What if we are buffeted, tempted and tried on every hand? The Devil has not forgotten to follow the children of God, down to this present generation: and here do we find him, clothed in all manner of hypocrisies and deceit. In all the various relations of life in which we are connected, do we meet with the scoffs and frowns of the world, and not only so, but we sometimes meet him in robes of (professed) Christianity, and with the tongue they scourge and abuse all that do not submit to the doctrines and commandments taught by them.

Then I say brethren and sisters, let us be encouraged, knowing that there is a day coming, and that soon too, when we shall be free from all these things; when the redeemed shall return to Zion with songs and everlasting joy upon their heads; when sorrow and sighing shall flee away, and God's own soft hand shall wipe away the tears from all faces. Then shall we be "hid from the tongue that scourgeth."

May the Lord hasten the day when peace and righteousness shall cover the earth; and let us be glad, and rejoice in these things, knowing that our redemption draweth nigh.

Pray for your unworthy sister in Christ, that with all the readers of this imperfect article, I may gain eternal life in the kingdom of God.

Pray and Pay.

"It requires considerable religion to pray, but still more to *pay*. There is hope for a man when he is reported, 'Behold, he prayeth,' but still more when it can be added, 'and payeth also.' The prayer meeting is called the pulse of the Church, the treasury is the test of its loyalty. We are commanded to honor, that is, to worship God with our substance, to bring tithes into his house to, give liberally; to lay aside our money on the first day of the week, as God has blessed us, and devote it to the service of the gospel. This is the most trying part of religion. Many are delighted with the whole of religion except its cost. That they dislike. They like free salvation, free preaching, free seats, [free papers] free fires, and free lights, and hate agents and all collectors of money."—*Sel.*

The Christian Life.

The Precious Boon.

One precious boon, O Lord, I seek,
  While tossed upon life's billowy sea;
To hear a voice within me speak,
  Thy Saviour is well pleased with thee.

Earth's [illegible] scoffs and scorns well pleased I'll bear,
  [illegible] though under foot I'm trod;
Nor mourn[illegible] may but share
If day by day [illegible] O my God.
  Thine approbation,

The friends I love may [illegible] me—
  Their words unkind may pierce me through;
But this my daily prayer shall be,
  "Forgive: they know not what they do."

Let me but know, where'er I roam,
  That I am doing Jesus' will;
And though I've neither friends nor home,
  My heart shall glow with gladness still.

To that bright, blest, immortal morn,
  By holy prophets long foretold,
My eager, longing eyes I turn,
  And soon its glories shall behold.

Then all the scoffs and scorn I've borne,
  For his dear sake who died for me,
To everlasting joys will turn,
  In glorious immortality.

Sel.

The Yoke of Christ.

Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.—CHRIST.

Many were the figures employed by the Master to illustrate the great truths he wished to impress upon the minds of those who sat under his teachings. The text affords us one of the most forcible and expressive of those metaphorical illustrations. Let us consider:

I. THE YOKE IS SYMBOLICAL.

1. It is symbolical of *submission*. How meekly the ox submits to have the yoke placed upon his neck. If he did not choose to place his neck under the yoke, no human strength could compel him to do it. His master could not compete with him for a moment if he should choose to exercise his great muscular strength in resistance. But he submits meekly, submits patiently, submits quietly. And so it must be with the Christian; he must submit to God's will. It is true he has the power to resist God's will, if he chooses to do so, but he must choose to submit rather that to resist. And the submission must be unqualified. It must be in meekness and quietness.

2. It is symbolical of *obedience*. When the yoke is placed upon the neck of an ox he is then ready to receive and obey any commands his master may have to give. If he is told to go straight forward in the road or furrow, he obeys by going forward. If he is told to turn to the right or left, he turns in the direction he is commanded; and if he is told to stop, he comes to a stand still till he is bidden to go forward. And thus it must be with the Christian. He must be ever ready to obey the commands of his Master. If he is told to go in this or that direction, he must go. Whatever that direction, he must go. Whatever God tells him to do, that must be done without any caviling or questioning.

3. The yoke is symbolical of *restraint*. No doubt if the ox could follow his natural instincts he would much prefer to go away from the yoke, and from the work, and lie down in the shade in the clover. But the yoke restrains him, and he plods on his weary way till the night comes on and the day's work is done. And how many Christians their are who, if they followed their natural inclinations, would go away from the path of duty and run into excesses that would prove their ruin; but the yoke of Christ restrains them, and they are kept in the path of duty till life's weary day's work is done, and they are released from further toil.

4. The yoke is symbolical of *labor*. The ox is not yoked for its pleasure, but for its labor; and to him the yoke means a long day's work or of hard pulling before the wagon, or the plow, or the harrow. And it is quite probable that these two ideas become so closely identified in even the mind of the ox, that he never sees the yoke without thinking of labor. But whether the ox has any such association of ideas or not, it is quite true that the Christian should always associate labor with the service of Christ. It is to be feared that there are those who look upon a religious life as a life of enjoyment, merely, whereas the great idea of religion is that of labor. Work while it is called to-day, for the night cometh, when no man can work.

5. The yoke is symbolical of *education*. It is only by having the yoke placed on his neck that the ox learns to draw. He never would learn any thing from under the yoke. And it is only in the service of Christ that we learn those great truths that are essential to our salvation. It is only in the service of Christ that we learn correct doctrinal truths. Says Christ "If any man will do his [God's] will, he shall know of the doctrine," etc. And it is also by doing the will of God that we obtain a knowledge of the experimental part of Christianity; for we also hear Christ saying, "If ye know these things, happy are ye if ye do them." It is by serving Christ, that we obtain a knowledge of Christ.

6. The yoke is symbolical of *union with Christ*. Two oxen are yoked together in order to obtain their united strength. And so Christ says, "Take *my* yoke upon you." By taking Christ's yoke, we join our poor weakness to his almighty strength. And that union must be effected if we would accomplish anything, for he told his disciples, when about to leave them, they must abide in him, for without him they could accomplish nothing. And then on a certain occasion we [illegible]r Paul exclaiming, "I can do all things through Christ who strengtheneth me." Yes, the strength of Christ is an absolute necessity for the Christian to have if he would overcome his foes, and this strength can only be obtained by taking on us the yoke of Christ.

II. LESSON LEARNED.

Meekness. "And learn of me, for I am meek and lowly of heart." Oh how important it is to learn this lesson. It is only with the meek and quiet spirit that God can dwell. Although he dwells in the high and holy place, yet he has also promised to dwell with him who is of a contrite and humble spirit. God cannot make it his home in a heart where pride is allowed to dwell. And what can be more effectual to teach man his dependence upon God, and thus take from his heart this offensive pride, than to place his neck under the yoke of Christ, and learn these lessons of submission, obedience, restraint, industry, knowledge, union with Christ, etc.

III. RESULTS.

Rest to the soul. Oh how weary we become after life's burdens! often not weary in body merely, but in soul. It is onl [illegible] joined to Christ under [illegible] Gospel yoke, and then transferring these wearisome burdens from ourselves over unto Him that we can obtain any rest to our weary souls. And how divinely compassionate is the Master to walk along side by side with us, poor sinful, erring creatures, and not only willing to sustain us, but also willing to carry all our burdens for us, and allow us to obtain rest for our burdened, weary souls. Oh, will we bear the yoke of Christ and obtain this sweet rest?—REV. L. HAWKINS, *in the Golden Censer.*

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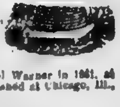

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CHICAGO, TUESDAY, November 25, 1873.

FIFTEEN HUNDRED DOLLARS.

We wish to call the attention of our friends to the fact that we need fifteen hundred dollars by the 15th of December, to meet an obligation which cannot be put off longer than that time without impairing the honor and credit of our Society and people. Every friend of the cause should be interested in raising this amount, either by paying subscriptions, pledges, accounts, or by donations or loans. With a little individual effort this amount can be raised. We shall expect a hearty response. A. W. TUCKER, *Agent.*

BR. J. F. ADAIR reports successful meetings under the recent labors of Eld. S. K. Gibson, in southern Iowa.

"PASSED to spirit life" is the Spiritualists' style of announcing the death of a person. How unlike the style laid down in the Bible: "And he *died.*" Both cannot be right. Either the Bible is wrong, or Spiritualism is wrong.

THE November number of the *Bible Banner* appears with about a dozen new editors—well supplied, surely, for a monthly. It is one of the best papers of its kind in the wide world. We wish it abundant success.

OUR country has been very much exercised over the Cuban question. Whether it will culminate in a war, or be compromised, remains to be seen. This excitement on the one hand, and the financial stringency on the other hand is producing a state of quandary in all minds.—What is coming out of all this?

ELD. J. T. ONGLEY, in sending a sister's dues on THE TIMES, remarks: "Her year is not quite up, but would rather pay a little in advance than run behind. I wish all would do so."

If all would act on brother Ongley's suggestion, it would make a wonderful change in the finances of the office. And, indeed, our rule is payment in advance. We fear this point is forgotten by too many, and they wait till they are indebted to the office before they remit. Please keep paid in advance if possible.

THE general impression that the holy land, once so fruitful, is now a land of barrenness, was recently called in question by Dr. J. V. C. Smith, who has visited that region. These are his words: "I desire to correct one impression in regard to the barrenness of the holy land. I have traveled all over it, and know it to be one of the most fertile countries on the globe. Its apparent barrenness is owing to the bad management of the ignorant people there. The land there is to-day just as fertile as it was in the days of David and Solomon."

Saints in Heaven.

While one class insist that heaven is peopled with disembodied saints, another class set up the claim that the 144,000 spoken of in the book of Revelation have ascended to heaven in their resurrected state, they having been raised from the dead at the time of Christ's resurrection. We regard this view as untenable, being both in conflict with the statements of the Bible, and predicated upon inferences drawn from unsound premises.

We will first cite some of the reasons why we deem this view antagonistic to the teachings of inspiration:

1. According to Paul, Christ, our High Priest, was to enter "*alone*" into the "holy place," which, he affirms, is "heaven itself," instead of having 144,000 enter with him. (Heb. 9: 7, 24.) This one fact is enough to negate all the inferences that are relied upon. But there are others like it.

2. It is clearly shown in the type that "*no man*" could enter while the High Priest remained in the "holy place"; and this prohibition holds good in the anti type, and consequently would debar the entrance of the 144,000. (Lev. 16: 17.) This is a consideration too prominent to be trifled with.

3. John expressly affirms: "*No man* hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3: 13) This statement is too strong to be twisted into harmony with the claim that 144,000 have bodily gone up to heaven. Though Enoch and Elijah were taken up into the atmospheric heaven, even they never went to the heaven of Christ's abode, for "*no* man" has gone there, but they were transported to some locality not specified, for some purpose not explained.

4. In speaking of the Divine Potentate, Paul affirms that he is "dwelling in the light which *no man* can approach unto." (1 Tim. 6: 16.) This statement is widely out of harmony with the claim that 144,000 have approached that light, and are now dwelling in it. As our High Priest, Christ is dwelling there, in which capacity he has never been seen by man, and never will be; for his priesthood will terminate before his judgeship begins, in which relation "every eye shall see him."

5. The sealing of the 144,000 is located "*after*" the opening of the sixth seal, which ushers in the "day of wrath," and the passing away of the heavens, at which time the resurrection is due. Not till that time arrives will they be "redeemed from the earth" by a resurrection, or be sealed with immortality, being distinguished from the great multitude for a specific purpose. (Rev. 7 and 14.) As they remain unsealed till this epoch, they certainly could not have gone to heaven hundreds of years ago, and that, too, in an unsealed state, to wait till the opening of the sixth seal to be sealed.

6. In addition to the foregoing considerations the Scriptures nowhere affirm that 144,000 went to heaven with Christ; and an event of this magnitude could not have been overlooked by every inspired writer subsequent to the time the event is alleged to have transpired.

7. No person ever witnessed the ascension of 144,000 with Christ, for if they had seen such a grand army go up they would have told of it, instead of keeping it secret. And it would have been as easy for human eyes to have witnessed this scene, as to have seen Jesus ascend. It will avail nothing to say they might have ascended with Jesus early on the morning of the resurrection of Christ, for (1) if they rose from the dead with Christ, there was not time for them to have gone into the holy city and appeared unto many, and then return and rise to heaven with Christ, unless he left the tomb before the "three days and nights" were out; and (2) the angels said to his friends early in the morning that he had gone to Galilee, and it is not at all likely that they mistook heaven for Galilee; and (3) if Christ really led 144,000 from earth to heaven on the morning of his resurrection, and returned to earth again before day-light, it would not only be making good time, but it would make his return to earth his *second coming*, and thus deny that his second coming is still future, in opposition to Paul's subsequent statement: "Unto them that look for him shall he appear the *second* time without sin unto salvation." (Heb. 9: 28.) If Paul was right in placing the "second" coming of Christ in the *future* when he wrote, it is not true that Christ personally descended from heaven on the morning of his resurrection, and if he did not thus descend, he certainly did not then pilot 144,000 persons to heaven. The foregoing considerations will not be easily removed.

The theory which we are treating upon, like many other incorrect dogmas, claims Bible proof, which we will now examine and find whether it consists of anything more than illegitimate inferences.

1. We are referred to the following statement: "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 52, 53.) Let it be noticed (1) that not a word is here said about 144,000; that is simply guess work; (2) not a word is said about their going to heaven; that is assuming just what lacks proof; but they "went into the holy city," Jerusalem; and though it is sometimes argued that Jerusalem cannot be meant by "the holy city," it is nevertheless true that Christ called it the city of the great King; and (3) if they really went to heaven, they must have gone before being judged, which would be an infringement on the Divine plan; and if 144,000 could get their passport to glory before the judgment day, why may not all? As to what became of these resurrected saints we are not told, any more than in the case of Lazarus and the widow's son; but the Scriptures nowhere affirm that they went to heaven.

2. The next text relied on as proof of this theory, reads: "Wherefore he saith, When he ascended on high, he led captivity captive," or, as the margin reads, "a multitude of captives." (Eph. 4: 8) He did not lead a *part* of captivity captive, but captivity *entire;* he did not lead a *part* of the "multitude of captives," but the *whole* multitude—*all* that were in captivity to death—but in what sense? Simply in the sense of a *general capitulation* of death's captives to him, he being "the *first* fruits; afterward they that are his at his coming." These captives are turned over to Christ, the conqueror, and he holds the "keys," and will liberate the prisoners at his return. It is not said that he *liberated* a multitude of captives, but he led them captive, he took them into his own charge. There is no intimation here given that "captivity" held only 144,000, or that the "multitude of captives" were only 144,000 in number, but the facts in the case show that the number was vastly larger, including all the sleeping saints. In the capitulation they were *all* turned over to him, in which sense he carried them captive. *Every captive* is spoken of, and not a part only.

3. The following language is also claimed as proof of this theory: "For whom he did *foreknow*, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Rom. 8: 29, 30.)

Before this text can be twisted into a support of the theory under consideration, the question will arise, Did God foreknow *only* 144,000? Are only 144,000 to be conformed to the image of his Son? Are the 144,000 the sum total of Christ's "many brethren"? God's foreknowledge is not restricted to 144,000 brethren, but includes all the saints, and the "many brethren" include the entire redeemed throng, and Christ is the "first born" among them all, or the first born from the dead to an immortal life; hence, born before any of them, but *not contemporaneously* with any of them. But it is said some are "glorified." How many? Not merely 144,000, but all "whom he did foreknow," let that include as many as it will—them he did "predestinate," them he "called," "justified," and "glorified," *prospectively* in the plan of salvation; but that plan existed before any of it was executed, and many still are not "*justified*" in reality who will hereafter be saved, and *none* are yet glorified in reality. If 144,000 were glorified 1,800 years ago, why could not all saints be glorified without a judgment just as well? *Prospectively* God has called, justified, and glorified every saint, but part of this work is yet to be executed. There is no such thing as restricting this text to 144,000; it includes all "whom he did foreknow," and not a mere fractional part; and as it is admitted that the calling and justification are *prospective*, seeing the race were not as a whole in existence at the commencement of this plan, the glorification must as really be prospective, and is still future.

"Haunted Houses."

While superstition has magnified many trivial things into evidence of haunted houses, we are nevertheless convinced that in many instances, like those narrated by John Wesley, superhuman agencies often have something to do with the matter; but instead of attributing it to disembodied dead men, we believe demons are the actors.

The Spiritualist journal of Chicago publishes the following statement from L. C. Best, New Haven, Wis., concerning a transaction in Dunn county:

"The strange things of which I write, are happening at the house of Mr. Lynch. His family consists of himself, his second wife, and five children. The manifestations commenced slightly, two years ago, and consisted of hiding things, and cutting garments with shears. The mischief at that time was laid to a little seven year old boy, but of late the manifestations have become more demonstrative—furniture, axes, smoothing irons, fragments of lumber, hand-spikes, dishes, knives, forks, spoons, etc., are thrown by an invisible agent in and about the house, with great force. Dishes are broken, beds turned upside down, soap, flour and salt taken out of barrels and thrown on the ground.

This phenomenon is evidently directed by an intelligence. A case in point: A good old Christian came with his Bible, as he said, to put a stop to it. He laid his Bible down by his side, and kneeled down to pray. While praying the demonstrations ceased; but he had scarcely said amen, when a broad axe from an out-house struck on the porch-floor with a startling slam, went in front of the door, turned a right angle, proceeded into the door, made straight for the man of the Bible, turning over like a wheel, first on the end of the handle, then on the opposite end of the axe, until it fell at the professor's feet, who was retreating backwards. The axe was picked up by the woman of the house and carried out. The old man looked for his Bible, but it was gone. The house was searched, and the Bible was finally found in the bed room, torn to pieces. The old gentleman put the pieces in his pocket and left the premises, fully persuaded that he had seen the works of the devil.

I visited the family last week, and would here say, these things are true, and can be proved by scores of eye-witnesses."

These spirits are regular Bible haters. Sometimes they feel as they did in the days of Jesus, when they cried out: "Art thou come to torment us before the time?" At other times they flatter as they did in the days of Paul, through a medium, saying: "These are the servants of the Most High God." Then, again, they will deny the existence of a God in toto.

The Spiritualist journal also copies the following from a German magazine:

"The following morning he (Gœthe) tried to walk a little up and down the room, but after a turn he found himself too feeble to continue. Reseating himself in an easy-chair, he chatted cheerfully with Ottilia on the approaching spring, which would be sure to restore him. He had no idea of his end being so near. It was now observed that his thoughts began to wander incoherently. 'See,' he exclaimed, 'the lovely woman's head—with black curls—in splendid colors—a dark background!' Presently he saw a piece of paper on the floor, and asked how they could leave Schiller's letter so carelessly lying about. Then he slept softly, and awakening, asked for the sketches he had just seen. They were sketches in a dream. His speech was becoming less and less distinct. In silent anguish the close, now so surely approaching, was awaited.

"It was during these solemn moments that a fearful whistling was heard around the house, sending a thrill of terror to the hearts of those gathered to watch the closing scene of so marked a life. Thereupon a noise was heard proceeding from the rear of the premises, in the direction of the wood house. A few of the most courageous of those present wended their way thither to discover, if possible, the cause of the disturbance. On approaching the wood-house or shed, a splitting of wood was distinctly heard within, though the door was secured by a padlock. This was unlocked and the search began. There were the axe and the wood, everything in order, but the noise ceased. Scarcely had the door been closed again when the noise was repeated more audibly than before. The investigators were awe-struck by the repetition, and silently returned to the mansion. Upon arriving at the main entrance they experienced another startling manifestation. It seemed as if a whole regiment of troops was marching up and down the great stairway, with a steady and a loud tramp and yet not a living soul was to be seen. This noise continued for some time, gradually dying out, and apparently giving place to another occurrence still more marvelous.

"It seemed as if, in a less frequented part of the house, a door, either unknown or long forgotten slowly opened, creaking on its rusty hinges. Then a beautiful female spirit-figure appeared, bearing a lamp burning with a light blue flame; her features were surrounded by a halo of glory. She gazed calmly upon the terror-stricken witnesses, sang a few stanzas of some angelic melody, and then disappeared; the door closing behind her, presenting the same sealed appearance as before. In solemn silence the observers retraced their footsteps to the chamber of mourning, and there learned that the spirit had returned to God, who gave it. The last words audible were: "More light!" The final darkness grew apace, and he whose eternal longings had been for light, gave a parting cry for it as he was passing under the shadow of death.

"Other noises were heard, and many strange sights were seen in various parts of the house by the visitors and members of the family."

Do we not read that Satan even "transforms himself into an angel of light"? And is this not an instance of it? The question is not with us, "Are there spirits in existence?" This we have no doubt of. But the query arises, Are these spirits what they purport to be? When we obey the injunction, "Try the spirits," they appear in their true character—"spirits of devils working miracles."

Much that is attributed to spirits can be accounted for by the power of mind acting on mind, as in magnetism, but this only illustrates the principle on which demons can do greater deeds. The devil and his angels are *not myths.* They exist to deceive men, even by miracles.

"Blessed are the Dead."

Not unfrequently do we hear the following text quoted to prove disembodied blessedness: "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13) This text is pressed into the service of theologians by applying this *blessedness* to the soul, and the *dying* to the body. This is certainly a perversion of the testimony. Who are the "blessed"? Those that "*die* in the Lord." If the class here pronounced "blessed" are disembodied souls, the text is made to say: "Blessed are the *souls* that *die* in the Lord," &c. What, do souls die? The blessing here spoken of comes only on "*the dead* that die in the Lord." If the soul does not die this text does not pronounce it "blessed," for this blessing is for a class who *die.* It would militate against the doctrine of soul-immortality to read the text: "Blessed are the *dead souls* that die in the Lord." That would sound quite unlike *deathless* souls. But if the text is left to affirm: "Blessed are the dead ersons that die in the Lord....that hey may rest from their labors," all is lain. They "rest in hope." Said David: "My *flesh* also shall *rest* in ope." (Ps. 16:9) What shall "rest"? Not the disembodied soul; but the '*flesh*." "Dead" men, men of "*flesh*," are spoken of, and not spirit-men. Dead men, or men of flesh can "rest"—"rest in hope"; and "their works do follow them." In death's domain "the weary are at rest." But the long promised rest that remaineth for the people of God lies beyond the resurrection, after this rest in the grave closes; for Paul says of ancient saints: "They without us should not be made perfect." In view of the final gathering, "The righteous hath hope in his death"; and his "flesh shall *rest* in hope."

Will Fire Burn Immortal Spirits.

Theologians apply the threatenings against the sinner, found in the Bible, to disembodied spirit men. Fire is supposed to be the agent that will give them pain. If this were really true, it would prove too much for theologians; for that which is deathless, is as really *painless*, as pain intensified culminates in death. Fire that would inflict no pain, would be no detriment or terror to the sinner; and, hence, no punishment: and fire that would inflict pain would ultimately bring death, thus disproving soul-immortality.

But will fire inflict pain on spirit-men? Let us look the matter in the light of facts. The claim is made that death unclothes the spirit-man, and it is also claimed that the spirit-man is in the exact form of the flesh man in which it once dwelt, having eyes, tongue, and limbs; that the fleshly arm is the clothing for the spirit man's arm, that the fleshly leg is the clothing for the spirit-man's leg, and so with other members. If this is the case, it follows that when the fleshly leg is amputated, the spirit leg is *disembodied* or unclothed. On this hypothesis we can decide whether fire will give pain to a disembodied spirit-man by experimenting with the disembodied leg. It that will not suffer pa coming in contact with the fire, n would the whole spirit man whe embodied.

Experiments indicate that no p caused by the application of fire supposed protruding spirit limb that kind of a disembodied man feel no inconvenience by being merged in the fire.

The difficulty cannot be obviat assuming that a different kind will be employed to punish the w with, for the burning of the Sod with "eternal fire," which reduced those cities of the plains "*to ashes*," is set forth the God-given "*example*"; and God will never repudiate his own example. That fire *consumed*.

In the future display of wrath against impenitent men, it will just as really consume, and not preserve. It is not due, however, at death, but at the coming of Christ; and it will be visited therefore, not on spirit-men, but on physical men: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and *destroyed* them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:29, 30) God's fire will *destroy* in the future, as it did in the past. It is not due till the resurrection, and consequently will not be visited upon spirit men, for there will then be no disembodied state, even if there had been previously.

The Pit of Corruption.

BR. SHELDON: You will please explain the following through the TIMES, and you will confer a great favor:

"Behold, for peace I have great bitterness, but thou hast in love to my soul delivered it from the pit of corruption; for the grave cannot praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth: the living, the living, he shall praise thee as I do this day." (Is. 38:17-19.)

WM. BAKER.

Isaiah had been sent to king Hezekiah with this announcement: "Thou shalt die, and not live." Not thou shalt appear to die, but still be alive; but "die and not live." This led the king to agonize in prayer for a prolongation of life. God heard his plea, and added to his days fifteen years. Then the king uttered the words above quoted: "Thou hast delivered my soul from the pit of corruption." Doubtless the signification of "my soul" is equivalent to *myself*. But let it mean whatever it may. Hezekiah expected that had he died, instead of going to heaven, his soul would have gone to the "pit of corruption"; so it is evident that Hezekiah did not expect that death would have wafted him to heaven. Death to-day carries people to the same place that it did in Hezekiah's day—to the "pit of corruption." This fact augments the importance of the resurrection, which will release the captives of the pit, which pit is a "land of darkness, as darkness itself"—"the land of the enemy."

Many Bodies of the Saints.

DEAR BR. SHELDON: What is your opinion of Matt. 27:52, 53? "And the graves were opened: and many *bodies* of the saints which slept, arose, and came out of the graves *after* his resurrection, and went into the holy city, and appeared unto many."

Is it not singular phraseology to say "many *bodies* of the saints which slept," instead of saying many saints? And are not these two verses an interpolation, instead of genuine inspiration?

Yours, in love of the truth.

A. J. MARSH.

We regard the text genuine, and literally true. We think there are no good reasons for looking upon these verses as an interpolation. They are found in early manuscripts. The phraseology does not seem any more peculiar to us, than that employed by Isaiah: "Together with my dead *body* shall they arise"; or that used by Paul: "With what *body* do they come"? "Shall also quicken [*make alive*] your mortal *bodies*"; "The redemption of our body."

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land. It is large—36x54 inches—accurate and reliable, being compiled from the latest sources and beautifully executed. Besides showing the geography of the holy land in a clear and correct manner, the geological formation, the mineralogy, topography and botany are noted in well arranged tables, including the months, changes of seasons, etc. A chronological scale of 6,000 years, showing the principal events of the past and the prophetic periods, terminating in 1875, is given. Jerusalem and its environs, Paul's travels, journeyings of Israel, plans of Herod's temple and Ezekiel's for comparison. Profile section of the land from Joppa to the mountains of Moab, showing on a regulated scale the elevations and depressions of the valley of the Jordan and the Dead Sea. A synopsis of the things concerning the kingdom of God and the signs of the times are given in printed columns. The whole forming an invaluable aid to the study of the Holy Scriptures and an ornament to any study or parlor. To be appreciated the map must be seen, and we would recommend to our brethren everywhere to order at once. For further particulars see the advertisement by brother Wilcox, the compiler and author, in another column.

A. W. T.

Stubborn Facts that all Should Duly Heed.

A. N. SEYMOUR.

From the creation of the world, up to the exodus of the children of Israel out of Egypt, some 2,500 years, is—

1. No *command* of God to keep holy the seventh day Sabbath.

2. No *example* of any one keeping that seventh day.

3. No *rebuke* for violating any such commandment.

4. No *sin* of Sabbath-breaking mentioned during that time.

5. No *penalty* attached to the transgression of any such commandment.

6. No prophet or apostle, or the Holy Spirit, or Jesus Christ ever refer back to that period and say that it was observed. "The whole counsel of God" is just as silent as death and darkness touching such a requisition. Now precisely the *same facts* stand connected with the gospel dispensation, save *one*, that is, example; but a definite reason is given why this was done. "This I do for the gospel's sake." (See 1 Cor. 9:19-23.) The problem then solved, is demonstrated to be this, that the seventh-day Sabbath is wholly confined to the Jewish people, and those within their borders, and to the Jewish dispensation. God gave that day to this people as *one* absolute *memorial* of their deliverance from Egyptian bondage, and there is no evading this fact by the cunning craftiness of human genius.

Moses stood pre-eminently at the head of the Jewish people, or house. (See Heb. 3:1-6) But now his leadership and government has entirely ceased—ended; and the whole world is delivered over into the hands of his successor, our Lord Jesus Christ, the Son of the Highest. The prophet of God (Isaiah) when speaking of him, says: "For unto us a child is born, a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." Paul, when speaking of this same being, says: "God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord (ruler, governor), to the glory of God the Father. (Phil. 2:9-11.) Peter, when referring to him, states the same fact: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. "Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins." (Acts 5:30, 31.) Now God says of him: "He shall speak all that I shall command him." (Deut. 18:18.) "This is my beloved Son, hear ye him." "Him shall ye hear in all things, whatsoever he shall say unto you." (Matt. 17:5; Acts 3:22, 23.) Why hear him? Ans. Because "In him are hid all the treasures of wisdom and knowledge." (Col. 2:3.) "In him dwelleth all the fullness of the Godhead bodily." (Col. 2:9.)

Now for another catalogue of facts:

1. There is no seventh-day Sabbath in Christ, "who of God is made unto us wisdom, and righteousness, and sanctification and redemption."

2. There is no seventh-day Sabbath "in the gospel of Christ," "which is the power of God unto salvation to every one that believeth."

3. There is no seventh-day Sabbath in the "ministration of the Spirit."

4. There is no seventh-day Sabbath "written by the Spirit on the fleshly tables of the heart."

5. There is no seventh-day Sabbath *contained* in the "treasures of wisdom and knowledge hid in Christ."

6. There is no seventh-day Sabbath *embodied* in the "word of reconciliation."

7. There is no seventh day Sabbath in the "law of the Spirit of life in Christ Jesus."

8. There is no seventh-day Sabbath in the second "will" (testament) "by the which" will "we are sanctified."

9. There is no seventh day Sabbath in the marriage "covenant" between Christ and the church, "married to Christ."

10. There is no seventh-day Sabbath in the "all spiritual blessings in Christ."

11. There is no seventh-day Sabbath in the "unsearchable riches of Christ."

12. There is no seventh day Sabbath in the "commandments of God given by Christ."

13. There is no seventh day Sabbath in the "new covenant."

14. There is no seventh-day Sabbath in the "law of faith."

15. There is no seventh-day Sabbath imposed on the "new man" formed by the union of the Jews and Gentiles.

16. There is no seventh-day Sabbath embraced in the "yoke of Christ."

17. There is no seventh-day Sabbath taught or enforced in "the dispensation of the gospel," or "dispensation of the grace of God."

18. There is no seventh-day Sabbath in the "record that God has given of his Son."

19. There is no seventh day Sabbath in the "wisdom and knowledge of our Lord Jesus Christ."

20. There is no seventh-day Sabbath in "the faith of Jesus."

Now if any critical, sharp-sighted seventh-day Sabbath keeper will give us the chapter and verse—the definite evidence from any of the above twenty references to Scripture facts, for Christians in this age to keep the seventh-day Sabbath, I will pledge myself to keep the decalogue Sabbath, and commence publishing it to the world at once.

But what must we do to be saved? is a very important inquiry. Our Lord Jesus Christ chose twelve and seventy apostles and said to them: "Go into all the world and preach the gospel to every creature; he that believeth (what, the gospel?) and is baptized, shall be saved; and he that believeth not shall be damned." "Hear ye him." "Whosoever hath ears to hear, let him hear"; "and whosoever will not hear that prophet shall be destroyed from among the people."

Now another question: What does the *gospel embrace?*

1. "The power of God unto salvation." (Rom. 1:16.)

2. "The manifold wisdom of God." (Eph. 3:10.)

3. "The knowledge of God." (Col. 1:9, 10.)

4. "The government of God." (Is. 9:6)

5. "The righteousness of God." (Phil. 3:6-10; Rom. 10:1-4.)

6. "The truth of God." (Rom. 3:7.)

7. "The riches of God's goodness." (Rom. 2:4.)

8. "All spiritual blessings," &c. (Eph. 1:3.)

9. "The light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:1-7.)

10. "The unsearchable riches of Christ." (Eph. 3:6-8.)

11. "The gospel of God." (1 Thess. 2:8, 9.)

12. "The commandments of God" "given by Christ." (Rev. 14:12; Thess. 4:12.)

13. "The message of God." (1 John 1:4, 7.)

14. "The law of liberty." (James 1:25.)

15. "The new covenant." (Heb. 8:8, 11.)

16. "All the fullness of God." (Eph. 3:17, 19.)

17. "The perfect will of God." (Rom. 12:12.)

Jesus Christ, the head of the body, the church, is God's plenipotentiary minister, "in whom are *hid*" all "the the above principles," or "all the treasures of wisdom and knowledge." Hence God has highly exalted his Son, &c. (See Phil. 2:9-11.) This very same "counsel," "gospel," "message," "will," "law," "government," "wisdom," "knowledge," "covenant," &c., &c., was delivered to the apostles by the Holy Spirit, to publish to all nations, beginning at Jerusalem. (John 17:7, 8.) "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them *the words* which thou gavest me, and they have *received* them," &c. (John 16:13.) "Howbeit when the Spirit of truth is come, he will guide you into *all truth*." Hence we find the apostle saying while in the discharge of his duty: "I have fully preached the gospel of Christ." (Rom. 15:19.) "I have not shunned to declare unto you all the counsel of God." "I have kept back nothing that was profitable unto you." (Acts 20:20, 27.) "Hear what the Spirit saith to the churches." (Rev. 2:7, 11, 17, 29, and 3:6, 13, 22.)

If all follow this good, heavenly counsel you will walk in the light of truth, and the "blood of Jesus Christ will cleanse you from all sin."

Will the *Crisis* and other papers copy?

The Last Conflagration.

The Apostle Peter's comparison between the destruction of the old world by water and the present world by fire, proves that one event is just as literal as the other. It is a literal fact that the old world perished by water; It is a literal fact that the heavens and earth which are now are kept in store, or treasured up, so as not to be destroyed by another deluge; and it is a literal fact, if there is any established meaning in language, that the same world which is thus kept "standing out of the water and in the water, is reserved unto fire, against the day of judgment and perdition of ungodly men." This is the apostel's most unequivocal assertion. He spoke of the old world literally, of the heavens, and earth which are now literally, of the water literally, and consequently of the fire literally. His argument may be thus put: "If the old world was overwhelmed with water, literally, so that the inhabitants were drowned and the world perished, then, no less literally, must we expect that when the day of judgment comes, this present world, now standing out of the water and in the water, shall again be destroyed, not by water but by fire."

The prediction of the new creation, which is to follow the conflagration, corroborates this view of the subject. The state of the things following the destruction of Jerusalem, if we have any conception of the facts or of the meaning of words, cannot possibly be taken as the "new heavens and new earth, wherein dwelleth righteousness." The disorder and general profligacy that ensued were rather proofs of moral degeneracy. But our figurative interpreters will tell us that the old world that passed away was Judaism, and that the new creation was the Gospel dispensation. But the Gospel dispensation came long before Jerusalem was destroyed. Its morning beams shone brightly on Pentecost, and its brightest rays of glory cheered the apostles in their personal toils. If the Gospel kingdom was the new heaven and earth, the new creation preceded the figurative passing away of the old. But sober-minded thinkers can not allow this preposterous assumption. The order of events is too plainly described in the chapter to admit of such perversion of truth, except by those who are "willingly ignorant;" and it was not without foresight of special occasion, that the solemn discourse on the judgment was followed immediately by a warning against those who "wrest the Scriptures to their own destruction."

We now submit that it is as clear as language can make it, that the grand description of "the day of the Lord," including the burning up of the earth and the works therein, must be taken literally, without the speculative refinements of modern "liberalism." Such was the faith of the early church, and such has been the faith of the followers of Christ through all the ages, while "scoffers" have never ceased to ridicule it, contemptuously, saying, "Where is the promise of his coming?" But despite the scoffs of infidelity and the sneers and sophistries of the "liberalism," the doctrine of a future judgment rests upon the sure foundation of the infallible Word, and one of the sublime incidents of the day of the Lord will be the conflagration of this sublunary world.—*Western Christain Advocate.*

Correspondence.

Address to the W. Va. and S. O. A. C. Conference.

Dear brothers and sisters, who are members of the different churches composing the West Virginia and Southern Ohio Advent Christian Conference, we see by the fourth annual session of our conference that there are two hundred and twenty-one members belonging to the different churches of this conference. Those two hundred and twenty one persons profess to be Christians. They do not only profess to be Christians, but they profess to believe in the speedy coming of our Lord and Saviour Jesus Christ. Now if a person believes that Christ is coming soon, they surely will use every means to advance his cause. Well, says one, what can I do? I will tell you, my brother or sister, what you can do. You see by the report that there has been $35.25 collected on tent account; now a tent to be any account should cost $300; now take $35.25 from $300 and you will have $264.75; now divide $264.75 by 221 members that belong to this conference, and the quotient will be the amount that each member should pay, which is $1.19. Who is it that cannot pay that amount in 6 months? Now I told you I would tell you what you could do: Just put your hand in your pocket and draw out $1.20 and hand it over to the treasurer, and let us have a tent in six months. Let the preachers go to work and do all they can to get the money, so that we may send on and get our tent, and then we will have no trouble to get a place to hold our meetings. This is one of the duties you owe to the cause of our Lord and Saviour Jesus Christ. But does this constitute a Christian? No; but this with other duties does. Another duty is, you should not neglect to pray; and why? Christ said to the disciples: "Pray lest ye enter into temptation." The apostle Paul said: "Pray without ceasing"; and Christ said: "Pray always, that you may be accounted worthy to escape all these things, and to stand before the Son of man." Is this all? No. Love one another. "Live peaceably with all men as much as lieth in you." Is this all? No. "Pray for your enemies; do good to them that hate you."

Dear brethren, work for the cause of Christ. Time is short, and we should aim to do our duty. What next? Let our preachers preach the word, and give God thanks that they are counted worthy to suffer for his name's sake. Some preachers can't stand persecution. What did Paul say? "Those who live godly in Christ Jesus shall suffer persecution"; and when they can't stand persecution, they can't stand it to preach without a big salary; (says one, "I wont preach unless they support me.") Look here. Who employed you to preach? You are ready at once to say "The Lord called me into the field to labor." Well, if the Lord called you out to work, he is paymaster, and whenever he don't pay you it is evident there is something wrong. So I would say, be strong in the cause; work, preach, pray and suffer for the name of Jesus; look and pray for his coming and the establishment of his kingdom. Let us have on the whole armor of God, that "we may be able to stand in the evil day, and having done all to stand," adding the shield which is faith, and the sword of the Spirit which is the word of God, and for an helmet the hope of salvation. May the Lord soon come and receive us to himself, that we may be present with the Lord, is my prayer, for Christ's sake. Amen.

DELANY HAMMACK.

From Eld. A. N. Seymour, Mich.

BR. SHELDON: Some weeks since I attended a seventh-day Advent tent-meeting at Quincy, Mich., and listened to two discourses by Eld. Vanhorn, on the Sabbath and law, after which, I, by the permission of the tent managers, was allowed to speak on the same question. As the public were duly notified, all classes came out to hear, and well filled the tent, and we spoke over two hours to a very attentive and deeply interested audience; and as Mr. Vanhorn, in noticing my effort in the organ of Sabbath-keepers, for August 26, very unkindly misrepresents me, I will quote his language, and then reply in the language of the editor of the Quincy *Times*, who was present to hear Mr. Vanhorn's statements:

"On Sunday, the 3d instant, A. N. Seymour gave a discourse of more than two hours length, against us, on the law and Sabbath. He traveled closely in his track of fifty unanswerable arguments, which has been so faithfully reviewed and exposed in pamphlet form by J. M. Aldrich. If boasting and assertion were argument, then his array against the Lord's Sabbath would have been formidable. The people, almost to a man, were displeased with his effort. He took away from them the Sabbath, Sunday, and all."

Reply by the editor of the Quincy *Times:*

"Mr. Seymour came on the stand promptly on time, and labored diligently and learnedly; culling from the Bible the texts, sentences and paragraphs here and there, which seemed to furnish the authoritative evidence underlying the Sunday, or 'first day' theory, interlarded occasionally, with arbitrary revelation and dogmatic assertion. Mr. Seymour is a very good speaker; is well posted in the material elements having a bearing on the question at issue, and his argument of two hours or more of rapid utterance was listened to by the large and interested crowd in attendance with breathless and anxious attention; and, finally, leaving an unexhausted reservoir, he closed, evidently carrying with him all the Sunday worshipers present.

"In our estimate of the effort, we were impressed as was the Dutch justice, "that he had got his case."

As to the Lord's day, we left the decided impression that it was the duty of all Christians to observe the first day of the week in commemoration of the resurrection of our Lord Jesus Christ from the dead.

A cause that has to be sustained by glaring misrepresentation cannot win my sympathy or support. May the ever-blessed God pardon our erring brother of this digression, so untruthful; and, for the future, may he learn more of the "Royal Law" that says, "Thou shalt love thy neighbor as thyself."

Mr. Vanhorn, in his statements, refers to J. M. Aldrich's review of my fifty unanswerable questions, and desires to impress all with the idea that those questions have been thoroughly exposed and refuted, but I fail to see that even one of them have been demolished or rendered useless by all the sarcasm, witticism, ridicule, mysticism and vain philosophy of the reviewer. His desperate effort to cast dust and smoke into the eyes and ears of men of sound judgment and intelligence, makes but little or no impression, for such men weigh facts instead of dust and smoke. This kind of argument may move personalities who are carried by every wind of doctrine, but not otherwise.

From Br. T. R. Way.

Elds. Sweet and Ongley held tent-meetings two weeks at Waterford, and I was one of four that came out on the Lord's side by baptism, and now feel as if I wanted the TIMES more than ever, for I do like this doctrine, and desire to get all the light upon it I can. I have a good deal to learn yet, but want the truth and nothing but the truth. Advent doctrine is sneered at a great deal here, but it is a doctrine good enough for me, and I sometimes think it is too good; and if Jesus had not said "He that cometh unto me I will in no wise cast out," I should not dare to hope; but such is the glory of his grace that I, even I, can dare to accept the promises, and I know that if I hold fast the beginning of my confidence steadfast unto the end, I shall, with Paul and all others that love his appearing, receive a crown of everlasting life that fadeth not away, for he is faithful that has promised who also will do it.

I have met with a good many difficulties and hard texts since I commenced to study Advent doctrine, but I have had light on most of them, yet there are some that perplex me a little yet; one point is, what was the nature of Christ's existence with the Father before the world was? And was Christ the creator of all things? John 1:10 reads: "He was in the world, and the world was made by him, and the world knew him not." I believe they are as much two distinct persons as an earthly parent and son, and I believe they have corporal bodies. Paul says: "There are bodies celestial and bodies terrestial." If Christ had a celestial body in heaven, what did he do with it when he came down to this terrestial sphere? And again he says: "Glorify me with the glory which I had with thee before the world was." Now the question with me is, did Christ really exist before he was conceived by the Holy Ghost? The old saying is, "It takes a fool to ask questions and a wise man to answer them," but I ask for no other reason than because I want information. Can you not give us an article in the TIMES on these subjects?

[We regard the doctrine of the pre existence of God's Son one of the plainest in the Bible: "I came down from heaven." Though it would require a miracle to merge a celestial and a terrestial body in one, it is not a greater miracle or mystery than the supposition that *Divinity was propagated* at Christ's conception. We cannot get rid of one mystery by plunging into another. We may speak more on this theme hereafter.—ED. TIMES.]

From Eld. P. W. Hough, Mindora, Sax Co. Wis.

BR SHELDON: After leaving Arena I was privileged to tarry at Cross Plains three days, and preach to them four discourses: the audience was full and attentive. I was glad to greet old and tried friends of the cause, and form an acquaintance with the people in that section. Most of them are well-to-do farmers; very busy threshing, and finishing up their fall ploughing; yet they had time to come out and hear the gospel of the kingdom. I was sorry I could not stay longer. This church has had the labors of Br. Philo Hitchcock, who is beloved by them all. They regret his leaving them, but as he has decided to go to Arena, they commend him to the work the Lord has called him to; and look elsewhere for an under shepherd to break to them the bread of life. Br. Mabey is expected: he is a man of God; hope he may be pleased to accept the charge.

There is one fact connected with their Sunday School which is worthy of note, and minus this fact perhaps I should not have burdened the columns of our excellent paper with this notice It is this: Sr. Weston is Superintendent of S. S.; lives five miles away, yet always meets her school in time; is master of that position, and is much esteemed for her labors of love. God bless her little charge.

I see by TIMES that Br. Sheldon has misunderstood me by saying I have decided to leave this State next spring. It should have been this fall or spring; where my field of labor will be after next spring (supposing time continues) I cannot say. I leave it with the Master to decide, so I may be privileged to preach the unsearchable riches of Christ.

Before leaving you, dearly beloved brethren and sisters of like precious faith with us, we wish to tender you our sincere gratitude for your hospitality and kindness bestowed You have promptly remembered our wants.

It has been the highest object of my Christian efforts, while with you, to build you up on our most holy faith, and to increase the unity of the Spirit in the bonds of peace, that you might be presented to Christ (at his coming) without spot, and blameless. In this labor we have been encouraged by the worthy example and efforts of your conference, who have been pioneers in this glorious cause before we came among you. With the ministry and membership in this State we have been favored with a cordial and Christian reception and co-operation and hospitality.

I cannot believe you have been ignorant of my weakness and faults, but your Christian charity, like a mantle, has covered them. Suffice to say: I love you; the remembrance of past meetings with you will only intensify my Christian solicitude in prayer for you, that you and I may be preserved blameless until the coming of our Lord Jesus Christ, when the whole family will be present. Will you pray for me, your brother in labor?

And now I will close with the language of Paul on two occasions: "And now brethren, I commend you to God and the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified." (Acts 20:32.)

"Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (Cor. 13:11.)

Will you write to me, brethren and sisters? Shall be glad to hear from you. Among other things, let me hear how you prosper in divine life.

My address, after Nov. 1, '73, will be Fairbank, Buchan County, Iowa.

My friends in Iowa who may wish a visit from me can correspond with me.

From Eld. W. W. Cate, Hamburg, Iowa.

BR. SHELDON: Suffer me to say through your excellent paper, that I have been about two months on a mission out here in Northwestern Missouri and Southwestern Iowa, among the destitute churches, endeavoring to strengthen the things that remain, and to enlist those out of Christ in his service. We had a meeting of some twelve days at Arbor Hill, Iowa.

The church here that we organized over three years ago of eight members, has since been greatly blessed under the labors of Eld D. S. Clark; yet they have recently been called to pass through serious trials. We left them encouraged and strengthened to persevere: two enlisted anew in the service. They are without a pastor. May the Lord bless them and send them a faithful shepherd.

We had a meeting of days at Pen Center, Madison county. We found many warm and faithful hearts here: two new enlistments. May the Lord help them all to persevere.

We find a small, but tried and faithful band here in Hamburg, enduring much opposition: two additions yesterday. We spent two days here, and then, after visiting Quitman and the Greenland church in Missouri, we returned home to Hudson, Bates Co., Mo.

More ministerial help is much needed in this great field. Who will come, filled with love and zeal for the Master, and gather sheaves for the harvest? What we do must be done quickly.

Yours, expecting redemption when Jesus comes.

From Br. B. J. Goodwin, Iowa.

BR. SHELDON: During the past season the seventh-day Adventists have held three tent-meetings within fifteen or twenty miles of me: as a consequence my mind has been much exercised on the Sabbath question.

I think the TIMES should give us "line up on line" on this question, that its readers may know "that a man is not justified by the works of the law, but by the faith of Jesus Christ....for by the works of the law shall no flesh be justified." (Gal. 2:16.)

They ask, "Which of the Father's commandments can we break and be guiltless"? I answer: we cannot break a commandment after it is established. But who say they can abolish one of God's commandments? I answer: "For the priesthood being changed, there is made of necessity a change also of the law....For there is verily a disannulling of the commandments going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." (Heb. 7:12, 18, 19.)

"But if the ministration of death, written and engraven in stone (which could be none others than the ten commandments) was glorious....which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness excel in glory. For if that which is done away was glorious, much more that which remaineth is glorious ....the children of Israel could not steadfastly look to the end of that which is abolished." (2 Cor. 3:7-13)

Respecting the change in the administration, the Lord did not leave us in the dark until the change was made, but some 1,400 years before Christ became "the end of the law for righteousness to every one that believeth." (Rom. 10:4.) The Father said through Moses: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." (Deut. 18:15.) In Acts 2:23 we read respecting this same prophet, "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Some 600 years before we were "delivered from the law" (Rom. 7:6) the Lord by the mouth of Jeremiah (ch. 31:31) said: "Behold, the days come....that I will make a new covenant with the house of Israel and with the house of Judah."

I understand by the above language that the Lord never designed that the law should be in force throughout all time. The apostle Paul understood it so; for he says in Gal. 3:16: "Wherefore serveth the law? It (the law) was added because of transgression, till the seed (Christ) should come, to whom the promise was made." "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." (vv. 24, 25) "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (ch. 5:4.)

Yours in the hope of life when Jesus comes.

We are doing what we can in the gospel field. Have just returned from Colesburg, where we held three meetings. There was a good interest to hear the truth. This is a new field; they desire to hear more.

Yours, fraternally, J. R.

little seven year old boy, but of late manifestations have become more demonstrative—furniture, axes, smoothing irons, fragments of lumber, hand-spikes, dishes, knives, forks, spoons, etc., are thrown by an invisible agent in and about the house, with great force. Dishes are broken, beds turned upside down, soap, flour and salt taken out of barrels and thrown on the ground.

This phenomenon is evidently directed by an intelligence. A case in point: A good old Christian came with his Bible, as he said, to put a stop to it. He laid his Bible down by his side, and kneeled down to pray. While praying the demonstrations ceased; but he had scarcely said amen, when a broad axe from an out-house struck on the porch-floor with a startling slam, went in front of the

From Br. W. C. Stone, Boston.

We are near the everlasting kingdom. Rome is *almost* in the past. The stone will come, certain and sure, to hit on the feet of the image. It will come sudden. The first we shall know is the heavens will light up with the glory of God. Attending his glorious Majesty will be an escort more grand than any earthly potentate has ever had—armies of heaven and armies of earth—the saved ones through the mercy and goodness of our God. Tongues that now lay in dust will soon be reorganized again, with mouths made new, eyes to see the King in his beauty, ears to hear the heavenly sounds, feet to walk on the new earth with Abraham of old, after his long sleep.

Where are the men who profess to be called of God, who are now almost asleep on this glorious subject? May God move them mightily to do his bidding.

Yours in hope.

From Eld. Wm. McCulloch, Johnson Co., Ill., Nov. 10, 1873.

BR. SHELDON: The good work of the Lord is progressing here in Southern Illinois. Myself and wife came to this county in company with Brn. Lawver and Childs. We commenced a meeting in Friendship church (Baptist), and friendship has prevailed ever since we began our work, and the good Lord has blessed the effort. At this writing some twenty have already expressed their desire to follow the Saviour. Yesterday, Nov. 9, was a good day to the little church in Johnson Co. Nine were added to their number, and received the right hand of fellowship by Br. F. A. Childs, their pastor; and the prospect is now good for as many more. Sinners are inquiri what they must do to be saved. Praise th Lord.

We expect to go into Union County ne week to commence a protracted meeting the Union chapel, eight miles east of Anı Pray for the success of truth in every field our labor. The Judge standeth at the doo God help us to be faithful.

Yours for truth, justice and mercy.

From Br. D. O. Ames, Kansas.

DEAR BRETHREN: There is great need more laborers here to share the privations a western life. There is great need of th gospel in its purity to be preached her many have not heard of the glorious trut Perhaps news from my field of labor wou be of some interest to those that have labore in the West. Through all our hardships an privations we feel we are amply paid when w meet dear brethren and have a glorious seaso in the worship of the Lord. If we forsake al and follow him, we are not only paid here i this life, but we have hope that we will ob tain a better resurrection and receive a home in the kingdom.

My short labors in Bourbon county was at tended with very good interest, though muc opposition was met; but the seed sown i good ground will bring forth fruit. May th Lord uphold the truth.

Monday, Oct. 27, came to Girard. Did no receive the privilege of preaching in town but doors were opened two miles southeast c town, and I fulfilled an appointment, preach ing from the words "Worship God." (Rev 22:9.) A good interest was manifested; one brother, formerly a Methodist, has accepted the faith. May God be with him.

Found the enemy sowing his seed through a Spiritist lecturer. "There shall arise false teachers" in these last days, if possible to deceive the very elect. Beware of those false christs, lest ye be drawn away from the true faith.

Oct. 29. Rode nine miles southwest of Girard; found a comfortable home with Br. and Sr. Freede. Preached in their school house. Br. John Fore (Church of God) has raised up a few followers in the faith looking for the coming kingdom. May the time soon come when there will not be faith of different names, but we will be united together, "even as I and my Father are one."

Friday, Oct. 31. Came to Br. Nichols'. Found them strong in the faith of the coming kingdom. Went to Jacksonville, where there has been a few followers raised up through the labors of Br. Smith, and Br. and Sr. Clark. Left for evening appointment, and when I came found the school board had voted to not have meeting, and we had to return, not as we had come, with bright anticipations of a bright session together, but in sorrow, thinking that men in the last days are following the pernicious ways of Baalam; for which they shall be judged.

Nov. 1. Came to Sherman. Spent the night with a friend, not a believer. Political questions are raging here, and people do not hear the warning voice of the fulfilling of the prophecies.

Sunday, Nov. 2. Started for Bero, and in due time found the brethren faithful in discharging their duty. May the Lord bless them, and may we all meet in the kingdom together Found the brethren still holding their Sabbath prayer meetings at Br. Dunbar's. Found a pleasant home and greeting among the brethren. Had preaching at early candle-light. A good interest manifested, and through the request of the brethren, appointed a meeting during the week. May the light still shine that others may come in with this people of the true faith. Pray for us that we may be kept humble, and have a good season together.

Monday, went to Columbus; had a kind welcome at Br. and Sr. Sanford's. Had a pleasant interview with them; we always deem it a great pleasure to talk with those that are in the faith of the coming kingdom. Returned and found a good number waiting on the Lord. Had a good interest.

Friday, Nov. 7. Had a pleasant season together in a conference meeting before preaching. How cheering it was to see so many rise and tell of their faith and hope of the redeeming blood of our dear Saviour. It was a season long to be remembered; after which I spoke from 1 Sam. 2:35, "And I will raise me up a faithful priest that shall do according to that which is in mine heart," showing that Christ is our high priest, and we must offer our petitions through him that they may be accepted of the Father. A good interest. After service I gave liberty to all that wanted a home in the kingdom, to rise, and many rose immediately. Pray for us, dear brethren.

Nov. 10. Meeting closed last evening; had a large attendance and good interest. Sacrament of the Lord's Supper was attended to; twenty-four partook with us. It was a beautiful sight to behold, and I trust many minds were brought back to the time when the last supper was eaten by our Lord with the beloved disciples, and when they sat around the table the question passed, "Is it I?"

Dear brethren, do we appreciate those words

, "As oft as ye do it, do it in f me?" "I will eat and drink I eat and drink it anew in my om." We had a happy season was sorry to part with many May God bless the dear brethsat Bern, and may we all meet n to part nevermore.

will be Chetopa, Labbett Co., rther notice.

Retrospect.

ll remember all the way which the ed thee, these forty years in the ble thee, and to prove thee, to know e heart, whether thou wouldst keep nds, or no." (Deut. 8 : 2.)

re the children of Israel reok back, and remember all ich the Lord their God had w he brought them out of ing them by a cloudy pillar a fiery pillar by night? lothes and shoes were prethose forty years, did not grow old? How he sent em for meat, and manna for w he caused water to gush rock to quench their thirst? livered them at the Red Sea, was no possible way of low he caused the Syrian ar the noise of chariots and en no one was near, causing e in haste, leaving every d, supposing the Israelites numerous kings to join them? they required to often look referring to the strait places Lord fought for them, and them? Was it not to strength ith, cause them to trust him ? So it strengthens *our* faith ck and remember how the ught out deliverance for us were completely hemmed in, e Red Sea, could do nothing still till the Lord opened the r escape; could not see to tep ahead, neither could we 's hand holding on to ours. evers back, and we cry out ress,—well, away back there st as strait a place, and the deliver me in his own good eliverance will come; so we om sinking, take courage, and on.

we are perplexed in temporal d are ready to cry out, Jacob these things are against me." privilege to take it to the prayer. Says little faith, n idea! to ask for money when t," and still believe all the silver, and cattle on a thoubelong to the Lord, and not e creatures he has made are d by him, feeding even the othing the grass of the field, even such little things; and versight of our temporal affairs. faster says, "O ye of little But we must go about these nderstandingly; ye ask and ot, because ye ask amiss, that consume it upon your lusts. es. We must aim at the glory n asking; he does hear prayer, to his name. But Oh for grace om the very depth of our hearts, vill; Father thou knowest best; ll be done." An unworthy e least of all saints.

C. Case.

regret that one page of this as so badly torn in opening lope that it could not be printope to hear from our sister Ed. Times.]

The Word of God.

word of God is a sure support n in trouble. Man's word may nable, wise, consoling, but it orms a solid foundation in trias, like that which comes from God's word comes with an ; it falls upon the heart like the unlight upon the mists of night, ing the doubts, illuminating hway, and inspiring the courage for the struggle unto victory. e end of all controversy. What one may doubt, he may not doubt the immutable word of God. Whatever else may fail, this word will abide. Heaven and earth may pass away but this word remaineth. No man who puts his trust in that word, and who shapes his life in the filial obedience to it, need fear the opening future either of this life, or of that to come. Respect unto the commandments excludes fear and shame. It emboldens the heart, and strengthens the hands for all good deeds and gives assurance to the coming victory and reward.—*Vermont Chronicle.*

River Whirlpools.

Among the many phenomena of the Colorado River are "swirls," so called. They occur everywhere, but only at high stages of water. A bubble rises from the bottom and breaks with a slight sound upon the surface. The water at the point begins a rotary motion, so small that an inverted teacup might cover it. Larger and larger grows the circle, till a surface forty feet in diameter is in motion, spinning round a funnel shaped hole in the centre, two or three feet across at the top, and coming to a point somewhere in the depths below. Often a large tree, floating down the stream, is caught, and its foremost end thrust up in the air twenty or thirty feet, while the other passes underneath—the exposed end to be slowly drawn down again, and to disappear. Three soldiers—deserters from Camp Mohave—passing in a skiff through the ravine immediately below the fork, suffered their craft to run into a swirl. One of the crew, at the first intimation danger, threw himself overboard far beyond the charmed circle; and as he swam away, he saw the boat spin round and round, until one end being drawn into the vortex and the other upheaved in the air, it slowly sank as it revolved, into the turbid besom of the river, its human freight to be seen no more, for the Colorado River does not give up its dead—no corpses lodge on its shore.—*Intelligencer.*

Symptoms of Catarrh.

Obstruction of nasal passages, discharge falling into throat, sometimes profuse, watery, acrid, or thick and tenacious, mucous, purulent, bloody, putrid, offensive, etc. In others a dryness, weak or inflamed eyes, ringing in ears, deafness, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired smell and taste, etc. Few only of above symptoms likely to be present in any case at one time.

To cure—take Dr. Pierce's Golden Medical Discovery earnestly, to correct the blood and system, which are always at fault, also to act specifically, as it does, upon the diseased glands and lining membrane of the nose and its communicating chambers. The more I see of this odious disease, the more positive is my belief that if we would make treatment *perfectly successful* in curing it, we *must use constitutional treatment* to act through the blood, as well as soothing and healing local application. Dr. Sage's Catarrh Remedy, when used warm and applied with Dr. Pierce's Nasal Douche effects cures upon "common sense," rational and scientific principles, by its mild, soothing and healing properties, to which the disease gradually yields, when the system has been put in perfect order by the use of the Golden Medical Discovery. This is the only perfectly safe, scientific and successful mode of acting upon and healing it.

So successful has the above course of treatment proven that the proprietor offers $500 reward for a case he cannot cure. All the medicines sold by Druggists. R. V. Pierce, M. D., Proprietor, Buffalo, N. Y.

Our Young Folks.

Pride.

'Tis a curious fact as ever was known—
But often in human nature shown,
Alike in castle and cottage—
That pride, like pigs of a certain breed,
Will manage to live and thrive on food
As poor as a pauper's pottage.

Of all the notable things on earth,
The queerest is the pride of birth,
Among our "fierce democracy!"
A bridge across a hundred years,
Without a prop to save it from sneers,
Not even a couple of rotten piers,
A thing of laughter, flings and jeers,
Is American aristocracy!

Depend upon it, my snobbish friend,
Your family thread you cannot ascend,
Without good reason to apprehend
You may find it waxed at the other end
By some plebeian vocation;
Or, worse than that, your boasted line
May end in a loop of stronger twine,
That plagued some worthy relation.

Because you flourish in worldly affairs,
Don't be haughty and put on airs,
With insolent pride of station,
Don't be proud and turn up your nose
At poorer people in plainer clothes;
But learn, for the sake of your mind's repose,
That all proud flesh—wherever it grows,
Is subject to irritation.

Saxe.

The First Potato Feast.

There is a story connected with the introduction of this useful and nutritious vegetable to English soil, which will interest all who derive both profit and pleasure from it now.

It is known to the great mass of readers that it was first sent to England by that half gentleman and half pirate, admiral Sir Francis Drake, the terror of the Spanish and the pride of the English sailors.

While absent on the American coast, Drake sent to a warm friend and admirer in England some seed, explaining in a letter that it was a pleasant and nutritious article of food, and, he thought, destined to become a very important contribution to human subsistence by transplanting it in their fertile island.

The gentleman to whom it was sent had all faith in the judgment of this rover who sank Spanish galleons and plundered Spanish colonies with equal zeal and facility, so he caused the seed to be planted with all care in a part of the kitchen garden.

He was delighted with the prompt appearance of the leaves above the earth; then the stout stalk gave him satisfaction, and finally the blossoms and the potato apples successively crowned his joy.

The stalk he mistook for a regular bush, like a gooseberry bush, that was endowed with fruit bearing flowers for a number of years, and the apples he naturally enough supposed to be the fruit. As they gave signs of being ripe by falling off, he caused enough to make a grand feast to be collected, and sent out invitations to his friends to partake of his hospitality.

They all came, and the host addressed his neighboring lords and esquires as follows:

"I have the honor to present before you a fruit which my friend, the celebrated Drake, has recommended to me, and which I believe may become a valuable acquisition to the already great agricultural wealth of our English soil."

The fruit had been stewed and highly flavored with nutmeg and cinnamon, as apple sauce is prepared by us, but all the spices could not overcome the disagreeable taste of the potato apple, and the guests did not derive the pleasure which Drake and the landholder had expected from the foreign vegetable.

The gentleman ordered his gardener to dig up the bushes and burn them up as soon as he had time, and passing through his garden about a month afterwards, he noticed some black balls among the heap of ashes where the stalks had been collected and burned. As he took up one and crushed it between his hands he found that it was white and mealy, and pleasant tasted, and investigating further he found that many of the stalks which were not withered enough to be wholly consumed had several of those balls clinging to the roots.

Hastily calling his gardener, they dug the earth where the seed had been planted, and now found the fruit to which Drake had undoubtedly alluded, in great quantities in the ground.

Once again his neighbors were invited, and now the real article was served up to them roasted, and at once commended itself to the palates of the assembled guests.

Drake's letter was read, and in explanation of his previous mistake, the host pleasantly added:

"You see my friends how easy it is for a man to deceive himself, and impose upon the kindness of others, if he does not take the trouble to investigate a matter thoroughly before he announces the results to his too confiding fellows:

"It also teaches us that those who judge things by what appears on the surface, and do not dig down to the very root of the matters in question, make a sorry mistake, and fill their hearts with nauseating deceptions while the pleasant substantial truths remain undiscovered in darkness below."

The speech was received with applause, and the vegetable at once rose to notice in the civilized world, where it has year after year by its substantial and useful qualities increased in importance and favor.—*Bright Side.*

A Child's Lecture.

C. C. M.

The following incident will interest "Our Young Folks."

In one of the English villages, where trees, birds, and flowers united in proclaiming the beauties of the country, the beer shop at the "corner" was constantly producing its usual fruit of sorrow and sadness in the homes of the cottagers. The efforts of the clergyman, schoolmaster, and the Sabbath School teachers were constantly being marred by the bad influences of the beer-shop.

One poor drunkard, once a bright-eyed little fellow in the village school, who, but for the evil example of an intemperate father, might have become a clever and useful man—who had so often been fined by the magistrate for being drunk, was at length put in the village stocks close by the gate of the fine old Church.

It was a very sad sight. The villagers were gathered round, looking on, some with pity, some in derision, and others in disgust. The beadle, full of his office, was a prominent figure in the group.

One little girl, who had hold of her father's hand, inquired, "Father, why have they put him in the stocks?"

"Because he gets drunk," replied the father.

"When will they put you in the stocks, father, for you get drunk, you know?" innocently asked the child.

What a powerful lecture from this little child? Well might it produce the resolve that, with God's help, "drink" should be forever abandoned.

The Work of Rum.

C. C. M.

Few realize the misery and crime caused by intemperance. Here is a touching story that needs no comment. It will find a deep response in many hearts.

A drunkard who had run through his property returned one night to his unfurnished home. He entered his empty hall. Anguish was gnawing at his heart-strings, and language was inadequate to express the agony as he entered his wife's apartment, and there beheld the victims of his appetite, his loving wife and a dear child. Morose and sullen, he seated himself without a word; he could not speak; he could not look up then. The mother said to the little one at her side:

"Come, dear, it is time to go to bed;" and that little baby, as she was wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, slowly repeated her nightly orison.

When she had finished, the child (but four years old) said to her mother:

"Dear mother, may I not offer up up another prayer?"

"Yes, yes, my sweet pet, pray."

And she lifted up her tiny hands, closed her eyes and prayed:

"O God, spare, oh, spare my dear papa!"

That prayer was lifted with electric rapidity to the throne of God. It was heard on high; it was heard on earth. The responsive "Amen!" burst from the father's lips, and his heart of stone become a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said:

"My child you have saved your father from a drunkard's grave. I'll sign the pledge."

Books and Tracts.

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RESURRECTION OF THE DEAD IN Christ, (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

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SOUL OF MAN. (German.)

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IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, 1026 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

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Advent Christian Times.

CHICAGO, TUESDAY, November 25, 1873.

THE ADVENT CHRISTIAN TIMES
IS PUBLISHED BY THE
Western Advent Christian Publishing Society.
Business Office: McCormick Block, corner of Randolph and Dearborn Sts., Room 27.
[Printing Presses located at Norwood Park.]

TERMS: { Two Dollars a Year. One Dollar for Six Months.
Sent Three Months for Fifty cents.

The officers of the Society are as follows.
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☞ Address articles intended for publication in THE TIMES to Wm. Sheldon, and all business communications to

A. W. TUCKER,
27, McCormick Block,
Chicago, Ill.

☞ Write Appointments, Notices, Communications for THE TIMES, and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

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☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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The $4000 Fund.

To Free the Society from Debt.

CASH.

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PLEDGES PAID.

Previously Reported	$404 50
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Previously Reported	$71 00
J. Campbell	2 00
J. Crawford	1 00
R. Ruch	25
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R. Russell	5 00
G. W. Baker	50

Appointments.

ILLINOIS.

Genoa, Oct. 27, and every other Sabbath until further notice. E. H. BURINGTON.

After November three-fourths of my time will be to use as the way may open.
ALICE E. RATHBUN.

Preaching brethren coming to Chicago wishing to preach in Advent Christian Chapel, will correspond with H. P. WRIGHT,
203 Walnut Street.

DISCUSSION.—There will be a public discussion at Ancona, Livingston Co., beginning the second Friday in Dec. 1873, at 2 p. m., holding four days of two sessions each, on the following proposition: "Resolved, That the wicked dead will be raised to life from the state of death in the last day" C. C. Marston, of Elida, Ill., affirms; John Billings, of New Rutland, Ill., denies.

Providence, Bureau Co., Temperance Hall, Nov. 26-30.

New Rutland, second and third Sabbaths in December. C. C. MARSTON.

MICHIGAN.

The second quarterly meeting of the Southern conference district of Michigan will be held at the Bell S. H., in Woodbridge, Hillsdale Co., Mich., commencing on Thursday eve., Dec. 11, 1873. A general attendance is requested. Come to work. Brethren coming by Railroad will stop at Reading, on the Ft. Wayne, Jackson & Saginaw R. R. C. FOX, Sec'y.

In the Delling S. S., Almer, Sept. 7, 10½ a. m., and every two weeks.

In the Graham S. H., Fairgrove, Sept. 14, 10½ a. m. Centre S. H., 3 p. m., and in the Hinson S. H. 8 p. m. and every two weeks.
E. H. DURAND.

The next quarterly meeting of the Northern District of Michigan will be held in the Decker S. H. at Millbrook, commencing Friday, Dec. 26, and continue over Sunday.
E. B. SCOTT, Sec'y.

Porter Centre, Mich., Sept. 21, 10½ a. m., and 3 p. m., and every four weeks.
JAS. FERRISS, Pastor.

Ashland, at the Lambson S. H., Sunday, Nov. 23, 10:30 a. m., and once in two weeks.

Armstrong S. H., Sunday, Nov. 30, 2:30 p. m., and once in two weeks. E. B. SCOTT.

INDIANA.

Meeting every Sunday at the Volga Church, commencing at half past 10 o'clock, preaching alternately by T. V. Porter and the pastor,
LEMUEL RECORD.

Lavalle, Oct. 5, and every four weeks until further notice. Fairfield, Sept. 12, and once in two weeks. Baraboo, Sept. 12, and once in four weeks. Webster's Prairie Sept. 28, and once in four weeks. Fisher Valley, Sept. 21, and once in four weeks. E. P. GRAVES.

WISCONSIN.

The brethren at LaCrosse, Wis. have procured a Hall, fitted for preaching services; and preaching brethren traveling this way are cordially invited to visit with, and discourse to us.

Call upon Brn. Bracket or Reese, opposite corners of Twelfth and Market Streets.
A. J. MARSH, Sec'y.

Preaching at the Cain S. H., Decatur Co., first Sunday in each month, at 11 a. m.

Duble S. H., 3 p. m., first Sunday in each month. J. F. ADAIR, Pastor.

Preaching in Thompson's Hall, Delmar, Clinton Co., Jan. 5, and every two weeks until further notice. C. W. PITCHER.

Manchester, the first and third Sabbaths of each months, at 11 a. m. and 2:30 p. m.
J. RIDLEY, Pastor.

MINNESOTA.

The Lord willing, I will preach at Monticello, Wright Co., Minn., every Sunday at 10½ a. m.

Baily S. H., at Baily Station, near Elk River, Oct. 12, at 3 p. m. and every two weeks after until further notice.

Otsego Village S. H., Sunday Oct. 5, at 3½ p. m. and once in two weeks after, until further notice.

Lilly Pond, Sunday eve., Oct. 5, at 7 p. m., and once in two weeks after, until further notice.

Preach at Big Lake Station, Sunday eve., at 7 o'clock.
S. C. WELLCOME.

P. S. Our Covenant Meeting is held the last Saturday, before the first Sunday in each month, at 2 p. m., at the Monticello Chapel.

Cottage Grove, Atkinson Corners, Sunday, Nov. 30. MRS. H. M. DUBEY.

NEW YORK.

Buffalo, N. Y., at 528 Eagle St., Nov. 30.

Warsaw, N. Y., commence eve. Dec. 1st, and continue over the 4th, if desired.
JOHN T. ONGLEY.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service.

Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall.

Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway.
WM. A. and M. L. DURAND, Pastors.

OHIO.

Christian Advent Church, Archibald, Fulton Co. Preaching every Sunday at 10 o'clock, a. m. and 7 o'clock p.m. Prayer meeting every Wednesday evening at 7 o'clock, Reynolds' S. H. Traveling brethren having a gospel sermon to preach, please give us a call and preach the word.
P. VOS, Elder.

PENNSYLVANIA.

The next quarterly meeting of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held with the church at Wallace Station, Steuben Co., N. Y., commencing Friday evening, Dec. 5, to continue over the following Sunday. Those coming by railroad will leave the cars at Wallace Station on the Rochester and Corning Railroad, and inquire for M. J. Brown. Those coming with teams, inquire for T. C. Armstrong. All are cordially invited. E. C. COWLES, President.
J. W. TAYLOR, Secretary.

IOWA.

A protracted meeting will be held by brother Wilber, in the Greenwood neighborhood, six miles south of Williamstown, and ten miles east of Nashua, commencing Nov. 30. Brother Howe and all interested are invited. B. J. GOODWIN.

Commercial.

MONETARY.

OFFICE OF THE ADVENT CHRISTIAN TIMES,
SATURDAY, November 22, 1873.

During the week financial and commercial affairs have greatly improved. The activity exhibited in the grain and other markets of the city has in a measure stimulated the movement of many of the banks, though the business done has not been large. Money is still tight. The banks as a rule however, seem to be willing to aid their best customers and friends—grain and provision men being the heaviest borrowers. City deposits have improved and the banks show a stronger condition. Country balances are small; considerable currency being shipped to the interior to be employed in the marketing of the hog crop. Interest collections are fair, and the rates continue firm at 10 per cent. per annum. 1 to 1½ per month are ruling rates on the street. Gold was affected somewhat by the warlike advices upon the Spanish difficulties, advancing ¼ to ⅝ of one per cent. At the close, was quoted at 109¾ to 110. Government bonds sympathizes with the change in gold, and the market ruled a shade higher. Demand was light.

The following are the quotations of Government securities and stocks:

	Buying.	Selling.
U. S. 6's of '81	113¾	114¼
" 5-20s of '62	108½	109¼
" 5-20s of '64	109	109¾
" 5-20s of '65	109¼	110
" 5-20s of '65 Jan. and July	112	113
" 5-20s of '67 " "	113½	114½
" 5-20s of '68 " "	113¾	114¼
" 10-40s	107¼	108¼
" 5s, new issue	108½	110
Chicago City 7s		95 & int.
Cook County 7s		95 & int.
Sterling Exchange (large drafts)		107½@110½
Gold and Gold Coupons	109¾	110
Gold drafts on New York		110¼

The Bureau of Statistics, in the report which is being prepared for publication, states that the total imports for the last fiscal year amounted to $663,410,507, of which $21,480,937 was specie and bullion. The domestic exports for the year were $518,938,985, of which the specie and bullion amounted to $73,905,546. The foreign exports in 1873 were $28,148,418, and in 1872, $22,769,749. Making allowance for the difference of commodities remaining in the warehouses of the United States at the close of the year, the imports were in excess of the domestic and foreign exports combined, a little over $100,000,000. But since the 30th of June the balance of trade has inclined much more in our favor, and continues to be so.

The London Stock Exchange having adopted four shillings (British) per dollar (American) as the rate of exchange with the United States, instead of the old equivalent of four shillings and sixpence to the dollar, the par of exchange in New York will (after December 3) be 97.33 100, instead of 109½ as heretofore. The old nominal "dollar of exchange" in London, was based upon the Spanish dollar, a coin which contained 54 pence sterling, or 109½ cents of the present American gold coin.

MARKETS.

The leading markets seemed stronger at the close of the week, and a much better feeling prevailed.

FLOUR—City retailers and exporters are purchasing rather freely, and under the light stocks of choice spring extras, etc., and favorable eastern and foreign advices, an advance of about 12½ was gained. We quote:

Choice winter white extras	$ 8 00	@ 9 00
Fair to good do	6 75	@ 7 50
Low to medium do	5 50	@ 6 50
Red winter extras	5 75	@ 7 00
Fancy western spring extras	5 75	@ 6 00
Choice do	5 12	@ 5 75
Good do	4 75	@ 5 00
Medium to fair do	4 37	@ 4 62
Low and medium do	4 00	@ 4 25
Fancy and well-known Minn.		7 00
Good to choice do	5 75	@ 6 50
Good to fancy Minn. (patent)	8 00	@ 13 00
Choice spring superfines	3 50	@ 4 00
Fair to good do	3 00	@ 3 25
Low and common do	2 50	@ 3 00
Rye flour	4 25	@ 4 50
Buckwheat flour	8 50	@ 9 00

WHEAT—Was active and higher. No. 1, 1.10; No. 2, 98@1 00; and rejected 93@93½.

CORN—May also be reported active and higher, and may be quoted at 41½ for high mixed. No. 2, at 40@40½, and rejected at 39.

OATS—Moderately active at 33 for No. 1; No. 2, at 33½, and rejected, 30.

RYE—Weak and but little doing, at 65½ for No. 2.

BARLEY—Strong, with sales at $1.35@1 37, for No 2; No. 3, 93.

BROOM CORN—Was quiet. Good to extra hurl, 8@9c; brush that will work itself into a choice hurl broom, 6½@7½c; for good do, 5½@6c; good to choice stock braid, 5½@6½c; inferior brush, 4@5½c.

BUTTER—Market quiet with a good demand. Choice yellow is still scarce and may be quoted at 25@31c; medium to good, 19@24c; inferior, 13@18.

CHEESE—Prices are not materially changed, ruling firm at substantially last week's quotations. Business is only fair. We repeat our list as follows: Ohio factory and Western factory, do, 12@13c; lower grades, 8@11c.

EGGS—In demand at 22@23c, with fair supply.

HAY—Sold to a moderate extent at about previous rates. We quote the wholesale prices paid by dealers, as follows—cars to contain 20,000 lbs; New timothy, prime, $14.00@15.00; do, No. 1, $13.50@14 00; do, No. 2, $11.00@13 00; prairie, upland, $9 00@10.00; do, midland, $9 00@10.00; do, slough, $7 00@8.00. Loose on wagon—timothy, $11.00@13 00; prairie, $9.00@9.50. For delivery of pressed, $1.00@1.50, according to distance.

POTATOES—The demand was active on both local and shipping account, and under moderate stocks, prices for choice descriptions remained unchanged and firm. Many of the receipts were frozen. We note sales of two cars peerless at 1.05, delivered; 185 bbls peachblows at 2.75, 70 bbls at 2.80; 350 bu from store 1.15@1 20.

SWEET POTATOES—Southern Illinois sold at 3.00@3.50 per bbl.

POULTRY—The receipts of dressed poultry were rather larger, and as chickens, turkeys, geese and ducks were in more moderate demand, prices ruled a shade lower. Sales were made of 5,700 lbs choice dressed turkeys at 12c, 1,200 lbs at 10@11c; 90 doz choice dressed chickens at 3.00@3.50, 47 doz poor at 1.50@2.00; 14 doz dressed ducks at 3.50@4 00, 10 doz, fancy at 4.50, 2 doz poor at 1.50; 15 doz dressed geese at 8.00@20.00, 3 doz at 7.00, 4 coops at 8 00@9.00.

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CHRISTMAS comes but once a year, but ST. NICHOLAS, the beautiful new Magazine for Girls and Boys, just published by SCRIBNER & Co., of New York, comes every month.

It is full of good things, Pictures, Stories, Talks with Children, Historical Sketches, Fairy Tales, Nursery Rhymes, Jingles, Puzzles etc.

There are two Serial Stories. "WHAT MIGHT HAVE BEEN EXPECTED," a story for Boys, already commenced, by FRANK R. STOCKTON, one of the best writers for children in the country. The scene is laid in Virginia. The Boy Hero has started out with a gun on his shoulder, and you may be sure there will be no end of Fun and Adventure. The other is a story for Girls, "NIMPO'S TROUBLES," by OLIVE THORNE (Mrs Harriet M. Miller), to begin in January. The Editors say:—"It is a good strong helpful story of Girl Life, and will be full of interest for both girls and boys. We are not sure but that the boys will like the girls' story the best, and the girls be most delighted with that written for the boys."

Then there is JACK IN-THE PULPIT who tells the children the most curious things they ever heard.

ST. NICHOLAS has already won the hearts of the young-folks who are eagerly expecting the next number. The Publishers have issued a very amusing picture, entitled "Little Children Crying for St. Nicholas."

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498

The Bible Banner.

THIS PAPER IS EDITED BY
ELDS. JOHN COUCH, WILLIAM SHELDON,
A. A. PHELPS.

Published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of THE TIMES three months free, or both one year for $2.75, with a book or engraving free. All orders for the *Banner* and TIMES should be addressed to W. L. HIMES, 23 West Lake St., Chicago, Ill. All orders for sample copies (sent free) or for the *Bible Banner* ALONE, should be addressed to H. A. KING, 14 Murray St., New York.

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.—NO. 17. CHICAGO, DECEMBER 2, 1873. WHOLE NO. 500

LIBRARY AURORA COLLEGE

Advent Christian Times.

Published Every Tuesday by the

Western Advent Christian Publishing Society.

27, McCormick Block, Chicago.

Poetry.

The Lord of Love, the Lord of Might.

The Lord of Might, from Sinai's brow
Gave forth his voice of thunder,
And Israel lay on earth below,
Outstretched in fear and wonder,
Beneath his feet was pitchy night,
And at his left hand and his right,
The rocks were rent asunder.

The Lord of Love on Calvary,
A meek and suffering stranger,
Upraised to heaven his languid eye,
In Nature's hour of danger,
For us he bore the weight of woe,
For us he gave his blood to flow,

And met his Father's anger.
The Lord of Love the Lord of Might,
The King of all created,
Shall back return to claim his right,
On clouds of glory seated.
With trumpet sound and angel song,
And hallelujahs loud and long,
O'er Death and Hell defeated.

The Scoffer's Inquiry.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3: 3, 4.)

I learn from these words that, in the times to which the apostle alludes, the subject of Christ's coming and its accompaniments is to be agitated and discussed; that there will be many who will be very unfavorably affected towards it, some of whom will deny it altogether, some revile it as a foolish dream, some agree that it is taught in the Scriptures but to be understood after a manner very different from what the literal terms import; and that there will be a great lack in the minds of people generally of susceptibility to be seriously moved by this subject, except to revile it and turn it into ridicule. A scoffer is, properly, an insolent ridiculer, a scorner, a contumelious reproacher. Hence, Henry (*in loc*) describes these scoffers to be persons who "laugh at the very mention of Christ's second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it;—who can not deny that there *is* a promise, yet laugh at it." Isaiah (5:19,) Jeremiah (17:15,) and Ezekiel (12:22) had before prophesied of similar manifestations with reference to the same subject and the same times. And Christ also says, of some of his own professed servants, that, as the time draws near, they will put aside the subject, and say, 'My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken." (Matt. 24:48-51.)

Startling also is it, in this connection, to think how inoperative and null this powerful doctrine of Christ's speedy return has become in the religion of modern times. It is remarked by a distinguished German theologian [Dr. Carl August Aub [illegible] essor in Brazil], that "the s [illegible] of Christ, viewed in conne [illegible] the kingdom established by it upon earth, occupies a much more prominent position in the view of the Sacred Scriptures than in that of the modern Church." The remark is unquestionably true. It may safely be said that there is not another doctrine in the whole Christian Creed, of equal prominence and importance, which is so coldly and indefinitely apprehended, and so jejunely held, by the great mass even of those "who profess and call themselves Christians." People do not exactly deny that there is a promise that Christ will come again; but it is accepted only with so many allowances, that it can hardly be said to be received at all as an efficacious truth. Ministers and expositors have become so accustomed to gloss, spiritualized, and accommodate to other things and passages which speak of it, and so preoccupy their minds with figurative, providential, and imaginary comings of the Saviour by means of his doctrines, gospel, and Spirit, that his real coming—which is the only one the Bible speaks of, and which was never meant to pass out of the view of the Church as near at hand—has well nigh lost its weight and place. It has become to many a mere fable. What earnest Christian does not see and lament the wide spread influences of rationalism and rationalistic philosophy, explaining away the gospel Revelations, and even the most elementary view of inspiration; of God, and of morality and right? But there are no portions of the Scripture which rationalism so much neglects, despises, or degrades as the prophetic portions; and no class of men whom it reviles with less mercy than those who are so simple as to accept the prophecies in anything like their literal terms. A few days ago I read, in a sermon preached and published by a divine whose writings are numerous and wide spread, that "the day of judgment, and the day of the Lord, and the convulsions and changes of nature," spoken of in the prophecies, "are to be interpreted with great latitude of signification, as *in the highest degree figurative;*" that "the day of the Lord is simply a day of calamity, or a season of suffering; the day of judgment, the time when the consequences of our actions overtake us; the end of the world, often the end of the existing state of things; and a new heaven and a new earth, a better moral condition of the human race!"—*Burnap's Miscellaneous Writings, p.* 265. 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To be saved, is not merely to profess, to call yourself a Christian. You may have all the outward parts of Christianity, and yet be lost after all. You may be baptized, go to Christ's table, have Christian knowledge, be reckoned a Christian man, and yet be a dead soul all your days, and at last be found on Christ's left hand, among the goats. No! reader, this is not salvation. Salvation is something far higher and deeper than this.

To be saved, is to be delivered in this present life from *the guilt of sin,* by faith in Jesus Christ, the Saviour. It is to be pardoned, justified, and freed from every charge of sin, by faith in Christ's blood and mediation. Whosoever with his heart believes on the Lord Jesus is a saved soul. He shall not perish. He shall have eternal life. This is the first part of salvation, and the root of all the rest. But this is not all.

To be saved is to be delived in this life from *the power of sin,* by being born again, and sanctified by Christ's spirit. It is to be freed from the hateful dominion of sin, the world, and the devil, by having a new nature put in us by the Holy Spirit. Whosoever is thus renewed in the Spirit of his mind and converted, is a saved soul. He shall not perish. He shall enter into the kingdom of God. This is the second part of salvation. But this is not all.

To be saved, is to be delivered in the day of judgment from all the *awful consequences of sin.* It is to be declared blameless, spotless, and complete in Christ, while others are found guilty and condemned forever. It is to hear those comforting words, "Come, ye blessed," while others are hearing those fearful words, "Depart, ye cursed." It is to be owned and confessed by Christ as one of his dear children and servants, while others are disowned and cast off forever. It is to be pronounced free from the portion of the wicked, the worm that never dies, the fire that is not quenched, the weeping, wailing, and gnashing of teeth. It is to receive the reward prepared for the righteous, the glorious body, the kingdom that is incorruptible, the crown that fadeth not away, and the joy that is forevermore. This is *complete salvation.*

Reader, take notice, that the grand object of having a religion is *to be saved.* This is the great question that you have to settle with your conscience, and to which I want you to attend. The matter is not whether you go to church or chapel, whether you go through certain forms and ceremonies, whether you observe certain days, and perform a certain number of religious duties; the matter is, whether, after all, *you will be saved.* Without this, all your religious doings are weariness and labor in vain.

Never, never be content with anything short of a saving religion. Surely, to have a religion which neither gives peace in life, nor hope in death, nor glory in the world to come, is childish folly.—*Rev. J. C. Ryle.*

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So, when we emerge from this cave of earth into that land where spring growths are, and where is eternal summer, how we shall wonder that we could have clung so fondly to this dark and barren life!—*Sel.*

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Advent Christian Times.

"Many shall run to and fro, and knowledge shall be increased."

VOL. XI.—NO. 17. CHICAGO, DECEMBER 2, 1873. WHOLE NO. 500

Advent Christian Times.
Published Every Tuesday by the
Western Advent Christian Publishing Society.
27, McCormick Block, Chicago.

Poetry.

The Lord of Love, the Lord of Might.

The Lord of Might, from Sinai's brow
  Gave forth his voice of thunder,
And Israel lay on earth below,
  Outstretched in fear and wonder,
Beneath his feet was pitchy night,
And at his left hand and his right,
  The rocks were rent asunder.

The Lord of Love on Calvary,
  A meek and suffering stranger,
Upraised to heaven his languid eye,
  In Nature's hour of danger,
For us he bore the weight of woe,
For us he gave his blood to flow,

  And met his Father's anger.
The Lord of Love the Lord of Might,
  The King of all created,
Shall back return to claim his right,
  On clouds of glory seated.
With trumpet sound and angel song,
And hallelujahs loud and long,
  O'er Death and Hell defeated.

The Scoffer's Inquiry.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3: 3, 4.)

I learn from these words that, in the times to which the apostle alludes, the subject of Christ's coming and its accompaniments is to be agitated and discussed; that there will be many who will be very unfavorably affected towards it, some of whom will deny it altogether, some revile it as a foolish dream, some agree that it is taught in the Scriptures but to be understood after a manner very different from what the literal terms import; and that there will be a great lack in the minds of people generally of susceptibility to be seriously moved by this subject, except to revile it and turn it into ridicule. A scoffer is, properly, an insolent ridiculer, a scorner, a contumelious reproacher. Hence, Henry (*in loc*) describes these scoffers to be persons who "laugh at the very mention of Christ's second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it;—who can not deny that there is a promise, yet laugh at it." Isaiah (5:19,) Jeremiah (17:15,) and Ezekiel (12:22) had before prophesied of similar manifestations with reference to the same subject and the same times. And Christ also says, of some of his own professed servants, that, as the time draws near, they will put aside the subject, and say, "My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken." (Matt. 24:48-51.)

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The Bottomless Pit.

A. ARMOUR.

Spurgeon's grandfather (after the boy had read Rev. 20: every morning for a fortnight, and asked an explanation of it) explained "the bottomless pit" to him as follows:

"There is a deep pit, and the soul is falling down,—oh, how fast it is falling! There! The last ray of light at the top has disappeared, and it falls on—on—on, and so it goes falling on—on—on—for a thousand years! 'Is it not getting near the bottom yet? Won't it stop?' No, no; the cry is, on—on—on. 'I have been falling a million years; is it not near the bottom yet?' No, you are no nearer the bottom yet: it is the '*bottomless* pit'; it is on—on—on, and so the soul goes on falling, perpetually, into a deeper depth still, falling for ever into the 'bottomless pit'—on—on—on, into the pit that has no bottom! Woe without termination, without hope of its coming to a conclusion." (S.'s sermons; 6th series, p. 214.)

So much for orthodoxy. I lately heard a sermon, preached by one minister and endorsed by another, wherein one of two proofs of eternal torment was "the bottomless pit." Let us examine it a little.

The phrase occurs only in the book of Revelation,—and, strange to say, we find creatures getting out of it! But we will try to take it up in an orderly manner.

The original Greek word is *abyssos*, literally abyss; it means, literally, without depth; that is, so deep that we cannot find a bottom. In this sense, evidently, the translators used the word "bottomless," just as we now use "fathomless." The original word *abyssos* occurs frequently in the Greek version of the Old Testament, and is used, in a literal sense, as synonymous with "the sea," or "the deep" thus, "He rebuked the Red Sea also and it was dried up; so he led them through the *depths* as through the wilderness." (Ps. 106:9; Is. 63:13.) "The face of the *deep* is frozen." (Job 38:30.) "He maketh the *deep* to boil like a pot." (Job 41:31.) In Jonah 2:5, it may be understood both literally—of the sea, and figuratively, as synonymous with *sheol* or *hades*: v. 2, "Out of the belly of hell [*sheol*] cried I;" v. 5, "The *depth* [*abyssos*] closed me round about." Figuratively, it would thus be equivalent to *sheol* or HADES, the place of the dead, the universal grave. [The New Testament writers read, and quoted the Greek version of the Old Testament.

The first passage in the New Testament where the original word occurs, is Luke 8:31. The demons besought Jesus "that he would not command them to go out into the *deep*." As the swine, impelled by the demons, ran into the sea, I would understand "the deep" [abyss] figuratively, of the place of the dead, or *hades*. Demons were afraid Jesus would *destroy* them—"Art thou come to destroy us"? (Mk. 1:24; Lk. 4:34.)

Passing over one passage, for the present, we come to Rev. 9:1-11. Here the pit of the abyss is opened, smoke issues out, and out of the smoke locusts; and their king is the angel of the abyss, his name is Abaddon, the estroyer; or Apollyon, the destroying e. The angel's name is very consis[illegible]nt with the abyss, being a metaphor the place of the dead.

Next is Rev. 11:7. "The beast that scendeth out of the abyss shall kill them,"—the witnesses. (Rev. 17:8.) "The beast that thou sawest was, and is not; and shall ascend out of the abyss and go into perdition." Here being in the abyss, or bottomless pit, is the same as non-existence: the beast "is not"; when it comes into existence again it ascends out of the bottomless pit.

Rev. 20:1, 3. "An angel came down from heaven, having the key of the abyss." Jesus has "the keys of hell [*hades*] and of death." (ch. 1:18.) In ch. 9:1, we read of an apostate bishop opening the abyss—*he used a false key*. He taught that dead saints were alive; and, as Gibbon says, "the throne of the Almighty was darkened by a crowd of martyrs, and saints, and angels; the objects of popular veneration." Now a heavenly angel brings the true key, the abyss is opened in reality, and Satan is cast in.

We have now noticed all the New Testament passages where the word which is translated "the bottomless pit" occurs, except one, which we have purposely omitted. We have nowhere found a hint that it is a place of torment for human sinners. It exists prior to the judgment day. Its angel is "the Destroyer,"—the Vulgate Latin has it "Exterminans"—Exterminator. The beast, when in it, "is not." "The pit" evidently is the *grave, sheol, hades*; spoken of in oriental figure as a vast cavern under the earth; see Ezek. 32:18, to the end—(on v. 21, Dr. Clarke notes, "hell: *sheol*, the catacombs, the place of burial.") See also Is. 14:9-20, on which Bishop Lowth comments thus: "'*hell*,' *hades*. The regions of the dead are here laid open.... This is one of the boldest figures ever attempted in poetry. We must form to ourselves an image of the Eastern sepulchral vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort of state, each on his couch, with his arms beside him, and his sword at his head."

Sheol, hades, or the pit, then, is not the place of the living, but of the dead; and, in a figure, *all the dead* are there. (Job 3:13-19; John 5:28, 29.)

Though this be very contrary to so-called orthodoxy, and contradicts Spurgeon, and his grandfather, the passage which we have not yet noticed establishes it beyond all doubt. I will give it in a note from p. 117, of "The Bible Doctrine of the Soul," by Prof. Ives: "The meaning of the Greek *abyssos* translated 'bottomless pit' in Rev. 20:3, the apostle explains for us in Rom. 10:7; 'say not, who shall descend into the *abyssos*,' that is, to bring back Christ *from the dead*,—from the abyss, the state in which are the dead."

Then, Christ, when dead, was in "the bottomless pit"; certainly it is not the theological "place of woe," but *hades* (Acts 2:31), "in the heart of the earth," (Mat. 12:40) prefigured by Jonah in the whale's belly; which state Jonah called *sheol*, in the Hebrew; translated *hades*, by the seventy; and 'the abyss' is their word for what our translators have rendered "the depth." Jonah was, as it were, in the grave, and this is all that is meant by *sheol* or *hades*, or the abyss "in the heart of the earth"; it was a common figure for the state of the dead, or "the congregation of the dead." (Prov. 12:26.)

Tamarack, Ill.

Winter Revivals.

C. C. MARSTON.

The "revival season" of the year has come, and I hear of preparations on all sides for special visitations of the Holy Spirit in the reclaiming of backsliders, and conversion of sinners and general upbuilding of the work of the Lord among men. This fact has suggested to my mind an inquiry which I will briefly note.

SHOULD WE WAIT TILL WINTER FOR GOD TO REVIVE HIS WORK? The conduct of various bodies of Christian people would seem to indicate that such is the plan. The external circumstance such as "long nights," slack time in business circles," etc., are taken into the account to the exclusion of all other considerations. And two thirds, and in some cases three fourths of the year is spent in comparative indolence (and *superlative* inefficiency) by the church, waiting very patiently for the more auspicious season of the fall and winter for the Lord to revive his work. In many cases the pulpit and stated services of God's house are entirely dispensed with during the summer months on various accounts, such as the minister needs a vacation; the weather is hot and the people will only sleep if they do have meeting, etc. And so we find from these reasons, and others that might be stated a spiritual relaxation and prostration in these churches during the greater part of the year. *Is this as it should be?* I think not. A church with regular and constant preaching, and all other things in good working order, ought to be in a revival mood and in readiness to labor in unison with the spirit of God from one year's end to another. Sinners are just as precious and just as much in danger of being lost in the summer as in the winter. Zion's gates then should stand wide open in the hot season as well as in the cold. The church that occupies this position will not witness the same influx of fruit all the time. There will be ebbs and flows in the tide of gospel fruit. This must be expected, and it should be no argument against the church possessing constantly these revival proclivities and occupying the position where it will be enabled when the tide *does* flow, to embrace it, and *hold it*, and on the work carry.

God's arm is not shortened nor his strength blasted by the heat of summer and the short nights of July. He is just as able, and, blessed be his name, just as willing, to save sinners from their sins and shower down his grace upon the church of his Son's purchase in one season of the year as in another. Why then wait till winter to have the Lord's work revived? Certainly it is not necessary. I have witnessed some of the sweetest and most powerful revivals of religion right in the hottest days of the summer season. At other times I have seen the same work gloriously carried on in the winter season. It is not the season of the year that brings the revival of the work of the Lord. And although the outward circumstances under proper guidance may help in promoting the work, still it requires something besides *long evenings* to effect a genuine revival of "pure and undefiled religion." If it happens *to be* winter and there are precious souls about us that ought to be saved, let us labor with all our might and use all the legitimate means in our power for their salvation. If long nights, when people have less to do and can better attend meeting, &c., be a means, very good, let us use it as an auxiliary. But when the summer comes and there are still persons about us that ought to be saved, let us not slacken our hands.

If this idea of "winter revivals" could be supplanted with the fact that God's work may be revived at any season of the year, and that the church ought to be in a constant frame of readiness for the work, the Christianity of to-day would be greatly improved.

Spiritual Birth.

A. J. MARSH.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. 6:15.)

It is true beyond a doubt, that the Bible plainly teaches, our bodies, in the resurrection shall be raised and quickened by the Lord's spirit, and "fashioned like unto his glorious body," (Phil. 3:21,) if so be "the spirit of Him that raised Jesus from the dead dwell in" us, (Rom. 8:11,) showing, that so far as the *body* is concerned, we then become "new creatures." But what about the heart and mind, or the spiritual part? Does the resurrection make that new? or has it got to become so before then? The scriptures doubtless affirm the latter.

The above quotation, by an easy natural construction, would indicate that the time when circumcision availed nothing in Christ, should not be placed at the resurrection, for we cannot suppose anything of that kind will be thought of then; therefore it certainly must be this side; and if so, the condition in Christ that avails instead of circumcision or uncircumcision, viz., "a new creature," must also be in the same place.

It is true, the process through which we come into this condition, is a work of faith, and we also *continue in* the condition, by faith, but the condition, is not faith; neither is the process and the subject going through it, one and the same; no more than a road to a city, is the traveler on the road, or the city the road enters.

Paul says, "by grace are ye saved *through* faith." (Gal. 2:8.) Now is faith the salvation, or only the mental condition through which it comes? And is it a fact that no one has got the the blessing of salvation yet? for some one has said, "That what we are by *faith*, we are not really, and what we are really, that we are not by faith."

I presume there are not many professed followers of Christ, that would be willing to say, they had nothing in him, nor he in them, but abstract faith, *pointing* to salvation or new creaturehood in the future, instead of possessing them now; especially when they recollect the time, or times and again, when they have "tasted the powers of the world to come;" and also when they consider the fact, that the things they once loved they now hate, and the things they once hated they now love.

Do we not litterally, so far as spiritual mindedness, and a change of heart is concerned, in this present world, "crucify the flesh with the affections and lusts," (Gal. 5:24,) and "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and become renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness, (Eph. 4:22, 23, 24,) and thus become "new creatures?" Or is this something to be done in the resurrection, instead of this life?

I am afraid if any one waits until the resurrection to become a new creature, believing *that* is the time instead of the present, they will then with shame facedness, exclaim, Oh, fool that I was to weave such a refuge of lies around me.

St. Paul in Eph. 2:4, 5, says; "But God who is rich in mercy, for his great love wherewith he loved us, *even* when we are *dead* in sins, *hath quickened* us together with Christ." *Query:* Are we yet dead in trespasses and sins? Or are we at present really in possession of a new life therefrom? If the latter, it cannot be the former; and the rule, "That what we are by faith, we are not really," fails to work. Furthermore, is *this* quickening identical with the quickening he speaks of in Rom. 8:11, that is by so many arbitrarily claimed to be the emphatic meaning of the Saviour's teaching to Nicodemus in the third chapter of John, concerning being born again? I think not; because in conjunction with this quickening, he brings us into a certain experience, viz. "And *hath* raised us up together, and *made* us sit together in heavenly places in Christ Jesus:" Haven't we been raised up out of the miry clay? And do we not sit with Christ in heavenly places in this life? And isn't the quickening done before we sit in them?

Again, Paul in Rom. 6:4, talks of a *newness* of life to be walked in; and if we walk in newness of life, there must be a birth into it, or else *how* can we get in it to walk? And also, where must we do the walking but this side the resurrection of the just?

I hold the doctrine of a change of heart and holiness of life, to be experienced in this probationary state, as essential to a *possibility* of the quickening of the body to immortality in the resurrection, i. e., of those who have come into a state of accountability.

Jeremiah, 17:9, says "The heart is deceitful above all things, and desperately wicked: who can know it?" And Christ says in Matt. 15:19, that out of it, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." And Paul says in 1 Cor. 6:9, that those guilty of such things "shall not inherit the kingdom of God;" and in Heb. 12:14 "without holiness no man can see the Lord;" and again, Jesus in his sermon on the mount says, "Blessed are the pure in heart, for they shall see God." And the Psalmist says, (in chap. 51:10,) "Create in me a clean heart O, God; and renew a right spirit within me."

Dear Reader, have you met with a change of heart yet, so that your present one is *pure* and clean, ready to meet the spotless Lamb of God when he comes? If not, O then for life, flee quickly to the fountain, and obtain salvation.

St. Augustine.

BY C. C. M.

Words that fell from the lips of eminent Christians who lived in the hoary past come with freshness and untold interest to the hearts of those living to-day. While we do no homage to the departed great and good of Christian history, yet we love to sit "at their feet," and hear their discourse, and often "our hearts burn within us" while they talk. Here is a bit from Augustine:

"My conscience is all over satisfaction; the anguish of my past sufferings is quite swallowed up; and not so much as a troublesome remembrance of them is left behind. By that most holy, that most precious blood which he was content to shed upon the cross for our redemption, he hath hidden my sins in his wounds and washed my stains in his most precious blood. I armed an angry justice against myself; and it is discharged upon his head; mine is the crime and his the torture.

"Let the Lord be the grand subject of our study; let him preside over all our inclinations—be the ultimate aim of all our desires, dwell always in our thoughts, and, reign supreme as the governing principle of all our actions. In a word, let us contemplate, and choose, and remember, and reverence him above all, and make it our business to live to him alone.

"Let me drink of thy heavenly sweetness, and so be ravished with the taste as ever after to disrelish the sensual delights of the world, to despise its pleasures, and cheerfully to encounter the afflictions of the present life; and so to fix my heart upon the true noble joys as always to disdain the empty and transitory shadows which flesh and blood is so foolishly fond of, and so fearful of parting with.

Treasure up from the Divine *now* that which you will have occasion to use in the time of need."

Getting Ready.

S. B. MABEY.

How many people are going to get ready for salvation. Yes, and of the church who profess religion, many are in a state of uncertainty as regards their acceptance with God; doubts, and fears, intervene to mar their peace and joy. Yet could they but know that "*Perfect love casteth out fear*," *and that "he that feareth is not made perfect in love*," and could realize and apply it to their own individual condition, and be persuaded to flee to the source of life, they might by his grace realize a fulfillment of the text, "Perfect love casteth out fear." This change is necessary for salvation. Self justification will avail nothing, for "it is God that justifieth." Yes, more than this; "Jesus is "made unto us wisdom, sanctification, and redemption."

Men are saved by grace through faith. Vain unbelief dares to doubt the power of God to save the sinner, and pardon the guilty. But the record standeth sure, and the promises are yea and amen in Christ. "He shall be called Jesus, for he shall save his people from their sins." Says John: "We know that he was manifested to take away our sins, and in him is no *sin*."

Every one believing in Christianity, believe that they must be pardoned of sin to be *saved*. But what is this doubting but a sin? And Scripture declares "he that doubteth is condemned." And "if our hearts condemn us, God is greater and will condemn us also."

If resolutions would save any body, what a mass would be *saved*. How many are always resolving, always *going to get ready* for the coming of Jesus, but *never are ready*.

What do people amount to who have this principle and carry it out in business *of the world*. Suppose a man wants to take the cars to go to a distant place on business, but as he arrives at the depot he finds he is five minutes too late, and he has to stay at home. His friends say to him, You did not go away this morning; you were too late? Yes, I know I was too late, but *I was so long in getting ready; this* would probably be the *confession*, if one was *made*, nine times out of ten.

What do people think of those they visit who are never ready, nor are prepared to receive them, though they may have had due notice *before hand?* They say they are very slack, to say the least.

What does God think of those who are always going to give to his cause, always going to consecrate themselves, some time, and get ready for salvation? He calls them a set of *robbers*, from the fact they rob him of time and all the blessings of life just as long as they procrastinate the [illegible] of *grace* and salvation, and say by their neglect, "Go thy way for this time, when I have a more convenient season I will call for thee."

But no second train awaits those who fail to receive eternal life at the hand of the Great Life Giver *now* in this day of probation. "He that hath not the son of *God* hath not *life*."

If people are not ready when Jesus comes or death overtakes them, they never can be among the class of the Redeemed, who say: "*Lo, we have* waited for thee, we will be glad and rejoice in thy salvation." Getting ready for salvation is proper in some sense; but never in the line of procrastination.

Far better be ready and waiting, than to be *even five minutes late*.

Jesus says: (Luke 12-36) "And ye yourselves, like unto men that wait for their *Lord*, that when he cometh and knocketh they may open unto him immediately." Again Paul says, (1 Thess. 1: 9 10); "And ye turned to God from idols, to serve the living and true *God*, and to *wait* for his Son from heaven whom he raised from the dead, even Jesus who delivered us from the wrath to come."

Two points of importance present themselves in the text: first, that of *waiting*, in which a servant of *God* is *prepared* for eternal *life*. The second is the testimony of Paul, to the fact that they were delivered from *the* wrath of the *Law*, by being made free *from sin*. Being made new *creatures in Christ* in this present time. And there is no half way work, about the plan of salvation through *Christ*.

Men are saved or they are not. They are delivered from the darkness of this world, brought out unto the marvelous light of the gospel, or they are still in bondage to sin and in rebellion against the Lord.

Resolves, and always getting ready does not satisfy the demands of the Law. Says Jesus: "He that heareth my word, and believeth on him that sent me, hath *everlasting life*, and shall not come into condemnation."

What is required is belief coupled with immediate action—a coming to Jesus by faith and consecration, and receive salvation from sin, and hope of *eternal life;* and coupled with this fact is a knowledge which men *receive* of their acceptance with God. "His spirit beareth witness with our spirit,"—"he that believeth on the Son of *God* hath the witness in himself." Again says the apostle John: "And hereby, *we know that he abideth in us, by the spirit which he hath given us.*"

"Enoch had this *testimony* that *he pleased God*," and was translated that he should not see death.

If people of this age expect translation when Jesus comes, let them have the same testimony THAT THEIR WAYS PLEASE GOD. If ready and prepared by grace, they may expect the promised *reward*, a home in the *everlasting kingdom*. Simply assenting to these truths, or believing them to be truths, is not sufficient. There is needed holy living on the part of its advocates. And may there be a waking up to the solemn fact that without this principle of life and obedience formed *within* the heart, we can not hope to be saved. Call the subject by what name you please the truth is, that men must be converted to *God;* and be made free from *sin*, in this life or they need not expect life in the world to come. And besides this, after people are *free from sin*, and have started in a christian *life*, they must *abide in Christ*, "and in him is *no sin*." Jesus says: "If a man abide not in me, he is cast forth as a branch, and is withered:" "*Abide in me, and I in you. As the branch can not bear* fruit of itself, except it abide in the vine, *no more can ye except ye, abide in me.*"

Here are the commands, dear reader; do not think they are for some one else, but apply them to your own case; ask yourself the question, Do I abide in Christ? Does he abide in *me?* Is Christ dwelling in me by his spirit, his love? Don't stand shivering on the brink of the sea of God's love any longer. But *plunge in*, sink or swim, live or die. Live for God and try the realities of the experience of the "love of God shed abroad in the heart by the Holy Spirit;" then you may know you have hope in Christ, and *are ready* for his *coming*.

Church Festivals, etc.

C. C. M.

Among the curious items of history on this subject, the following is worthy of mention:

"The young ladies and gentlemen connected with Grace (Episcopal) Church were entertained last night at the residence of D. E. Naylor, on Benton street. Theatricals and dancing were the main features."

"Theatricals and dancing," the "main features" of an entertainment by the young people of a Christian Church for the laudable purpose of "raising money for the Lord!" Truly these are "perilous times."

Unconscious Influence.

There are many whose only object in existence seems to be to do no harm, who hide their talent in a napkin lest it should come to evil, and to whose charge no man can lay anything. Objects of the world's indulgence on account of their inoffensiveness, it may nevertheless be true that they are plague-spots of humanity, centers of moral death, breathing deadly infection upon all who come within their sphere. All the time meaning well, their character, their example, may be the cause of fatal injury to many. A look, a word, a deed, insensibly to themselves, may "turn the scale of some one's immortality." Chemists tell us of substances whose inertia is disturbed by the slightest motion, so that they rush into permanent combinations. The touch of a feather will cause the iodide of nitrogen to explode, and the vibration of any kind of sound will decompose it. The scratch of a pin will so alter the arrangement of the molecules of iodide of mercury that their action on light is altered, and the color of the whole mass is changed at once from yellow to a bright red. Many other substances could be named whose equilibrium is so unstable, whose affinity is so weak, that the most insignificant and apparently inadequate causes will immediately change their properties, so that they become henceforth quite different from what they were before. It is because the equilibrium of the substance on which he operates is so unsteady that the photographer produces his permanent picture by sunlight; and the greater the instability or sensitiveness of the collodion, the shorter the time required to make the impression, and the deeper and more lasting it will be. On the high Alps, early in the year, the traveler is told in certain places to proceed as silently as possible. On the steep slopes overhead, the snow hangs so evenly balanced that the sound of the voice, the crack of the whip, the report of a gun, or the detachment of a snowball, may destroy the equilibrium, and bring down an avalanche that will overwhelm everything within reach in ruin. Applying these illustrations of the physical world to the condition of society around us: Are there not many whose moral character is so unstable, whose principles are so unfixed, who are so evenly balanced between good and evil, that a word, a look, may incline them to the one side or the other, and produce effects that will alter the color and the nature of their whole future existence? Are there not souls around us hanging so nicely poised on the giddy slope of temptation, watching us, and ready on the least encouragement to evil from us, to come down in terrible avalanches of moral ruin, crushing themselves and others in their fall? Are there earnest ones whose holier purposes may have been quenched forever by our worldly levity and impropriety of conduct, at the critical time when the Spirit was striving with them, and leading them from darkness to light and from Satan to God? And for this unconscious evil that we produce, as well as for the active evil that we speak and do, we shall be held responsible by Him who has said, "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!" So common are such offenses that our Lord treats their occurrence as the order of nature, the rule of society, a matter of necessity. The offenses are so to come that we must count upon them. They are appointed to be the fire by which our faith is to be tried, the test by which our truth and love are to be valued; and often by God's grace and blessing, the result is unexpectedly good—a recoil from sin, a revulsion to holiness. But, notwithstanding this, there is no excuse for the man by whom the offense cometh. Woe to that man who makes difficult the path of duty to a brother by his own misconduct; who tempts him aside, and puts a stumbling-block in his way by his inconsistency! Whatever the consequences may be, it were better for that man if a millstone were hanged about his neck, and that he were drowned in the depths of the sea. I know nothing more painful to the Christian who has repented and become a new creature in Christ—nothing that saddens more even the enjoyment of God's forgiveness—than the thought of the evil effects upon others of his example in his unconverted state; friends misled by his friendship—trusting souls ruined by his love, following a steady course of sin in which he helped them to set out, and perpetuating that sin in widening circles in this world, while he is utterly powerless to check it or to escape from its responsibility. Surely the thought that each man is in this sense his brother's keeper—than God has reposed in each of us this terrible trust—that we are responsible not only for what we choose and mean to do, but also for what the character we have formed does in spite of us and unknown to us—should induce us to be more careful in our walk and conversation. "If thou knowest," says Richter, in his "Doctrine of Education," "that every black thought of thine, or every glorious independent one, separated itself from thy soul, and took root outside of thee, and for ages on ages pushed and bore its poisonous or healing roots and fruits—oh, how piously wouldst thou choose and think!"

Symptoms of Liver Complaint.

A sallow or yellow color of skin, or yellowish brown spots on face and other parts of the body; dullness and drowsiness with frequent headache; dizziness, bitter or bad taste in mouth, dryness of throat and internal heat; palpitation; in many cases a dry teasing cough, with sore throat; unsteady appetite, raising of food, choking sensation in throat; distress, heaviness, bloated or full feeling about stomach and sides, pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowels, with heat; constipation alternating with diarrhœa; piles, flatulence, nervousness, coldness of extremeties; rush of blood to head, with symtoms of apoplexy, numbness of limbs, especially at night; cold chills alternating with hot flushes, kidney and urinary difficulties; dullness, low spirits, unsociability and gloomy forebodings. Only a few of above symptoms likely to be present at one time. All who use Dr. Pierce's Alt. Ext., or Golden Medical Discovery for Liver Complaint and its complications are loud in its praise.

A CURE OF LIVER DISEASE.

RUSK, TEXAS, May 10, 1873.

DR. R. V. PIERCE:

Dear Sir—My wife last year at this time was confined to her bed with chronic liver disease. I had one of the best doctors to see her, and he gave her up to die, when I came upon some of your medicine. I bought one bottle, and commenced giving it. She then weighed 82 pounds; now she weighs 140 pounds and is robust and hearty. She has taken eight bottles in all, so you see I am an advocate for your medicines. WM. MEAZEL.

The Christian Life.

Lifting the Soul to God.

"Unto Thee, O Lord, do I lift up my soul."—Ps. 15:1.

Fountain of light and living breath,
Whose mercies never fail nor fade;
Fill me with life that hath no death,
Fill me with life that hath no shade;
Appoint the remnant of my days
To see Thy power and sing Thy praise.

Lord God of gods, before whose throne
Stand storms of fire! Oh, what shall we
Return to Heaven, that is our own,
When all the world belongs to Thee?
We have no offering to impart,
But praises of a wounded heart.

O thou, that sitt'st in heaven, and seest
My deeds without, my thoughts within,
Be thou my Prince, be Thou my Priest—
Command my soul and cure my sin;
How bitter my afflictions be
I care not, so I rise to Thee.

What I possess, or what I crave,
Brings no content, great God, to me;
If what I would, or what I have,
Be not possessed and blest with Thee.
What I enjoy, oh! make it mine,
In making me, that have it, Thine.

When winter fortunes cloud the brows
Of summer friends, where eyes grow strange,
When blighted faith forgets its vows,
When earth and all things in its change,
O Lord, Thy mercies fail me never:
Where once Thou lov'st Thou lov'st forever!

Quarles

Found Wanting.

In the Bank of England there is a weighing room. Into this room all the coin is brought to be tested by weight before it is approved and put into circulation. Here are balances or scales so perfectly adjusted that the deficiency of a hundreth part of a grain is accurately detected. On these scales, one by one, the sovereigns are laid, and when they are of full weight, by the action of the scales, they are cast into the receptacle of approved coin, from which they are taken and numbered and treasured up for current use. But if a coin proves defective in weight, even to the one hundreth part of a grain, it is cast, by the seemingly intelligent scales, into the waste basket, and is thence borne away as uncurrent coin, to go through the process of re-coining, before it can take its place as a part of the currency of the kingdom.

The gold of the rejected pieces is as pure as that of the approved coin; but they are weighed in the balances and found wanting. They did not answer to the standard weight, and were cast away as worthless for the purpose of exchange. They lacked in *one* thing only; but it was the *one thing needful* They might lack but little—so little that nothing but the exceedingly sensitive scales of the weighing room could detect the deficiency; still they are rejected as certainly and as promptly as though one-half their weight was wanting. The question settled by the scales is not *how much* the detective coin lacks of the standard weight; but does it lack in *any* measure?

This coin-weighing and its results suggest the parable of the rich man, and the decision of Jesus concerning him. This man was so excellent as to the common virtues, that his character awakened the admiration of Christ; and yet when he submitted himself to the penetrating judgment of the Divine Master, he was found wanting, "*One thing* thou lackest." These words cast the inquiring rich man away from among the number of the saved—they placed him still among the lost. Only *one* thing wanting; that was all, and yet the otherwise good man is rejected.

So it is with many souls to-day. They cultivate the external duties of religion—practice many of the graces that adorn the Christian character—are esteemed and loved by those that know them; but they are faithless and unbelieving. They have not received Jesus in their hearts. This *one thing* they lack, and with all their excellency of character they are found wanting. If this discovery is made in time, like the rejected coin, they may yet be recoined—moulded into the image of Jesus, and be approved by the Master; and, thus made meat for his service, they will be received into gory. But if the soul is not put in the scales till it appears before the judgment seat of God, and is there found wanting, its casting away will be irretrievable. There will then be a gathering up of the souls that are lost, but not to bring them under the gracious influences of the Spirit, that they may be formed anew in Christ. The command will then be, "Take these souls and cast them into outer darkness; there will be weeping and wailing and gnashing of teeth."

It should be remembered that Jesus has said that he that offendeth in one point is guilty of transgressing the whole law. Despise not small offences against God. He will be honored only by perfect obedience. His law must be obeyed in all its requirements. You may be honest, kind, obliging, charitable, doing your whole duty to your fellow men; but all this will avail you nothing so long as you are found wanting in your love and service of God. You may, in professed obedience to the command of God, "Son give me thy heart," consecrate yourself to his service, unite yourself to his people, engage in active church work; but if this consecration is not entire—if it does not embrace the *whole* heart, and all your activities and wealth, it will avail you nothing. With all your apparent faithfulness in the divine service, you will be wanting in the sincerity of your faith, and be rejected in the day of judgment. The time is approaching when you will be taken into the weighing room of the universe. Jesus himself will sit in judgment and hold the scales—scales sensitive to the smallest deficiency in faith and character—scales poised by the eternal principles of truth and righteousness. Their decision will be final. On these scales your character, made up of the faith and acts of your whole life, will be laid. According to the movement of the beam of these balances will your destiny be fixed forever. Are you prepared for this test? Is your heart loaded down with the blood of Christ so that it will outweigh all the demands of the law against you? Seek the Lord while he may be found, so that when he sits in judgment upon the record of your life, his endorsement may be written on every page, "Nothing found wanting."

Advent Christian Times.

Wm. Sheldon, - Editor.

All matter for publication in The Times, *whether articles, letters, obituaries, or appointments, should be directed to*

Wm. Sheldon,
27 McCormick Block, Chicago, Ill.

***Give your Name, Postoffice, County and State every time you write.

CHICAGO, Tuesday, December 2, 1873.

We regret to learn by a note from sister Miller, addressed to brother Tucker, that Eld. G. W. Miller is still confined to his bed, and not able to reply to the letters of his friends.

Eld. Philo Hitchcock reports a rising interest in the Arena (Wis.) meetings—his new charge. Intends to spend a part of his time in the surrounding regions. May success crown his efforts.

"Inasmuch as you have done it unto one of the least of these my little ones, ye have done it unto me." We can help Christ in the person of a suffering saint. Such an opportunity is now offered the Wisconsin friends in the case of brother Thomson, of Arena. We trust it will be improved. It is not best to shut up our bowels of compassion in such cases, even if we are in hard times; if we do, "how dwelleth the love of God in us"?

Brother John H. Veck of Mont Cenis, Dickinson county, Kansas, makes a strong appeal for gospel labor in that region, in a letter addressed to Eld. S. B. Mabey. As brother Mabey can not supply the call at present, perhaps some one living nearer may do so. It is a new and destitute field, but it is thought that the chances for sowing the seed of truth there are good. "Pray ye the Lord of the harvest that he will send forth more laborers into his vineyard."

We have just received a work of 92 pp., from the pen of brother S. Hall, Hartford, Ct., entitled, "The Prophetic view of Earthly Kingdoms, and the time of their duration. To be succeeded by the Kingdom of Heaven."

We have not had time yet to finish reading the book, but we are well pleased with what we have read. Brother Hall writes in kindness and candor, and will be read without awakening hostile feelings. He looks for redemption before '75 passes. He is scattering the work widely, having already sent out several thousand copies.

A correspondent informs us that the Methodist church in Wellington, Kan., "held a festival and dance combined, November 12—the results were $108, to be given to the preacher." If John Wesley could hear such news, his soul would be stirred within him, and he would repudiate his professed followers for their deeds. But what does God think when the church thus joins affinity with the world, and feed the minister on the profits of the fun? We are glad this example is not followed by all, and that many in their midst deplore such worldly practices.

It will be seen by the Agent's report printed November 18, that on the 1st of October the Times had forty-five subscribers less than it had one year previously, the list having vacilated somewhat within the limits of the year. We are disappointed that it has fallen off so little, as for certain reasons we had previously estimated its decline at 700. In these panic times it will certainly continue to decline unless its friends make efforts to obtain new subscribers. In a week's time a dozen friends can not only bring the list up to its high water mark, but greatly augment it. Will they enter into this work zealously? Let not the hard times prevent your efforts.

The following statement from the Catholic *World* is very significant: "The sovereigns of Europe, *without a single exception*, have abandoned, or turned against the church, and there is not one on whom the Holy Father can count. He is alone, with the kings and princes of the earth either hostile or indifferent to him, while the old habit of relying on the secular authority for support, for the the moment at least, paralyzes nearly the whole body of the Catholics in all old Catholic nations." This looks like the predicted hatred which the horns were to manifest toward the harlot: "And the ten horns which thou sawest upon the beast, these shall *hate* the whore." (Rev. 17:16.) Powers once friendly to this apostate church have now shown their aversion to it, and left it unprotected.

Shall our List be Reduced ?

We have long been too lenient with many of our subscribers. About a year ago a determination was formed to cut off several hundred delinquents, but finally they were allowed to run along another year. They neither pay, nor write us why they do not pay. The time has come for action. The Business Agent will send notices to a *thousand* within a few days who have not paid to the close of 1872, and all who are not heard from within a short time will be stricken from the list, as the office can not afford to pay out so much money for paper, with no income on it. Doubtless this act of self-preservation, which has been deferred for a year, will cut our list down about 500 less than it now is, unless there should be a general response, by paying a part, or all that is due. Doubtless many will be cut off who are personally acquainted with us, and will think we ought to know they will pay all their dues in time. On this point it is proper to say the Editor has nothing to do in this department—it is the work of the Agent, and as he is not acquainted with many of you, he can not be blamed for any mistakes of this kind. He can not spend time to find out whether such or such a man is known to be reliable, or not; he will only learn whether he is in *arrears* to a certain amount, then notify him, then if no response is received within a *few* days, cut off the name.

Shall we part company with 500 of our old subscribers? You say we are in "hard times." Yes, and does not the office feel it as well as you? Will it not be better for you, for your families, and for the office, to pay up and continue the paper, even if at a sacrifice?

The Sabbath.

Dear Br Sheldon: Please tell me through the Times, if the Sabbath is obligatory, and whereby to establish the fact.

1. Is the Sabbath day really included in the ten commandments as used by Christ in Luke 18:20?

2. In keeping the Sabbath should not all its old features be observed; viz., not to pick up a stick of wood, not to go only a Sabbath day's journey, and not to make a fire on that day, etc?

3. What law of commandments has Paul reference to in Eph. 2:15?

From your brother in Christian hope,

L. C. Kerr.

The Sabbath was obligatory while the law was in force, and no longer. As a schoolmaster it led us to Christ. At the crucifixion the law was nailed to the cross. We are now "under law to Christ," but it is the "law of faith;" the law written "*not in tables of stone*, but in fleshly tables of the heart," (2 Cor. 3:2) for under the new covenant God says: "I will put my laws in their mind, and write them in their hearts." (Heb. 8:10.) To the questions here propounded we briefly reply:

1. Christ never used the phrase "the commandments" to indicate the ten exclusively, but to include those written in the book of the law as well as those written in the tables of the law; and this is true of Luke 18:20, as will be seen by consulting its parallel, Mat. 19:18, 19, where the very same conversation with Christ is recorded. Here Christ, after saying, "Keep the commandments," goes on to enumerate some of them, quoting both from the book, and the tables: "Honor thy father and thy mother: and thou shalt love thy neighbor as thyself." Now if all contained on the tables of stone is to be enforced through the gospel age simply because Christ quoted a part of it, then all found written in the book of the law should as really be enforced through the gospel age because Christ here quoted a part of that also. The simple fact is, Christ enjoined the observance of the *entire law*—ceremonies and all—up to the time it expired with him on the cross. He once said: "The Scribes and Pharisees set in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." (Matt. 23:2, 3.) Christ lived under the law, and faithfully observed all its ceremonies till its termination.

2. While God never gave but one day to be observed as the memorial Sabbath—to be kept in memory of the exode from bondage—he never gave but *one way to keep it*. To say that the directions about the way to keep the day are nullified, while no new directions are given, is a virtual admission that the obligations to keep the day are obsolete; for there is no such thing as keeping a day unless we keep it in a *specified way;* otherwise how can it be determined whether the day is kept or not? By *what rule* shall it be determined whether the day is kept or broken? To say we will keep it as we judge best, would be equivolent to not keeping it at all, for one would judge that this way would do, and another would demur. If the old prescriptions are obliterated, and no new ones are given, how can we determine who keeps the day? The decalogue simply tells us it was to be kept holy, to be sanctified, and says nothing more about it—does not give the manner of keeping it. Left to this alone we could not tell how to keep it, and consequently whether we were correctly keeping it; and we might as well not pretend to keep it, as to keep it in a wrong way.

As God has given but one way to keep that day, we must keep it in just that way, and no other, or else we entirely fail to keep it; and an abrogation of the *way* to keep it, without giving us a new way to keep it, is an abrogation of all obligation, to keep it; for how can we keep it without being told *how* to keep it?

3. Paul refers to the *one* law of commandments contained in ordinances—*the law* as a whole. It all ended at the cross. Some of the principles once written in the book of the law, and never written on the tables of stone, such as, "Thou shalt love thy neighbor as thyself," are enforced in the gospel age, even though it is admitted that the book of the law expired at the cross; and on the same principle precisely some features of the law written in stone are now enjoined as a component feature of the "law of Christ;" but the seventh day Sabbath is never thus enjoined.

Papacy.

The gradual acquisition of the system of forms and dogmas that now characterize the Papal church, is thus set forth by *The Rock*, published in London:

"We gladly avail ourselves of the valuable assistance of a German paper (the *Coronologische Anzeiger*) to refresh our memory and the memories of our readers as to the dates of the introduction of some of the more important Roman Catholic tenets. It seems that people first began to dip their fingers in "holy water" in the year 120. "Penance" first became severe, A. D. 157; "Monks" began to swarm, A. D. 248; 'Latin Mass' first mumbled, A. D. 351; the 'Sacraments' degraded, A. D. 550; the fires of 'Purgatory' lighted, A. D. 600; Mary and the Saints first invoked, A. D. 715; first kissing of the 'Pope's' toe, A. D. 800; thriving trade in the "Canonization of Saints' A. D. 993; much dingling and blessing of bells, A. D. 1000; 'Priestly Celibacy' *professed* A. D. 1015; 'Indulgences' plentiful, A. D. 1119; 'Dispensation' ditto, A. D. 1200; 'Host' first elevated, A. D. 1204; the whispers of of Auricular Confession first regularly poured in the priest's ear, A. D. 1715; the 'Immaculate Conception,' asserted A. D. 1860; 'Papal Infallibility' ditto, A. D. 1870. At this point, Papal blasphemy reached its climax."

The mystery of iniquity began to work in Paul's day, but the culmination of the apostacy was much later. Paul's "falling away" time is far in the past, and the destruction of the "man of sin" by the return of the true Christ, is an event now almost due.

The same paper thus speaks of the Pope and his assumptions:

"Pio Nono has lately informed the German Emperor that his Majesty and 'every (baptized) human being belongs to the Pope.' It is only common justice to the Pope to say this blasphemous assumption of universal proprietorship in the bodies and souls of men is not now put forth for the first time. It was originally broached by the Greek Patriarch of Constantinople, just at the close of the sixth century, and, strangely enough, was then denounced by the most famous of the Roman Pontiffs—Gregory the Great—who, believing that the end of the world was at hand and waited only for the development of Antichrist, heard with dismay the assertion of a claim which, having been set down as Antichrist's distinguishing mark, seemed to bring that terrible phantasm, and with him the world's still more terrible catastrophe, to the very door. He at once declared before Christendom that whosoever in his elation of spirit called himself universal Bishop was the preparer and precursor of Antichrist; for that the tendency of his assumption, if consented to, was that which was the grand object of Antichrist, viz., *to withdraw all members of the Church from its only true head,* Jesus Christ, *and to attach and connect them instead with himself.* If we understand aright the operation of the 'infallibility dogma' all the utterances of all former pontiffs—Gregory the Great included—were thereby made to participate in the precious boon, and thus, on the infallible authority of the greatest of all his infallible predecessors we cannot do otherwise than identify Pio Nono with the long predicted Antichrist. As the poor old man has put the noose about his own neck he must not complain if we Protestants draw it tight."

The true Owner of all the saints will soon come in majesty, and lay claim to them. His voice will be heard in the darkest tomb, and his power will be felt in every realm to reorganize, immortalize and glorify all the slumbering saints.

Pleasing Everybody.

While we would not displease any body for the sake of displeasing them, we, at the same time, cannot deviate from the path of duty to prevent displeasing people. "Speaking the truth in love," is the Apostle's motto. This we are trying to do; but of course we shall directly or indirectly assail somebodi s favorite hobby, and such will be apt to squirm. This we cannot prevent. A certain writer has wisely remarked:

"Do not delude yourself with the idea that you can please everybody. Who ever saw anybody that was worth anything that had nobody to find fault with him? You would have to do evil in many cases to please the evil, indulge the selfish, submit to the tyranical, be a tool for the ambitious, and be careful not to have anything as good as those who desire to have everything superior to their neighbor. If you are a public man, should you be diligent, you must expect to have many secretly dislike you and talk against you, for your success; and if you accomplish little, though many show themselves friendly, it often leaks out that some who appear pleasant to you, do this because they do not fear your rivalry; they may smile upon you outwardly, and yet inwardly entertain contempt for your inefficiency. Always do that which is right, be diligent, do the most you can, paying no regard to fault finders, and you will find as many friends as any sensible man desires."

False Messiahs.

While Christ was on earth he made the following prediction: "There shall arise false Christs and false prophets, and shall show *great signs and wonders*." (Mat. 24:24.) The following statement is being copied into different papers:

"A female savior and her apostles are creating a prodigious sensation in the southern part of the Russian empire. The Russian papers say that the leaders of these women, whose name is Anastasia Gabacrewicz, claims to have performed a number of miracles, having made the blind see, and the lame walk. A vision first revealed to her that she was the daughter of God, selected to suffer for the redemption of her sex, in the same way as Christ suffered for that of the other. Immediately after this revelation she gave up eating meat and drinking brandy, and prepared herself for her mission. The Holy Ghost then possessed her, and gave her the power to work wonders with a mere word. She pretends to be able to resurrect eve the dead by simply touching them, and so strong is the faith of the intelligent masses in this new prophetess, that the prison to which she was consigned by the authorities, has become a place of pilgrimage for thousands. The sick are brought from distant localities to receive the assistance of the inspired woman, and the keepers receive large bribes for permission to see her. Every day new stories of her extraordinary powers are circulated far and wide."

Whether these are veritable miracles wrought on the principle that Jannes and Jambres operated on in the days of Moses, or whether the people are merely duped by false pretenses matters not. All these false Christs appear too late in the history of the world to fulfill the prophecy. The true Christ was to come at the end of the 69 prophetic weeks. They ended many centuries ago. And yet many from time to time accept these false Messiahs, as Jesus said they would.

Truth is Needed.

Truth in every department is needed. Not merely truth of a doctrinal and practical nature, but prophectic truth. Let it shine out, though it may be disdained by the worldly-wise. God's wisdom unfolds to us a new era but just before us, to be ushered in by the coming King of glory.

The *Rev. E. Bickersteth*, remarks:

"Every thing in the last few years has shown us, that a deeper tone of divine truth in all who profess to hold that truth, is needed to meet the growing corruption of religion, and the infidelity and lawlessness which casts off all religion. God's own light, as given us in His Word, must be more and more our guide through the darkness and conflicts of these days. We are assured also, that 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' We may expect, therefore, fresh truth to shine out from the Sacred

Volume. The word of prophecy in general, and especially the hope of the Lord's coming, is as a 'light shining in a dark place.'"

God is Love.

G. E. MERRILL.

The sweeter the truth, the more backward are we to receive and believe it; therefore it must be presented to us again and again. What is unpleasant in the fact that "God is love?" And yet we doubt it, or forget it, or fail to realize it; therefore the gospel presents it to us again and again, and in almost every possible form. Twice over within the compass of a few verses, John tells us in as many words that "God is love." Now, faith in this representation of our God lies at the root of our holiness, happiness, and peace. Just in proportion as we believe that "God is love," and *love to us* shall we consecrate ourselves to his service, enjoy peace in our conscience, and be happy in his ways. God loves us, and therefore he planned our salvation in the covenant; sent his only begotten Son to put away our sins by the sacrifice of himself; gave the Holy Spirit to teach us our need of Christ, and lead us to him; and has put his blessed word in our hands that we through patience and comfort of the Scriptures might have hope. God loves us, and therefore chastens us, stripes us, empties us, and will not let us live satisfied without himself. God is love, and *only love to us*; for all our sins are atoned for, and for us the law is magnified, justice is satisfied, and heaven prepared. Yes, though we are sinners, and deeply feel it, though we are not at all what we wish to be, and deeply deplore it; yet God *loves us.* —*yea*, God to *us* "*is love*"

A Second Probation not Necessary to Vindicate the Character of our God.

GEO. W. TURNER.

First reason. John says (1:9)—"That was the true light which lighteth *every* man that cometh into the world."

God, through the all-pervading influence of his Spirit and word, which was with him at the beginning, has and does give a law to every man that comes to the years of accountability, and every man can and will be justly rewarded or condemned in the light of that law which he has had, for sin is the transgression of a law, and "where there is no law there is no transgression," or "sin is not imputed where there is no law."

Second reason. If, in order to make God good, and give every man a fair chance for salvation, it was necessary to give them the same law and knowledge that we enjoy in this dispensation, God being infinite, could and would have done it. But Paul argues (Rom. 2:14) that the Gentiles, although they had not the law of Moses, had a law and would be judged by it "in the day when God shall judge the secrets of men by Jesus Christ."

Adam was under one law; those that lived before the law of Moses, although transgressing some of the elements in the law of Moses, it was not imputed to them as sin (Rom. 5:13), "for until the law, sin was in the world, but sin is not imputed where there is no law," therefore we conclude that salvation does not depend upon the amount of light that God has been pleased to give, but in improving or obeying what we have. Then taking this view of the subject, infants are made subjects of the saving grace of God, through Jesus Christ, without a future probation; because no condemnation for sin rests upon them. The view that the majority of mankind cannot justly be acquitted or condemned without another probation, reflects on the wisdom of that Being. It is to say that although he has given man about six thousand years' trial upon the earth with the expectation that the great majority should be saved, yet the plan did not work well, and the devil was likely to frustrate the object of the Creator; therefore he concludes to give the great majority another trial. We say this view reflects upon the character of an All-wise Creator.

May these few thoughts lead all God's people to see and believe that our God is good. Love to all that love Jesus, hoping to hear from some abler pen on this subject.

Our Lord's Return.

Christ's birth of the Virgin Mary is not more explicitly and unequivocally asserted, or more certainly attested, than his return again to the earth as literally and truly as he went up out of it. Nor is there a Creed in Christendom, so far as I know, which does not embrace it as an essential part of the Church's faith. "He shall come to judge the quick and the dead," says the Creed which bears the name of the Apostles. "He shall come again with glory," says the Synod of Nice. "We believe that thou shalt come to be our Judge," has been for ages sung in the Te Deum. The great Confession of Augsburg affirms that "Christ shall openly come again to judge them that are found alive, and restore to life those that be dead, according to the Creed of the Apostles." "He ascended into heaven, and there sitteth, until he return to judge all men at the last day," says the Church of England. "We do believe, out of the word of God, that our Lord Jesus Christ shall come again from heaven, and that after a corporal and visible manner, as heretofore he hath ascended, being adorned with great glory and majesty, that he may appear as Judge of quick and dead," says the Confession of Belgia. And with the same unequivocal fullness is this article incorporated in all our hymn books and liturgies, celebrated in our sacred songs, woven into our very prayers, and uttered over the graves of our friends as we consign their bodies to the ground. Indeed it is one of the great mountain-peaks of Christianity—one of the three grand particulars in which its sublimest substance lies. The Incarnation, The Cross, and The Second Coming are the stems upon which everything distinctive in Christianity is suspended, to which its whole doctrinal system is adjusted, and upon which the hopes of the world depend. To strike out either one of these would be to mangle the Scriptures from end to end, to stifle the voice of prophets and apostles, to spoil the noblest of Christian utterances in the days of the Church's greatest purity, and to emasculate religion itself.

If Christianity, then, can teach us any thing, or if the declarations of the Scriptures are at all binding upon us, as we profess to believe that they are, we must accept it as truth, and rely upon it as an infallible verity, that the same Jesus who was born at Bethlehem, crucified on Calvary, and received up into heaven from Mount Olivet is literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as he was seen and heard in the day that he was taken up. If this be not true, there is no truth in language, no inspiration in the Bible, no substance in our faith, no reality in the Christian's hope. The methods of interpretation which can explain away this doctrine, or detach it from the teachings and joyous expectations of the prophets and apostles, must, at the same rate, silence all that we have hitherto heeded as the oracles of God, and leave us in a world of darkness with our only lights suddenly and forever extinguished. I accordingly accept and declare it, as a doctrine that must stand or fall with Christianity itself, that Jesus is literally and personally, and with great power and glory, to return again to this world, once more to tread the localities already hallowed to his Church by his miracles and prayers and tears and blood.—*Rev. J. A. Seiss, D. D.*

"As Far as to Bethany."

"He led them out as far as to Bethany." Dear friends, let us accompany them on this memorable journey, out along the side street, and through the deep vaulted gate, over the broken, rugged path, along the bare hillside, down to where Kedron ripples over its bed of sand and pebbles, across the brook, nearly dry now, as if in sympathy with the Saviour's ebbing sorrow. Here we are in the funeral valley of Jehoshaphat, and we come hither by that clump of melancholy olives, with trunks of enormous girth, and roots of widely twisted branches that shut out the sky. There are only struggling glimpses of the temple's light through this slumbering valley. It is surely fitting that there should be a strange horror of silence about this spot. Yes; and it is fitting, too, that the Conqueror should pass it on his way to his triumph, for here his fiercest baptism overtook him, and the lightnings of a more than mortal anger scourged his soul. Be still! this is the Garden of Gethsemane. Now climb the footway worn among the rocks, sometimes beneath the forest foliage, sometimes up the sparse hillside. Rest here, for the Saviour did so as he gazed upon the fated and devoted city, and in the tenderness of his roused human soul, over the wickedness of Jerusalem as it lay stretched in its unconsciousness before him.

Let us go along the stony path, through the cornfield which might have furnished the illustrations for the parable of the sower, for the trodden pathway in the midst of it. There are huge blocks of granite, studded with clusters of gay but profitless wild flowers, with only here and there a patch of good ground, like an oasis in the desert. We have climed the ridge, and looking over, just at your feet are the unpretending houses of the village of Bethany. Travelers tell us,—while superstition has been busy, of course, in and about Jerusalem, while controversy wages as to the sites connected with the Saviour's death and burial,—this footway from Jerusalem to Bethany remains indisputable as having been trodden by the Saviour. If at any time you feel quite sure you have trodden in the footsteps of Jesus, it is in the way along which we have just endeavored to lead you, and on which he led his disciples on that memorable morning. "He led them out as far as to Bethany." And was it not right that he should do so? The signification of Bethany, as perhaps many of you will remember, is "the house of sorrow." It is a beautiful illustration, I think, alike of the tenderness and of the completeness of the Saviour's triumph, that on his way to his highest exaltation he should pass by the place of his fiercest agony, and that from the humiliation and the bitterness of the house of weeping, he should go straight up to the house not made with hands, eternal in the heavens.

Brethren, if it be allowed—and surely he will not forbid us to illustrate the less by the greater—many a time since then men have passed through Gethsemane, and have attained an elevation of holy triumph, even in the darkened house of sorrow. God has in his mercy so ennobled that which is in itself depressing and contracting, that his discipline for usefulness has been often a discipline of trouble. Those whom he has on many occasions signally owned, he has on many occasions signally tried; and if they have in any sense (I speak it reverently) received gifts from men, they have toiled to get them up new Calvarys of suffering and of shame. Brethren, most of us have been stung to sympathy by another's suffering; most of us have been stung to bravery and submission by our own. I call upon you this morning to adore with me that wondrous grace which sustained our Redeemer through his trial to his triumph, and which, in those for whom he left a pattern, has made sorrows to become elements of strength—has taken thorns not out of the path of life—that were an unworthy way of deliverance—but has done better than that—has taken thorns and has woven them into his people's crown; has made the heart's deepest and bitterest Bethany a straight road to the Savior's highest and wealthiest heaven. "He led them out as far as to Bethany." —*Punshon.*

Oriental Discoveries.

A Papyrus which was discovered a few months ago in a tomb in Egypt has recently been fully translated by a profound scholar of Heidelberg. He finds it to be an allocution of Rameses III. "to his people and all men on earth," recounting the great deeds done in the days of his father and grandfather. The discovery is a valuable one for biblical students, as the royal writer gives with particular details all the causes which led to the Exodus of the Jews from Egypt. There is apparently no doubt at all as to the authenticity of the MS., which is large, well written, and well preserved.

We learn also that the special explorer sent out to Assyria, by *The Daily Telegraph* newspaper of London, met with great success. He has found eighty new inscriptions, including histories known and hitherto unknown, of the Assyrian kings. Among his discoveries is a highly important tablet containing a collection of proverbs in two languages, which will aid in farther elucidation of the whole class of inscriptions—Many of the inscriptions have definite dates. The whole matter is of greatest interest to the students of the Bible, who will await with becoming impatience the result of these investigations as they shall be given to them by the scholars who have made archæological research their special study.—*S. S. Times.*

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SEAWRIGHT—LEWIS.—At Williamsburg, Wis., Nov. 6, 1873, Br. David Seawright, and Sr. Frances Lewis.

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Words of comfort by the writer. M. McCULLOCH.

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Eld. J. J. Smith's post office address is Long Island, Ala.

To Correspondents.

In answer to a correspondent inquiring concerning the Union Furnishing Co., of Chicago upon information received we find such an establishment to be unworthy of confidence.

D. O. Amos—We find no such name on the list; shall we forward the paper?

R. O. Kesler—Fifty cents.

Emely L. Marsh—Your money did not come to hand; will credit however.

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AT HOME.

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—Some comment has been excited by the fact that her majesty the Queen of England, on a visit to Dundee recently, sat down to the Lord's table in a Presbyterian church. High churchmen, like Bishop Tozer, who attacked the Dean of Canterbury for communicating with Christians of different sects during the Alliance meeting in New York, may not relish the rebuke thus implied from high quarters, but all our beloved Queen's legal subjects will bless her the more for this earnest of Christian liberality.

—The demand for ready-made sermons has become so great in England that they are to be had neatly lithographed, for the small price of two shillings per dozen.

—A papyrus manuscript, found in an Egyptian tomb, has lately been translated by a scholar of Heidelberg. He pronounces it to be an address of Rameses III. to all the nations of the earth, in which the king details minutely all the causes which led to the exodus of the Jews from the land of Egypt.

Volume. The word of prophecy in general, and especially the hope of the Lord's coming, is as a 'light shining in a dark place.'"

God is Love.

G. E. MERRILL.

The sweeter the truth, the more backward are we to receive and believe it; therefore it must be presented to us again and again. What is unpleasant in the fact that "God is love?" And yet we doubt it, or forget it, or fail to realize it; therefore the gospel presents it to us again and again, and in almost every possible form. Twice over within the compass of a few verses, John tells us in as many words that "God is love." Now, faith in this representation of our God lies at the root of our holiness, happiness, and peace. Just in proportion as we believe that "God is love," and *love to us* shall we consecrate ourselves to his service, enjoy peace in our conscience, and be happy in his ways. God loves us, and therefore he planned our salvation in the covenant; sent his only begotten Son to put away our sins by the sacrifice of himself; gave the Holy Spirit to teach us our need of Christ, and lead us to him; and has put his blessed word in our hands that we through patience and comfort of the Scriptures might have hope. God loves us, and therefore chastens us, stripes us, empties us, and will not let us live satisfied without himself. God is love, and *only love to us*; for all our sins are atoned for, and for us the law is magnified, justice is satisfied, and heaven prepared. Yes, though we are sinners, and deeply feel it, though we are not at all what we wish to be, and deeply deplore it; yet God *loves us.* —*yea*, God to *us* "*is love.*"

A Second Probation not Necessary to Vindicate the Character of our God.

GEO. W. TURNER.

First reason. John says (1:9)—"That was the true light which lighteth *every* man that cometh into the world."

God, through the all-pervading influence of his Spirit and word, which was with him at the beginning, has and does give a law to every man that comes to the years of accountability, and every man can and will be justly rewarded or condemned in the light of that law which he has had, for sin is the transgression of a law, and "where there is no law there is no transgression," or "sin is not imputed where there is no law."

Second reason. If, in order to make God good, and give every man a fair chance for salvation, it was necessary to give them the same law and knowledge that we enjoy in this dispensation, God being infinite, could and would have done it. But Paul argues (Rom. 2: 14) that the Gentiles, although they had not the law of Moses, had a law and would be judged by it "in the day when God shall judge the secrets of men by Jesus Christ."

Adam was under one law; those that lived before the law of Moses, although transgressing some of the elements in the law of Moses, it was not imputed to them as sin (Rom. 5:13), "for until the law, sin was in the world, but sin is not imputed where there is no law," therefore we conclude that salvation does not depend upon the amount of light that God has been pleased to give, but in improving or obeying what we have. Then taking this view of the subject, infants are made subjects of the saving grace of God, through Jesus Christ, without a future probation; because no condemnation for sin rests upon them. The view that the majority of mankind cannot justly be acquitted or condemned without another probation, reflects on the wisdom of that Being. It is to say that although he has given man about six thousand years' trial upon the earth with the expectation that the great majority should be saved, yet the plan did not work well, and the devil was likely to frustrate the object of the Creator; therefore he concludes to give the great majority another trial. We say this view reflects upon the character of an All-wise Creator.

May these few thoughts lead all God's people to see and believe that our God is good. Love to all that love Jesus, hoping to hear from some abler pen on this subject.

Our Lord's Return.

Christ's birth of the Virgin Mary is not more explicitly and unequivocally asserted, or more certainly attested, than his return again to the earth as literally and truly as he went up out of it. Nor is there a Creed in Christendom, so far as I know, which does not embrace it as an essential part of the Church's faith. "He shall come to judge the quick and the dead," says the Creed which bears the name of the Apostles. "He shall come again with glory," says the Synod of Nice. "We believe that thou shalt come to be our Judge," has been for ages sung in the Te Deum. The great Confession of Augsburg affirms that "Christ shall openly come again to judge them that are found alive, and restore to life those that be dead, according to the Creed of the Apostles." "He ascended into heaven, and there sitteth, until he return to judge all men at the last day," says the Church of England. "We do believe, out of the word of God, that our Lord Jesus Christ shall come again from heaven, and that after a corporal and visible manner, as heretofore he hath ascended, being adorned with great glory and majesty, that he may appear as Judge of quick and dead," says the Confession of Belgia. And with the same unequivocal fullness is this article incorporated in all our hymn books and liturgies, celebrated in our sacred songs, woven into our very prayers, and uttered over the graves of our friends as we consign their bodies to the ground. Indeed it is one of the great mountain-peaks of Christianity—one of the three grand particulars in which its sublimest substance lies. The Incarnation, The Cross, and The Second Coming are the stems upon which everything distinctive in Christianity is suspended, to which its whole doctrinal system is adjusted, and upon which the hopes of the world depend. To strike out either one of these would be to mangle the Scriptures from end to end, to stifle the voice of prophets and apostles, to spoil the noblest of Christian utterances in the days of the Church's greatest purity, and to emasculate religion itself.

If Christianity, then, can teach us any thing, or if the declarations of the Scriptures are at all binding upon us, as we profess to believe that they are, we must accept it as truth, and rely upon it as an infallible verity, that the same Jesus who was born at Bethlehem, crucified on Calvary, and received up into heaven from Mount Olivet is literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as he was seen and heard in the day that he was taken up. If this be not true, there is no truth in language, no inspiration in the Bible, no substance in our faith, no reality in the Christian's hope. The methods of interpretation which can explain away this doctrine, or detach it from the teachings and joyous expectations of the prophets and apostles, must, at the same rate, silence all that we have hitherto heeded as the oracles of God, and leave us in a world of darkness with our only lights suddenly and forever extinguished. I accordingly accept and declare it, as a doctrine that must stand or fall with Christianity itself, that Jesus is literally and personally, and with great power and glory, to return again to this world, once more to tread the localities already hallowed to his Church by his miracles and prayers and tears and blood.—*Rev. J. A. Seiss, D. D.*

"As Far as to Bethany."

"He led them out as far as to Bethany." Dear friends, let us accompany them on this memorable journey, out along the side street, and through the deep vaulted gate, over the broken, rugged path, along the bare hillside, down to where Kedron ripples over its bed of sand and pebbles, across the brook, nearly dry now, as if in sympathy with the Saviour's ebbing sorrow. Here we are in the funeral valley of Jehoshaphat, and we come hither by that clump of melancholy olives, with trunks of enormous girth, and roots of widely twisted branches that shut out the sky. There are only struggling glimpses of the temple's light through this slumbering valley. It is surely fitting that there should be a strange horror of silence about this spot. Yes; and it is fitting, too, that the Conqueror should pass it on his way to his triumph, for here his fiercest baptism overtook him, and the lightnings of a more than mortal anger scourged his soul. Be still! this is the Garden of Gethsemane. Now climb the footway worn among the rocks, sometimes beneath the forest foliage, sometimes up the sparse hillside. Rest here, for the Saviour did so as he gazed upon the fated and devoted city, and in the tenderness of his roused human soul, over the wickedness of Jerusalem as it lay stretched in its unconsciousness before him.

Let us go along the stony path, through the cornfield which might have furnished the illustrations for the parable of the sower, for the trodden pathway in the midst of it. There are huge blocks of granite, studded with clusters of gay but profitless wild flowers, with only here and there a patch of good ground, like an oasis in the desert. We have climed the ridge, and looking over, just at your feet are the unpretending houses of the village of Bethany. Travelers tell us,—while superstition has been busy, of course, in and about Jerusalem, while controversy wages as to the sites connected with the Saviour's death and burial,—this footway from Jerusalem to Bethany remains indisputable as having been trodden by the Saviour. If at any time you feel quite sure you have trodden in the footsteps of Jesus, it is in the way along which we have just endeavored to lead you, and on which he led his disciples on that memorable morning. "He led them out as far as to Bethany." And was it not right that he should do so? The signification of Bethany, as perhaps many of you will remember, is "the house of sorrow." It is a beautiful illustration, I think, alike of the tenderness and of the completeness of the Saviour's triumph, that on his way to his highest exaltation he should pass by the place of his fiercest agony, and that from the humiliation and the bitterness of the house of weeping, he should go straight up to the house not made with hands, eternal in the heavens.

Brethren, if it be allowed—and surely he will not forbid us to illustrate the less by the greater—many a time since then men have passed through Gethsemane, and have attained an elevation of holy triumph, even in the darkened house of sorrow. God has in his mercy so ennobled that which is in itself depressing and contracting, that his discipline for usefulness has been often a discipline of trouble. Those whom he has on many occasions signally owned, he has on many occasions signally tried; and if they have in any sense (I speak it reverently) received gifts from men, they have toiled to get them up new Calvarys of suffering and of shame. Brethren, most of us have been stung to sympathy by another's suffering; most of us have been stung to bravery and submission by our own. I call upon you this morning to adore with me that wondrous grace which sustained our Redeemer through his trial to his triumph, and which, in those for whom he left a pattern, has made sorrows to become elements of strength—has taken thorns not out of the path of life—that were an unworthy way of deliverance—but has done better than that—has taken thorns and has woven them into his people's crown; has made the heart's deepest and bitterest Bethany a straight road to the Savior's highest and wealthiest heaven. "He led them out as far as to Bethany." —*Punshon.*

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Correspondence.

Report of Q. M.

Met according to appointment, October 31. Found the church at Williamsburg rather low in spirituality, and somewhat discouraged. Eld. Adams and myself preached eight discourses, held one very profitable church and conference meeting, in which the church voted to join the annual conference, and appointed a delegate to attend it.

We united four brothers and sisters in Christ in the holy bonds of matrimony, and left them all feeling a great deal better.

And may our kind heavenly Father bless them all, and help them to realize that we live amid the perils of the last days.

Geo. W. Turner.

Eau Clair, Wis.

Dwelling with and in Fire.

Br. Sheldon:—In The Times of the 4th instant, you reply to certain questions, propounded by brother Hersey, on "dwelling in fire," but seem to have failed to detect a serious error which our brother has fallen into. He has confounded dwelling *in* fire with dwelling *with* fire, evidently failing to catch the language, as well as the idea, of the prophet, for Isaiah says: "Who among us shall dwell *with* devouring fire? who among us shall dwell *with* everlasting burning?" He does not use the preposition "in" at all in this connection. Now, dwelling *with* devouring fire is a very different thing from dwelling *in* it. The latter is an impossibility since such a fire must consume what is placed in it. The interrogatories presuppose a class that will "dwell with the devouring fire" and another that will not; and the prophet tells us who the first class is: "He that walketh righteously and speaketh uprightly....he shall dwell on high [or in high places] his place of defense shall be the munition of rocks," etc. Having been told who shall dwell with the devouring fire, we know who shall not. He that walketh not righteously, etc. In other words, the righteous shall not be affected by "the devouring fire" and "everlasting burnings," but shall dwell undisturbed upon the hights, while the raging element consumes the unrighteous below. Properly understood the language of the prophet testifies most beautifully to our belief that the wicked are to be destroyed.

J. F. Linthicum.

Valligo, Cal.

From Sr. Ruth M. Rowel.

September 27. Took the cars in company with my niece (who returns with me to my western home,) for Farmington where I am to preach on the morrow. Said the sad good byes, so hard to say to loved ones, and especially to the dear orphaned boy we love so much, who rode by our side for a tittle distance, trying to hold back the coming tears from his manly face; precious child, how it made our heart ache to leave him with his little brother among these hills, while with his only sister by our side we journey to our distant home. God of our fathers bless him and keep him from the sin that is in the world.

The morning was bright and glorious, the sun rose radiant and beautiful, and all the grassy lawn wet with the evening dews drank in and reflected its glory, while the deep blue sky arched over us, and the misty fog rolled up the mountain sides. The air was fresh and pure with the early frosts, and every inspiration of it seemed full of life. The iron horse sped us quickly on by old farm houses and fields, attached with their strong barriers so small in comparison to our great western fields that they seemed most like gardens by wondrous piles of large and small rocks, by great massive rocks with moss clinging to their sides, by pastures all sprinkled over with rocks of all sizes, shapes, and dimensions. Ah, how we ached as we looked upon them in their richness to be able to transport at least one, just one, of these grand old rocks, or even one pile of these granite stones to our western home for eyes to gaze upon and enjoy when our memory reverted to the days of our childhood.

> "How dear to my heart are the scenes of my childhood,
> When fond recollection presents them to view;
> The orchard, the meadow, the deep tangled wildwood,
> And every loved spot which my infancy knew."

But we went through farm and forest, and deep tangled wildwood, and by little rivulets rolling over sandy, rocky beds, bordered in the shade of the wildwood by the greenest moss, and shaded by the sweet scented fern intermingled with the various species of the brakes that grow so lavishly in this glorious wilderness.

Reached the Farmington station at eleven, where we found a hack waiting for us, and a hackman at our side telling us he was commissioned by our uncle to take us directly to his home. We were not long in reaching his pleasant home, and greeting the dear ones, and last of all dear old Uncle Ben. God bless him with his grey hairs and silvery beard. Oh! how he did thank our Heavenly Father for this great privilege of meeting this the last child of my mother's family.

September 28. Preached in the Advent Christian chapel in this [illegible] in the morning and afternoon. In complian[illegible] with the earnest request of relatives, and [illegible] the courtesy of the pastor of [illegible] Will Baptist church in this place, [illegible] the people of their church in the even[illegible] their meeting house; and also by the re[illegible] of their people and preacher, on the followi[illegible] Sunday preached for them again; their [illegible] Rev. Mr. Parks, being present [illegible] in the opening exercis[illegible].

The week spent in F[illegible] was a blessed one, visiting from [illegible] among my relatives. I [illegible] erected by my grandfather, and [illegible] my mind upon my mother's [illegible] days, and how when this country was ne[illegible] and places of worship few, this house was not only the pilgrims' home, where the tired preacher could rest and be refreshed, but was used on Sundays and on other occasions as a place of worship.

Here the old preachers and pioneers of the Free Will Baptist denomination, and of the Christian Connection, used to come and preach a full and free salvation, and baptism by immersion, unmoved by the flatteries and frowns of older sects and denominations, or the vile scoffing of rowdies.

Here under such influences my mother's mind was moulded to virtue and truth; here she imbibed an ardent love for the plain teaching of the Word of God and a fearless advocacy of its precious truths among others the personal and visible second coming of Christ to earth.

As I ruminated on how much my people had done, and dared, and suffered for the truth, and true freedom in Christ, prayed I might be worthy to follow in the same true narrow way, and that the God of my fathers might be my God, and the God of my children.

I feel more and more there is so much in standing up fearlessly for Christ.

> "We want no soldiers in our band,
> That will our colors fly;
> We call for valliant hearted men
> That are not afraid to die."

October 6. Turned my face homeward. I had intended remaining longer in the east—there were so many dear ones I desired to visit, besides so many earnest requests to come to different points to preach the Gospel, but letters from my home and friends in the west decided me to return at once to Minnesota, where I felt I was needed.

So tarrying one short day in Rochester, to travel up and down that street I had traveled so oft when a girl, and gaze upon the brick walls of that academy where I was taught scholarly lore, and bend over the grave of my dear aunt Upham who had done so much to mould my character, I then hurried home with railroad speed.

The rain was all around us, but dry and secure in Naham's chariots, we rushed through the falling waters by U. S. fishing pond, where the grand old ocean rolled up its surging billows on old orchard beach, through the old seaport of Portland, through the fine old town of Yarmouth, with sad thoughts tugging at our heart because we could not stop even for one short day at this place, and see and converse with our beloved sister Wellcome. God bless her in her eastern home, and in all her labors of love.

We passed over the splendid bridge that spans the St. Lawrence, which is nearly two miles long, and cost in its construction 7,000,000.

There was no scene which excited me so much as the view of the St. Lawrence river. My view of Niagara going east was excellent, as I gazed upon its grand and sublime rush of water, amid its bars of granite, and still feel that upon my mind is indelibly impressed the grandeur, the beauty and the sublimity of that scene. I had been a passionate lover of old ocean, and its roar, from my girlhood days. To gaze upon its heaving billows after so long a separation caused deep emotions; but the St. Lawrence, the grand old St. Lawrence, with its wealth of blue waters, filled my heart with rapture, yea ecstasy. I was much interested in Montreal, the style of its buildings, the Frenchmen with their two wheeled carts and little ponies that met me at every turn as I wandered into Victoria square with its fine statue and beautiful fountains, etc.

November 9. Worshiped with the church of which I am a member in Winona in our Advent Christian chapel, Eld. Wm. Sweet preaching, Elds. Allen and Ramer present, ministers with whom I have labored in the gospel many years.

How pleasant and precious the greetings of brethren and sisters, and the earnest words of welcome to my western home and its arduous labors.

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Ps. 1:33.) "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion: for there *the Lord commanded the blessing, even life forevermore.*"

From Eld. Geo. Howard, Wis.

Dear Br. Sheldon:—I went to the station Thursday expecting you here, but was disappointed when you did not come. So the next morning I started for Belleville, to attend the quarterly meeting alone. On the way I stopped at Exeter and took brother Fulton along. We arrived at Belleville about sundown, and put up at brother Darling's. He had been sick with a fever for about three weeks and was able to be out to meeting only in the day time.

The attendance all through the meeting was rather small, by reason of the notice not appearing in The Times until the week of the meeting, and a good many of the brethren did not receive their paper until the meeting was over.

We found as a result of the camp meeting, a goodly number have come out on the side of the Lord, and they are not afraid to stand up and confess Jesus before the world.

The preaching brethren present were brethren Graves, Dyson, Button, and myself.

About thirty assembled around the table to commemorate the last supper, eaten by Jesus and the disciples just before he was led away to be crucified; and while we were sad in looking back to that scene, our sadness was not unmixed with joy, for we remembered that he was soon coming again "without a sin-offering unto salvation."

Brother George Button staid with the intention of continuing the meeting during the week if the interest seemed to warrant.

I should be very glad to see you and have a good long talk. I am coming to Chicago in a few days and if I have time will run up to Norwood, and see you all.

From Eld. Geo. Thomson, Arena, Wis.

To the dear brethren and sisters who have enquired about my present condition, I would answer through the paper, that I am no better. Some will no doubt think that because I have undertaken to compile a new hymn book, I must be getting very strong. Not so; those who know me know my ambition to be doing something for the good Master, however little. There are times when I am able to sit up in the bed a few minutes; by a judicious use of those moments and the assistance of my little daughter as copyist, I expect to be able to prepare a selection of hymns and spiritual songs that will cheer and animate the hearts of my dear brethren and sisters in their meetings, while I am praising God on my sick bed. I have received a number of hymns from brethren abroad, for which they will please accept my thanks. Of course it cannot be expected that *everything* that is good can be inserted, but we shall select the most *appropriate and suitable.*

I shall be repaid if I can in the least aid and facilitate the true worship of God, and cheer the hearts of his waiting saints.

From Eld. Wm. Roworth, N. Y.

Dear Br. Sheldon:—Enclosed I send you a letter from Rev. W. C. Van Metre, missionary to Rome. A very worthy brother having read it in the Albany *Journal*, I thought it was so good that it ought to go into all the Second Advent papers. So being in Albany yesterday I got three copies to send to our papers. It did me so much good when I read it I could not but shout glory; and I wanted all our dear brethren and sisters to see it, and have the same blessed feeling. Truly the Lord is giving the old Harlot the second enstalment of her cup. The ten kings have been stripping her, and making her naked, etc., and "she shall be utterly burned with fire, for strong is the Lord God who judgeth her." This I consider the strongest evidence of the near coming of our blessed Lord: to my mind the events which are now taking place are the strongest evidence of his near appreach, and should cause the dear waiting ones to lift up their head and rejoice, knowing that our redemption draweth nigh. The events are what we must now look at. I feel satisfied the definite time of the the Lord's coming is not made known. "Ye know not when the time is," but we can know when it is nigh, even at the door; and this should stimulate us to work and labor for the salvation of souls. The Master says, "Occupy till I come," and Oh, what a work is before us: men and women are perishing all around us: going down to death without any hope of a future life. This is the good news of the gospel; that Christ Jesus came into the world that sinners might have life, a more excellent life than the present: and this is what should be made known east, west, north, and south. Oh, that the the good tidings might fly as on wings of time to the ends of the earth. Amen.

Your brother, looking for the immediate coming of the Just One.

LETTER FROM REV. W. C. VAN METRE.

22 Vicolo D' Alibert.

Rome, 2° October, 1873.

"Whom the gods would destroy they first make mad," is being illustrated by the "Infallible Pio Nono."

Father Grassi—who for thirty six years performed successively the duties of priest, confessor, curate, mitred abbot, lent preacher, and lastly, incumbent of the great basilica *Santa Maria Maggiore*—has cast down his robes, honor, emoluments, abandoned prospective promotion, and united with the Baptist church under the pastoral care of Rev. Mr. Wall of England.

A few weeks ago, with Mr. Wall, he called to bid his associates farewell. It was a scene not to be forgotten. They knew well that he whom they had so long known, loved and honored, was sincere. As a loving father he told them of the terrible conflict through which he had passed; why he had given up all and chosen his home with a little company of Christians meeting in a tent, and begged them to consider well his reasons. All were deeply moved; and when he arose, they gathered around, embraced and kissed him. Six of his associates have followed him to inquire *what is truth.* Last week, in one day twelve priests called on Mr. Wall to ask for *light.* Among them was a D. D., a L. L. D. and a D. P. Another, the Superior of a Convent, who on Sunday sent a priest to Mr. Wall for tracts and Scriptures to distribute among the inmates.

For a few days nothing was heard from "headquarters" concerning the "apostate." But last Sunday the silence was broken. The Vatican had decided to try its strength—revive the inquisition and make an example of Father Grassi! The "Infallible" comforted a delegation of priests with the assurance that the "apostate" would soon be swept away.

Immediately he was summoned before the Inquisition to recant or endure the penalty. He decided at once to appear, not because he acknowledged its authority, but because it gave him an opportunity to declare the truth before these men.

He applied to the government for protection but was advised not to venture, and that if he did go, he must bear the responsibility. Rev. Messrs. Wall and Duni called on the Inquisitor General. He accompanied them but remained outside so as to be out of danger.

During the interview, the General, learning that he was below, secretly sent an officer saying, "Your friends desire you to come in." Not suspecting the snare, he followed—not, as he thought, to where his friends were, but to another part of the Inquisition.

By some means the door was open and Mr. Wall caught a glimpse of him as he passed. The treachery flashed across his mind and he called to him to instantly escape, which he did. Of course "nothing wrong was intended!"

Another interview was appointed for nine o'clock the next morning. Father Grassi assisted by Mr. Wall and a priest who is a prominent professor in a college in Rome, spent nearly the whole night in preparing his vindication.

In the morning, after bowing together and committing all to God, we started for the inquisition. Father Grassi took my arm and as we walked along the "Via del S. Uffizio" (street of the holy office) thinking of our brethren who had preceded us but who never returned, I reminded him of our Saviour's words "Fear not them who kill the body, &c." Matt. 10:28-32, and of the precious encouragement, "Let not your heart, &c." John 14:1,2. Arrangements had been made for friends to stand in the street ready to render assistance if needed. Four of us went in. We were promised permission to be with him but they desired to see him alone a moment first.

He had been advised not to trust himself in their hands, but now came a trial of moral courage such as Nehemiah experienced when he refused to shrink from danger, asking. "Shall such a man as I flee?" and Luther when he said, "I will go to Worms though the devils are as thick as the tiles on the houses." Grassi entered alone and the door was shut. We could only beg God to keep him to "open his mouth boldly" and declare the truth.

Soon loud and earnest talk was heard. Again and again admission was demanded and promised, but not granted. For nearly an hour we waited, then the door opened and our brother was with us again. Taking my hand and pressing it to his heart, he said with deep emotion. "E finito! E finito!" "It is finished! It is finished!"

Significant words! The Vatican had determined to revive the most infernal institution ever devised by diabolical ingenuity, and try its power upon one who had so long been a favorite. This was its *first* attempt, and I greatly mistake if Grassi's words will not be found applicable to the "Most Holy Roman Universal Inquisition."

He is calm, tender, humble and modest, yet firm and fearless. Not often do we witness such moral heroism. Alone he stood before his inquisitors, declared the truth, entered his protest, denounced their iniquities, defied their power and scorned their anathemas. To give you a more correct idea of the man, I give you a few closing sentences of his defense. Think of him, alone, unprotected and in such a place. Warming up into the holy enthusiasm of Stephen the first Christian Martyr, and turning upon his Inquisitors he said:

"O you Inquisitors, Pontiffs, Cardinals and Prelates: God speaks to you! To what have you brought the true church! She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded and crucified by your doctrines, superstitions and immorality, and sealed her tomb by your basphemous 'Dogma of Infallibility.' Hear what God says to his suffering children. "*The God of peace shall bruise Satan under your feet shortly.*" Do you not tremble at these words? Who but Satan instigated and inflicted the tortures of this place? O could these walls, within which so many have been burned, speak—could this roof but echo back the cries of agony from your innocent victims, and the vaults beneath us reveal the corpses of those who have been buried alive, no other sentence of condemnation would be required.

"But the breath of God has forever extinguished the fires of the Inquisition and swept away your power; therefore, I stand before you to-day and declare these truths, while you dare not touch a hair of my head! Yes, God has begun the work and soon this Tribunal, these walls and instruments will be bruised under our feet and scattered as ashes to the four winds, proclaiming to the world that the "Most Holy Universal Roman Inquisition" is dead. *Dead* because God has crushed it under the feet of his children.

"O ye obstinate ones hear me! Hear one of your own brothers who has said mass, and confessed, and preached with you. Weep not over me as "dead." I am not dead but among the "*living*," and stand before you to announce the resurrection of that church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy and tyranny, flee before her!

"Farewell church of my youth! Farewell companions of my ministry. Alas! alas it has been a ministry of *destruction!* O if my word has yet any weight with you, I beseech you to open your eyes to the light—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers to you."

Well may they gnash their teeth upon such a man. Let prayer without ceasing be offered in behalf of this dear brother.

Twice Father Grassi has preached in my Vatican Mission. We shall have preaching there every Sunday night. Mr. Wall has kindly assumed for the present the responsibility of the preaching and Bible School here three nights each week. The other nights will be occupied by my evening schools.

Last night the Bible school was opened. Not less than 80 men and women were present. Each was furnished with a New Testament. To see so many just here by the Vatican and Inquisition with the "open Bible" in their hands reading, asking questions and listening to Father Grassi who five days ago stood before the Inquisitors, was a most impressive illustration of the progress of truth and a sight to the true Christian more interesting than a stroll through the Vatican or even all the Palaces in Rome. While we thank God and take courage "we are admonished to watch and be sober" for sore trials are at hand. The old usurper will not relinquish his spoils and slaves without a struggle. I wish some friend or Sunday school would send me ten pounds for 100 Bibles as I have only the New Testament. The two Day schools, and Sunday school here are rapidly filling up. The "Training school for Christian Workers" numbers 33. My two Day and two Sunday Schools at Frascati are doing better than ever before. Soon the Night school for adults will be reopened there. Just now comes a call from Albano another suburb of Rome 30 minutes by rail from the city.

Seldom have I seen a more promising field. One hundred and twenty pounds or six hundred dollars would meet the entire expenses for one year, of Day, Night, Sunday Schools and preaching, but I have not a penny towards it and therefore can not assume the responsibility.

Five pounds or twenty five dollars will support one of my teachers, Missionaries, Bible-readers and Tract-distributors for one month. Will you be one of twelve to support one for a year or get your Sunday School or congregation to be one of that number? Send it to the Bible and Publication Society 530 Arch street, Philadelphia. Mr. H. M. Leslie, Manager of the "London and South Western Bank," 7 Fenchurch street, London, or to me,

W. C. Van Meter.

A New Spirit Argument.

O. D Gibson.

That old fowl, which is of the brood mentioned in Rev. 18:2, has been setting again upon one of the serpent's spiritualistic eggs, and has brought out one more argument to sustain his first great lie: "Thou shalt not surely die." And although it is hatched by a bird, yet by a close inspection its natural appendage is so apparent, that its parentage cannot easily be hid. It has no wings. It cannot rise from its nest; yet the old bird is so anxious to make it appear that it can, that she tries to lug it around, and point out where its feathers and wings are starting out, but it is only where the slimy scales of its serpentine nature lap one upon another. Thus premising, we come to the "argument" so called, but which all can see is but an unsustained assertion, which, in substance, is this: That in the creation of man in the garden of Eden, there were *two creations.*

1. That which is mentioned in the first chapter of Genesis, was a *spirit man* and a *spirit woman*, which is the *real person*, the man proper.

2. The account in Gen. 2:7, is another creation, which is the *dust man* and *woman;* or the house for the *spirit man* to be clothed with, or wear, like living in a house, or wearing a coat. And now I will add partly in language of Scripture: Here is wisdom, let him that hath understanding ponder this matter. Here is a wonderful discovery; but it lacks one ingredient, which is always lacking in every argument of the kind, which is proof, *Bible proof.*

Let us look at the matter a little.

1. If the account in Gen. 2:7 is not a repetition or an enlargement of the account in chapter 1:27, then is Gen. 2:1 not true. Also Ex. 20:11. God did not "finish all the host of heaven and earth" and "all that in them is" "in six days," as he is said to have done; for he makes a "dust man" afterwards.

Again, if Gen. 1:27 is a record of a "spirit man and woman," then did God give spirit men dominion over the earth and all its animals? Then the earth was to be peopled by their progeny, *spirit children*, for, said God, "Be *fruitful* and *multiply*, and replenish the earth." (v. 28) And what is more singular still, is that spirits should live on, or eat vegetables the same as the animals. God said: "To you they 'll be for meat." (v. 29) Surely . spirits must have been more material than those we hear about nowadays, if they could eat herbs, which they were told to do.

We find that the man of the 2d chapter was also to eat of the same so long as he remained out of the ground. (Gen. 2:16; 3:18.) Can immaterial men eat and consume material food, the same as material men?

Again, this theory don't agree with the apostle's arrangement. This makes the *spiritual* man first, then after that the natural or dust man. But Paul says: "That was not *first* which is *spiritual*, but that which is *natural*; and *afterwards* that which is spiritual." "The first man was of the earth earthy." This theory says the second, or dust man, was of the earth earthy, "but the first was a part of the Lord from heaven." Thus the two conflict.

There used to be a personage in olden time who was said to be wiser than Daniel, but men are arising in these last days who are wiser than Paul, Daniel, or Christ, in their own estimation. They take it upon them to dispute God's word, as the serpent did in Eden. These are mentioned by Paul when he says: "In the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." "Ye shall not surely die," has been the great hub or center around which he has circled all his grand efforts against God and man. God wishes men to understand they are dying men, but the devil wishes men to think they are not, and will live forever. Where God says, "Ye shall die," he says to m , that must be spiritually understoo f not, it only means your body, the r man; yourself, the inner man, cann e; you are immortal, a part of the D himself. Thus man is puffed up, and thinks he is somebody, and does not see he is like the beasts that perish, unless he is in Christ a new creature. "What is our life? It is a vapor that appeareth for a little moment and then vanisheth away." (Jas. 4:14.) "Nay," say the wise, "It is an eternity of conscious existence, which, when once begun, can never end." "Ye shall not surely die," but be as God, and live as long as He lives, and eternally know good and evil.

Thus one can trace the serpent's trail from Eden down to the present time. His old lie, when in the mouth of a minister, is the old lie still; dress it, and disguise it as much as they may, sugar-coat it all over, and it is the same old lie yet. May God give us eyes to see. "Take heed, let no man deceive you," says Jesus. Amen.

Heart-keeping.

"Keep thy heart with all diligence; for out of it are the issues of life." As good house-keeping is essential to domestic comfort, so good heart-keeping is essential to healthful and happy piety.

The word of God represents the human heart as a dwelling. The unconverted heart is a habitation of the evil one, with a brood of sinful thoughts and tastes and passions. When Jesus Christ first enters this dwelling-place of the evil one, he finds it fearfully filthy and out of order. The first work of the Divine Spirit is to cleanse the house. Every room must be entered and purified. Into the stately and sumptuous drawing-room where Pride held court, the lowly Saviour enters and expels the occupant. From the walls of Sensuality's chambers many wanton pictures have to be taken down. The deserted and cobwebbed closet of Conscience is entered by the key of truth, and is thrown open to the daylight.

Memory is another apartment of the mind which the Holy Spirit renews for a higher and holier use. Ranged on its shelves he finds stores which were brought in through the five doorways of the senses. Much of this accumulation is but rubbish. Christ does not destroy this faculty; he makes it simply hence-forth a granary of truth,—a sanctified memory of the soul's stateroom. We pity the man with whom this is but an empty garret or a confused lumber-room heaped up with accumulated things, so hopelessly mingled that its owner can never lay hands on what he needs at the moment. With a devout believer the memory is a cabinet of curiosities of God's love. In no apartment does Jesus abide oftener than he does in this; here the alabaster-box of gratitude is broken, and the room is filled with the sweet odor of the ointment.

There is also a chamber of Taste, from whose window the lover of beauty looks out on magnificent landscapes; and at midnight up into the star-studded vaults of heaven. There is a lofty watchtower where holy Vigilance keeps guard to espy the approaches of the enemy. Woe unto the Christian when the sentinel falls asleep on the tower! Over the doorway to this turret the Spirit has written, "Watch unto prayer." "Blessed is he whom the Lord when he cometh shall find watching." From this tower Faith often looks out through the spy-glass of the promises, and catches bright glimpses of the celestial city which lies at the end of the way.

"For glimpses such as these
My willing soul will bear
All that in darkest hours it sees
Of toil and pain and care."

This is Faith's stronghold; here she weapons herself for the daily conflict. Silence in that hour of prayer bespeaks death throughout all the house. When the door is suffered to rust on its hinges, and that chamber is deserted, then the heart-house is soon retaken by Satan, and evil spirits come in and dwell there.

To keep this house with all diligence is the primal duty of every one who bears the name of Christ. How to keep Jesus in the heart, and how to glorify Jesus in the outer life, is the twofold secret of spiritual success and final salvation.—*T. L. Cuyler.*

The Brain Worry.

Many of us pray to be delivered from sudden death, and do we worry ourselves into it? If we do can we help it? To most of us it is not given to choose our lives, to avoid the rough places, to gently shoulder to one side disagreeable facts. We must climb over the rocks though they hurt us sore, and the difficulties, however they may annoy us, must be met with brain fret and wear until they are conquered, or we have passed them. They are as real, living, annoying as any tangible ache or pain could be; as bruising and irritating as the peas in the shoes of the pilgrims of old. Nervous health is one thing, and moral health, and purely physical health is quite another and different thing. Calm and steady mental work is conducive to long life; but nervous emotion, mental work that is a constant urging, and, at the same time, is an unhanging of the even tenor of the mind, eats away the brain faster than any mental labor, no matter how hard, that is systematic. As men do not really die of heart disease as often as supposed, but of apoplexy, or congestion of the lungs, so they do not die of brain work, but brain worry.

The Infidel's Sheep.

Away among the hills of Northern New England were two infidel neighbors, who had lived to man's estate sinning and blaspheming against God.

One of them heard the gospel message, and hearing, believed unto eternal life. A short time afterward, the converted man went to the house of his infidel neighbor, and said to him:

"I have come to talk with you. I have been converted."

"Yes, I heard that you had been down there and gone forward for prayers," said the skeptic with a sneer; "and I was surprised, for I had thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have got a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of of them. But they are in my field, with the increase of them; and now I want to settle this matter. I have laid awake nights and groaned over it; and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in State's Prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got them sheep you are welcome to them. I don't want nothing of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may keep the sheep if you will only go away."

"No" said the Christian, "I must settle this matter up, and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the skeptic, "if you must pay me, you may give me what the sheep were worth when they got into your field, and pay me six per cent. interest on the amount, and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount and laid it down, and then doubled the dose, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne.

The full results of that scene are only known to God. One thing is certain; the infidel was seen to frequent the house of prayer, and we may be sure that he afterwards believed that there was some power in the Gospel, and that all Christians were not hypocrites.—*The Christian.*

Our Young Folks.

Prayer.

Little children, when the evening
Falleth with its quiet shade
Over tree-top, sky and steeple,
Ere your weary heads are laid
On your pillows for repose,
'Neath the Father's mighty care,
Bow the head and bend the knee
Low to him in fervent prayer.

Little children, when the morning
Poureth o'er the eastern hills
Its bright flood of precious sunshine,
Making glad the fields and rills,—
Ere you leave your quiet chambers,
Pause and kneel and humbly pray
To the God who has preserved you
To behold another day.

Little children, when temptation
Cometh with its tyrant power,
Pray to God, dear little children,
In that dark and bitter hour;
He will then disarm the tempter,
Turn from you his poisoned dart,
And with grace and strength triumphant
Make his throne within your heart.

Little children, when stern sorrow
Lays on you its heavy hand,
Veiling all the world in darkness,
Veiling, too, the better land;
Go to Jesus, little children,
He will soothe and he will bless,
Will revive your drooping spirits,
Whisper peace and happiness.

Child's Paper.

A Prayerless Father.

"There was one little circumstance," said a gentleman, in relating his religious feeling on his admission to a Christian church, "that more deeply impressed me with the importance of being a Christian than any other. It was a question asked by my son Henry, a little boy four years old. My wife and myself had taken great pains to teach little Henry verses of Scripture and hymns, and he never went to bed without saying his little prayer, 'Now I lay me down to sleep.' One night, tired and fretful, he refused to do it; and while I was insisting upon it, telling him how wrong it was not to pray, he looked up into my face, and said with childish simplicity, 'Why do you want me to pray, pa? I never saw you pray.' No sermon I had ever heard, no book or tract I had ever read, so impressed me as this rebuke from my child. I determined then, by the help of God, to lead a different life, and henceforth teach my children by example as well as precept."

That father is now a follower of the Lord Jesus, an active member of the church, and his happy family gathers around the domestic altar.

Welsh Boy and His Bible.

"As I was traveling not long since on the mountains of Conway, there passed on the road a little boy with a big book under his arm. I asked him what book he had, but he could not understand me. He was a little Welsh boy, and the book was a Welsh Bible. He passed on out of sight. 'Our party proceeded along the mountain side, and shortly after stopped to sketch. A small voice from a distance above us caught our ear. I said to my friend, a Welsh pastor, 'Climb up those rocks a little and see who it is.' He did so. It was that little boy on the mountain top, praying to the God who made the mountain. His Bible was open before him. He read and prayed; he was asking God to bless the town of Conway, and that on the morrow (it was Saturday afternoon) many sinners might be converted, and that God would bless his servants everywhere, as they preached his word. Oh what a glorious religion, I thought, which can make that little boy a high pries the Almighty! I felt strengthened in my work the next day, and often since that, as I have thought that many such little ones are praying for us."—*S. S. Visitor.*

A Heroic Boy.

C. C. M.

The *Child's World* relates that "A gentleman, in passing through a street in New York, heard a child's voice from a basement, crying, 'Help! help!' He ran in, and found a little five-year-old boy holding a bed-blanket around his sister, two years younger, who had caught her clothes on fire, and the little hero had succeeded in putting out the flames. The boy, in answer to the question why he wrapped the bed-blanket around his sister's burning clothes, said his ma had told him that was the best way to put out fire, and as to why he cried 'Help! help!' that he was afraid that he could not do it, and wanted some one to help. He was then asked why he did not leave his sister, and run into the street, and cry for help. He answered with tears in his eyes, 'No I never would have left her. She was my sister. Had she burned up, I would have burned too.'"

That was true brotherly affection, and that boy was a a moral hero.

Bible Questions.---2.

UNCLE SIMEON.

1. Who is called a lion's whelp?

2. To whom did Joshua give Hebron for an inheritance?

3. How many sons had Ziba?

4. How old was Joash when he was crowned king of Judah?

5. What were the names of the sons of Moses?

6. How long did Manasseh reign in Jerusalem?

7. What country was Artaxerxes king of?

8. Who did David say died as a fool?

9. What king made two golden calves for the Israelites to worship?

Books and Tracts.

List of Books, Tracts, etc., kept on sale at the Advent Christian Times office.

RESURRECTION OF THE DEAD IN Christ. (German.)

NATURE AND DESTINY OF MAN; (German.)

RICH MAN AND LAZARUS. (German.)

DESTRUCTION OF THE WICKED (German.)

SOUL OF MAN. (German.)

THE KINGDOM OF CHRIST ON Earth. (German.)

IS MAN IMMORTAL? (German.)

☞ The above seven German tracts are published by L. Reimer, 1006 Chestnut st., Philadelphia, Pa., and can be ordered either of this office or of him.

IMMATERIALISM, by Wm. Sheldon. Post-paid, 5c.

THE PENALTY OF SIN, by O. R. Fassett. Post-Paid, 6c.

*AN ADDRESS TO M. E. CON*ference of Minnesota, by Eld. L. C. Collins. Should have a very wide circulation. Post-paid 7c.

THE BIBLE DOCTRINE OF THE SOUL answer to the questions: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Ives, M. D., Professor of the theory and practice of Medicine in Yale College, 1873, 119 Pages. For sale at this Office. Price 25 cents.

END OF THE KING OF THE NORTH, and the Impending Time of Trouble, and the near Coming of Christ. By L. T. Cunningham. Price, 15 cents.

THE JUDGMENT IMPENDING Prophecy and Chronology converging to one grand culmination. By L. T. Cunningham. Price, 15 cts.

THE DESTINY OF MAN, by William Erwin. An excellent treatise by a member of the M. E. denomination that gives the Bible view in a radical style. 313 pp. nicely bound in cloth and gilt, $1,50 post paid.

MODERN SPIRITISM, its origin, character and tendencies, by C. C. Marston 36 pp. in paper $6,00 per hundred; $1.00 per dozen; 12 cts per dozen

*COMPLETE WOKKS OF FLA*vius Josephus; translated by William Whiston. 979 pp. in cloth, post paid $3.00

THE COMING EARTHQUAKE, By D. T. Taylor. 25 Cents.

*CRUDEN'S CONCORDANCE.—Unabridg*ed, $5, by express. Condensed, sufficiently full for ordinary purposes, by mail, $1 75.

DICTIONARY OF THE HOLY BIBLE: with engravings, maps, and tables. $1 50. By mail, $1 75.

BIBLE DICTIONARY: by Smith & Barnum. The best abridgment of Smith's larger work. Leather $6. cloth $5. By express.

ENGLISHMAN'S HEBREW Concordance, with English and Hebrew index. $22 by express.

ENGLISHMAN'S GREEK CONCORDance. With Greek and English index. $8 by express.

ENGLISH-GREEK LEXICON. By Liddell & Scott. A standard work. $7 50. by express.

THE NEW TESTAMENT. American Bible Union translation. 32mo. 50c.

THE SYRIAC-PESHITO version of the New Testament, by Murdock, $2 50, Post-paid.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. A valuable commentary upon 2 Tim. 3: 1. By H. L. Hastings. Paper, 30c. Postage, 5c.

THE THREE KINGDOMS; or, the Plan of Salvation. By T. M. Preble. 15c.

BIBLE VIEW OF THE PERSONALITY of God: and the Devil—his origin, personality, power and doom. By P. A. Smith. 12c.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble, 5c.

THE TWO ADAMS. "The first man of the earth earthy: the second man the Lord from heaven." By T. M. Preble. 7c.

*PRINTED NOTICES FOR PUBLIC meet*ings. Blanks for writing date and place, and subject of discourse. 40c. a hundred.

*THE FIRST-DAY SABBATH; with a re*view of Andrews' pretended History of the Sabbath By T. M. Preble. 471 pp. $1.

THE BEREAN'S CASKET. A Collection of Scriptures in various versions, on the most important subjects in the Bible, in sections; to which is added History, Statistics and Tables. Cloth, $2; leather 2 50

THE PLAN OF REDEMPTION. By Wellcome and Good. 480 pp. $1 25 by mail.

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GOOD TIDINGS; a general view of Advent doctrine. By an Association of Authors. 420 pages. Cloth 65c, Paper 40c. Post paid.

THE NATURE AND DURATION OF FUTURE PUNISHMENT: By Henry Constable, Prebendary of Cork, 25c. Post paid.

THE FAITH OF ST. PAUL; showing have been neither Pharisaic nor Sadducean, b Hebrew. By L. C. Collins. 15c.

*THE STATE OF THE DEAD; a Discus*sion between N. Field, M. D. and T. P. Connolly, Esq. pp. 300. 50c. Post Paid.

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HADES AND SHEOL; By L. C. Collins. The best published exposition of the parable of Dives and Lazarus. 15c.

*THE ADVENT MINSTREL; a choice colle*ction of spiritual songs. Flexible cloth, 25c. $2.15 a dozen. Paper, 15c. $1.50 a dozen.

*HYMNS OF THE HARP; Cloth, 75c, Leath*er $1.

HYMNS OF THE MORNING; A new and rich collection. Cloth 50c. Leather, 65c.

PAULS EARNEST EXPECTATION and hope: (Phil. 1: 21: 25.) By O. R. Fassett. 5c.

EMPHATIC DIAGLOTT: containing the original Greek text of the New Testament with an interlineary word for word English translation and a new emphatic version, pp. Cloth $4; leather back $5., Postage, 16c.

The ADVENT CHRISTIAN TIMES

IS PUBLISHED BY THE

Western Advent Christian Publishing Society.

Business Office: McCormick Block, corner of Randolph and Dearborn Sts., Room 27.

(Printing Presses located at Norwood Park, Cook Co.)

TERMS: Two Dollars a Year; One Dollar for Six Months; Three Months for Fifty Cents.

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APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

☞ Write Appointments, Notices, Communications for THE TIMES and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

☞ Address articles intended for publication in THE TIMES to Wm. Sheldon, and all business communications to

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Book and Job Work.

We are now prepared to do all kinds of BOOK and JOB PRINTING with despatch, and in a satisfactory manner. Books, Pamphlets, Tracts, Leaflets, Circulars, Envelopes, Letter-Heads, Note-Heads, Bill-Heads, Cards of all kinds, etc., etc. Our friends and the business public will do well to get our figures before ordering work elsewhere. Estimates cheerfully given.

Now Ready.

"The Disembodied State Examined;" with an exposition of "Our Earthly House," and "The Rich Man's Hell." It contains 42 pp., besides the cover, in good, clear type, on good paper. For sale at the TIMES office, ten cents single, $1 per dozen.

"Immortality," by James H. Whitmore, printed in the Swedish language. 238 pp. For sale at this office. Private Cases.

We have just received a quantity of "Hymns of the Morning," with music, neatly bound in cloth or leather with stiff covers. Price, 30 cents cloth, sent by mail or ...

BREAK IN SEWING MACHINE PRICES.—Our readers will be interested to learn that the FLORENCE COMPANY have responded to the general call for lower prices for sewing machines, and will henceforth sell their well-known and superior machines at a reduction of from 30 to 40 per cent. from former prices.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write again. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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E [illegible]haw
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Books and Tracts Sent by Mail.

R W Rabie
E N Barrett 2
B F Goodwin
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M Lombard
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The $4000 Fund.

To Free the Society from Debt.

CASH.

Previously Reported	$671 80

PLEDGES PAID.

Previously Reported	$497 00
W. K. Bates	$ 5 00
J. A. Newton	1 00
E. G. Salisbury	2 00
A. Hayden	1 00
C. W. Smith	10 00
J. Morrison	5 00
M. F. Lombard	10 00
L. R. Kenny	1 00

WESTERN TRACT FUND.

Previously Reported	$89 75
J. Ball	$ 50
T. Lonch	50
G. W. Swineford	1 00
H. W. Rable	50
L. R. Kenny	1 00
J. C. Smith	5 00

Notices.

DISCUSSION.—There will be a public discussion at Ancona, Livingston Co., beginning the second Friday in Dec. 1873, at 2 p. m., holding four days of two sessions each, on the following proposition: "Resolved, That the wicked dead will be raised to life from the state of death in the last day." C. C. Marston, of Elida, Ill., affirms; John Billings, of New Rutland, Ill., denies.

C. C. MARSTON.

VISIT TO IOWA.—To the brethren in Iowa who requested me to visit them and hold meetings, I would say that my arrangements are to spend the month of February and perhaps longer in your State. Those desiring me to stop with them will please write to me at Elida, Winnebago Co., Ill.

C. C. MARSTON.

CONFERENCE MEETINGS.

The next quarterly meeting of the Northern District of Michigan will be held in the Decker S. H. at Millbrook, commencing Friday, Dec 26, and continue over Sunday.

E. B. SCOTT, Sec'y.

The second quarterly meeting of the Southern conference district of Michigan will be held at the Bell S. H., in Woodbridge, Hillsdale Co., Mich., commencing on Thursday eve., Dec. 11, 1873. A general attendance is requested. Come to work. Brethren coming by Railroad will stop at Reading, on the Ft. Wayne, Jackson & Saginaw R. R.

C. FOX Sec'y.

There will be a meeting of the delegates of the Christian and Advent Christian Conferences of the State of Iowa for the purpose of organizing a general Union State Conference, and for the transaction of such business as may come before it, to be holden at Belle Plain, Benton Co., Iowa, commencing Jan 8, 1874, and hold over the following Lord's Day. It is the earnest desire of many that this meeting be represented by every conference in the State. Let there be a general rally, and come with hearts full of love and unity, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done.

C. C. RAMSAY,
Per order of Committee.

The ninth quarterly conference will be held in the A. C. chapel in DeKalb, commencing Thursday evening, Jan 1, 1874, and continue over Sabbath. Ministers and brethren throughout the district are requested to meet with us, and begin the new year with a reunion of the soldiers of the cross. Come with hearts all aglow with the love of God. Come, for the years are rolling us rapidly on to the judgment of the great day.

H. G McCULLOCH, Sec'y.

The second quarterly meeting in the northern district of the Wisconsin Advent Christian Conference will be held at Gilmanton, Buffalo Co., commencing Jan. 2 (Friday), 1874, evening and over Lord's day.

G. W. TURNER.

The third quarterly meeting in the northern district of the Wisconsin Advent Christian Conference will be held at Menomonee, Dunn Co., commencing Friday eve. Jan. 16, 1874, and continue over Lord's day.

Dear brethren and sisters in the vicinity of these meetings, let us make a little sacrifice to attend these feasts, that we may be strengthened to war a good warfare till Jesus comes. Eld S J. Adams will be with us to assist in preaching the word.

G. W. TURNER.

The second quarterly meeting of the Northwest Kansas Advent Christian Quarterly Conference will be held with the church at West Creek in the school house of District 37, Republic Co., commencing Jan. 2, and continuing over the Sunday following. All the brethren of like precious faith are cordially invited to attend, and will find homes with the friends at West Creek.

E. N. BLISS, President.
J. S. THORP, Sec'y.

There will be teams at the depot, Friday and Saturday, to take those coming on the 2 o'clock train south, and 2 30 train north. WM. BRANCH.

Appointments.

ILLINOIS.

On Wednesday night, Dec. 10, 1873, we will commence a protracted meeting at Equality, Gallatin Co., and continue over Sabbath and on as Br. Ashley may arrange.

F. A. CHILDS,
J. S. LAWVER.

Genoa, every other Sabbath. E. H. BURINGTON.

New Rutland, second and third Sabbaths in December. C. C. MARSTON.

MICHIGAN.

Delling S. S., Almer, 10½ a. m., every two weeks.

Graham S. H., Fairgrove, 10½ a. m., Centre S. H., 5 p. m., Hinson S. H. 8 p. m. every two weeks.

E. H. DURAND.

Porter Centre, Mich., 10½ a. m., and 3 p. m., every four weeks. JAS. FERRISS, Pastor.

Ashland, Lambson S. H., (Sunday, 10:30 a. m.) once in two weeks.

Armstrong S. H., (Sunday, 2:30 p. m.) once in two weeks. E. B. SCOTT.

INDIANA.

Volga Church, Sunday, 10 1-2 a. m., alternately by T. V. Porter and the pastor.

LEMUEL RECORD.

Lavalle, Baraboo, Webster's Prairie, Fisher Valley, every four weeks. Fairfield, once in two weeks. E. P. GRAVES.

WISCONSIN.

Wrightsville, Eau Claire Co. Dec. 7, 1873.
Mendota, LaCrosse Co. Dec. 14, 1873.
Burnam Valley, as Br. Bowis may arrange, Dec. 21, 1873. G. W. TURNER.

Cain S. H., Decatur Co., at 11 a. m., Duble S. H., 3 p. m., first Sunday in each month.

J. F. ADAIR, Pastor.

Thompson's Hall, Delmar, Clinton Co., every two weeks. C. W. PITCHER.

Manchester, first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.

J. RIDLEY, Pastor.

MINNESOTA.

Monticello, Wright Co., Minn., every Sunday at 10½ a. m. Bally S. H., at Bally Station, near Elk River, at 3 p. m., every two weeks. Otsego Village S. H., Sunday at 3½ p. m., Lilly Pond, Sunday eve., at 7 p. m., and once in two weeks. Big Lake Station, Sunday eve., at 7 o'clock. Covenant meeting last Saturday, before the first Sunday at 2 p. m., in each month, at the Monticello Chapel. S. C. WELLCOME.

Cottage Grove, Atkinson Corners, Sunday, Nov. 30. MRS. H. M. DUDEY.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service. Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall. Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway. WM. A. and M. L. DURAND, Pastors.

OHIO.

Christian Advent Church, Archbald, Fulton Co. every Sunday at 10 a. m., and 7 p. m. Prayer meeting every Wednesday, at 7 p. m., Reynold's S. H. P. Vos, Elder.

Commercial.

MONETARY.

OFFICE OF THE ADVENT CHRISTIAN TIMES,
SATURDAY, November 29, 1873.

The volume of business transacted was no larger the past week than the one preceding; but we note a decided improvement in the general feeling and affairs generally are more encouraging than at any time for the past two months. Confidence is now well restored in the general market, and we expect an increase in the loanable resources of the banks as soon as country wants are all supplied. Money is still close. Yet the banks are accommodating all in their power. No long loans are granted, but for temporary favors the majority of the banks are willing to grant as far as their limited resources will allow. Eastern exchange in better supply. Counter rates nominal. Government bonds somewhat irregular to-day: the market rather favoring buyers, as gold averaged a shade lower. City, county and miscellaneous securities quiet.

The effect of the hard times on this country is becoming quite noticeable in the decline of the trade in fine dress goods. Week before last the value of dress goods imported was $1,009,225, while for the corresponding week of last year we imported similar goods amounting to $1,564,316. During the week named there was withdrawn for market $661,542 worth of these goods, while for the same time last year the goods withdrawn amounted to $2,018,801.

The reduction of the rate of interest by the Bank of England to 8 per cent. instead of 9, is a very significant indication of a better feeling prevailing in financial affairs on the other side of the Atlantic. The danger of a panic in London, was the culminating effect of the panics in Europe and in this country during the last six months.

Although Chicago has just entered upon the regular packing season, the movement of hogs is immense. This cannot fail to make money plenty in the country, and the circulation of currency will soon be in full force again.

The receipts in Chicago from September to November 26, were 1,061,583, against 643,608 last year. About nine-tenths of these have been packed. It is estimated that the payment for hogs during the present season, will reach $36,000,000.

The following are the quotations of Government securities and stocks:

	Buying.	Selling.
U. S. 6's of '81	114⅝	115⅜
" 5-20s of '62	109	109½
" 5-20s of '64	108½	109¼
" 5-20s of '65	110¼	111¼
" 5-20s of '65 Jan. and July	113⅝	114½
" 5-20s of '67 " "	114⅝	115⅛
" 5-20s of '68 " "	114	114½
" 10-40s	107½	108
" 5s, new issue	108¾	109½
Chicago City 7s		95 & int.
Cook County 7s		95 & int.
Sterling Exchange (large drafts)		107½@108½
Gold and Gold Coupons	108⅝	109¼
Gold drafts on New York		109⅜

Gold closed in New York at 109¼@109⅜.

MARKETS.

FLOUR—Less activity than usual was exhibited in this market last week. The supply of choice brands was limited, and prices continued to rule firm, as follows:

Choice winter white extras	$ 8 00	@ 9 25
Fair to good do	6 75	@ 7 50
Low to medium do	5 50	@ 6 50
Red winter extras	5 75	@ 7 00
Fancy western spring extras	5 75	@ 6 00
Choice do	5 50	@ 5 75
Good do	5 00	@ 5 25
Medium to fair do	4 50	@ 4 75
Low and medium do	4 25	@ 4 50
Fancy and well-known Minn		7 00
Good to choice do	5 75	@ 6 50
Good to fancy Minn. (patent)	8 00	@ 12 00
Choice spring superfines	3 50	@ 4 00
Fair to good do	3 00	@ 3 25
Low and common do	2 50	@ 3 00
Rye flour	4 25	@ 4 50
Buckwheat flour	8 50	@ 9 00

WHEAT—The trading in this grain has been moderate. On 'Change, cash, No. 2 sold at 1 07¼ @1.08, closing at 1.07¼. No. 1, 1.08@1.10½. No. 3, 1.04@1.04½. Rejected, 98c.

CORN—Prices ruled weak and lower. Regular No. 2 44¾@45c; strictly fresh No. 2, 45@45½c; rejected, 44c.

OATS—A reasonably large business transacted. Cash No. 2, 33½@34c; rejected, 32½c.

RYE—Was in active demand. No. 2, 71c.

BARLEY—Prices ruled firm and a shade higher. No. 2, quotable, 1.36; 1.38 for fresh; No. 3, 97@1.03; rejected, 82@85c.

BUTTER—Offerings are still in excess of the demand. Choice yellow, 26@32c. Medium to good, 18@24c; inferior, 13@17c.

CHEESE—The shipping was only moderate, yet there was a good local inquiry, and prices were steady. We quote: Ohio factory, 12@13c; Western factory, 12@13c; Western cream cheese, 13@14c; inferior, 8@11c.

BEANS—The supply was moderately large, the receipts of late having been only fair. Prices again ruled firm, as follows: Good navies at $2 50 @2 65; good medium at 2.25@2 30, and common at 1.50@2.20.

BROOM CORN—A rather quiet week was passed in this market. The supply was large, and prices again ruled weak, as follows: No. 1 hurl at 8@8½c. No. 1 stalk braid, 6½@7½c; No. 2 do 5½@6½c; No 3 do 4½@5c; inside green 5@6c; do pale and red tip, 4@5½c.

POTATOES—The receipts and stocks in store were ample, and prices ruled steady, the local and shipping demands being good. Sales were made of 65 bbls. eastern peachblows at $1.75; 300 sacks at 1.05; 230 bbls. badly frozen, at 2.00; 90 bbls. slightly, at 2.25; 150 bu. from store at 1.15; 60 sacks do at 1.12; 300 bu. do Peerless at 1.10.

POULTRY—This market has been overstocked with dressed poultry. The demand was only fair, and sales were made of 2,000lbs. fancy dressed turkeys at 10c; 3,000lbs. good to choice at 8@9c; 1,000lbs. fair at 6@7c; 20 doz. choice large chickens at 3.00; 40 doz. good to choice at 2.00@2.50; 23 doz. poor at 1.00@1.50; 18 doz. good to choice dressed ducks at 3.00@3.50; 21 doz. geese at 7.00@9.00.

SWEET POTATOES—Sales of Southern Illinois range at 3 25@3.50 ℔ bbl.

CIDER—Choice new was offered quite freely, and sold to a fair extent at 4 50@5 00 ℔ bbl.

GAME—Nearly all kinds of game arrived with more than ordinary freedom, and ducks, prairie chickens, venison, quail etc., were in fair demand at easier prices than were current on the previous day. Sales were made of 15 doz. prairie chickens at 3.25@3.50; 21 doz. do at 3 25; 15 doz. quail at 1 50; 6 doz. do at 1 25; 20 doz. mallard ducks at 2.75@3; 12 doz. rabbits at 1.50; 6 carcasses venison at 7@8c. 10 saddles at 12½c.

VEGETABLES—Onions were still quotable at 3.00@3 50 ℔ bbl; carrots at 1 25@1.50 ℔ bbl, turnips at 50@55 ℔ bu. and celery at 45@55c ℔ doz.

HONEY—Choice in the comb sells to a fair extent at 24@25c ℔ lb.

EGGS—The receipts were smaller and under the influence of a good demand for home consumption and shipment, prices ruled a shade firmer than last week, sale of strictly fresh offerings ranging at 23@24c ℔ doz. Pickled eggs were plenty, and sold slowly at 16@1 c.

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IS PUBLISHED BY THE

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Business Office: McCormick Block, corner of Randolph and Dearborn Sts., Room 27.

(Printing Presses located at Norwood Park, Cook Co.)

TERMS: Two Dollars a Year; One Dollar for Six Months; Three Months for Fifty Cents.

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APPOINTMENTS, NOTICES, etc., must reach us by Thursday night to be in time for the next issue. Please remember this.

☞ Write appointments, Notices, Communications for THE TIMES and business matters, each on separate pieces of paper.

☞ Do not fail to comply with the above suggestions.

☞ Address articles intended for publication in THE TIMES to Wm. Sheldon, and all business communications to

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"The Disembodied State Examined;" with an exposition of "Our Earthly House," and "The Rich Man and Lazarus." It contains 42 pp., besides the cover, in good, clear type, on good paper. For sale at the TIMES office, ten cents single, $1 per dozen.

"Immortality," by James H. Whitmore, printed in the Swedish language. 108 pp. For sale at this office. Price 30 Cents.

We have just received a quantity of "Hymns of the Morning," with music, neatly bound in cloth or leather with stiff covers. Price, 30 cents cloth, sent by mail or [illegible]

BREAK IN SEWING MACHINE PRICES.—Our readers will be interested to learn that the FLORENCE COMPANY have responded to the general call for lower prices for sewing machines, and will henceforth sell their well-known and superior machines at a reduction of from 30 to 40 per cent. from former prices.

Letters Received.

☞ ALL letters received at this office are acknowledged under this head. This acknowledgement is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once. See "Notes to Correspondents" for such answers to questions as may be given through the paper.

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A Smith
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O D Gibson
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S Wheelton
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To Free the Society from Debt.

CASH.

Previously Reported	$671 80

PLEDGES PAID.

Previously Reported	$407 00
W. K. Bates	$ 5 00
J. A. Newton	1 00
E. G. Salisbury	2 00
A. Hayden	1 00
C. W. Smith	10 00
J. Morrison	5 00
M. F. Lombard	10 00
L. R. Kenny	1 00

WESTERN TRACT FUND.

Previously Reported	$89 75
J. Ball	$ 50
T. Louch	50
G. W. Swineford	1 00
H. W. Ruble	50
L. R. Kenny	1 00
J. C. Smith	5 00

Notices.

DISCUSSION.—There will be a public discussion at Ancona, Livingston Co., beginning the second Friday in Dec. 1873, at 2 p. m., holding four days of two sessions each, on the following proposition: "Resolved, That the wicked dead will be raised to life from the state of death in the last day." C. C. Marston, of Elida, Ill., affirms; John Billings, of New Rutland, Ill., denies.

C. C. MARSTON.

VISIT TO IOWA.—To the brethren in Iowa who requested me to visit them and hold meetings, I would say that my arrangements are to spend the month of February and perhaps longer in your State. Those desiring me to stop with them will please write to me at Elida, Winnebago Co., Ill. C. C. MARSTON.

CONFERENCE MEETINGS.

The next quarterly meeting of the Northern District of Michigan will be held in the Decker S. H. at Millbrook, commencing Friday, Dec 26, and continue over Sunday.

E. B. SCOTT, Sec'y.

The second quarterly meeting of the Southern conference district of Michigan will be held at the Bell S. H., in Woodbridge, Hillsdale Co., Mich., commencing on Thursday eve., Dec. 11, 1873. A general attendance is requested. Come to work. Brethren coming by Railroad will stop at Reading, on the Ft. Wayne, Jackson & Saginaw R. R. C. FOX Sec'y.

There will be a meeting of the delegates of the Christian and Advent Christian Conferences of the State of Iowa for the purpose of organizing a general Union State Conference, and for the transaction of such business as may come before it, to be holden at Belle Plain, Benton Co. Iowa, commencing Jan 8, 1874, and hold over the following Lord's Day. It is the earnest desire of many that this meeting be represented by every conference in the State. Let there be a general rally, and come with hearts full of love and unity, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. C. C. RAMSAY,

Per order of Committee.

The ninth quarterly conference will be held in the A. C. chapel in DeKalb, commencing Thursday evening, Jan 1, 1874, and continue over Sabbath. Ministers and brethren throughout the district are requested to meet with us, and begin the new year with a reunion of the soldiers of the cross. Come with hearts all aglow with the love of God. Come, for the years are rolling us rapidly on to the judgment of the great day.

H. G McCULLOCH, Sec'y.

The second quarterly meeting in the northern district of the Wisconsin Advent Christian Conference will be held at Gilmanton, Buffalo Co., commencing Jan. 2 (Friday), 1874, evening and over Lord's day. G. W. TURNER.

The third quarterly meeting in the northern district of the Wisconsin Advent Christian Conference will be held at Menomonee, Dunn Co., commencing Friday eve. Jan. 16, 1874, and continue over Lord's day.

Dear brethren and sisters in the vicinity of these meetings, let us make a little sacrifice to attend these feasts, that we may be strengthened to war a good warfare till Jesus comes. Eld S J. Adams will be with us to assist in preaching the word. G. W. TURNER.

The second quarterly meeting of the Northwest Kansas Advent Christian Quarterly Conference will be held with the church at West Creek in the school house of District 37, Republic Co., commencing Jan. 2, and continuing over the Sunday following. All the brethren of like precious faith are cordially invited to attend, and will find homes with the friends at West Creek.

E. N. BLISS, President.

J. S. THORP, Sec'y.

There will be teams at the depot, Friday and Saturday, to take those coming on the 2 o'clock train south, and 2 30 train north. WM. BRANCH.

Appointments.

ILLINOIS.

On Wednesday night, Dec. 10, 1873, we will commence a protracted meeting at Equality, Gallatin Co., and continue over Sabbath and on as Br. Ashley may arrange. F. A. CHILDS,
J. S. LAWYER.

Genoa, every other Sabbath. E. H. BURINGTON.

New Rutland, second and third Sabbaths in December. C. C. MARSTON.

MICHIGAN.

Delling S. S., Almer, 10½ a. m. every two weeks.

Graham S. H., Fairgrove, 10½ a. m., Centre S. H., 5 p. m., Hinson S. H. 8 p. m. every two weeks. E. H. DURAND.

Porter Centre, Mich., 10½ a. m., and 3 p. m., every four weeks. JAS. FERRISS, Pastor.

Ashland, Lambson S. H., (Sunday, 10:30 a. m.,) once in two weeks.

Armstrong S. H., (Sunday, 2:30 p. m.,) once in two weeks. E. B. SCOTT.

INDIANA.

Volga Church, Sunday, 10 1-2 a. m., alternately by T. V. Porter and the pastor.

LEMUEL RECORD.

Lavalle, Baraboo, Webster's Prairie, Fisher Valley, every four weeks. Fairfield, once in two weeks. E. P. GRAVES.

WISCONSIN.

Wrightsville, Eau Claire Co. Dec. 7, 1873.
Meadows, LaCrosse Co. Dec. 14, 1873
Burnam Valley, as Br. Bowis may arrange, Dec. 21, 1873. G. W. TURNER.

Cain S. H., Decatur Co., at 11 a. m., Duble S. H., 3 p. m., first Sunday in each month.

J. F. ADAIR, Pastor.

Thompson's Hall, Delmar, Clinton Co., every two weeks. C. W. PITCHER.

Manchester, first and third Sabbaths of each month, at 11 a. m. and 2:30 p. m.

J. RIDLEY, Pastor.

MINNESOTA.

Monticello, Wright Co., Minn., every Sunday at 10½ a. m. Bally S. H., at Bally Station, near Elk River, at 3 p. m., every two weeks. Otsego Village S. H., Sunday at 3½ p. m., Lilly Pond, Sunday eve., at 7 p. m., and once in two weeks. Big Lake Station, Sunday eve., at 7 o'clock. Covenant meeting last Saturday, before the first Sunday at 2 p. m., in each month, at the Monticello Chapel. S. C. WELLCOME.

Cottage Grove, Atkinson Corners, Sunday, Nov. 30. MRS. H. M. DUBEY.

NEW YORK.

Saratoga Springs; meetings every Sunday in the Lower Town Hall, corner of Broadway and Lake Avenue, at 10:30 a. m. and 7 p. m. Sunday School and Bible class directly after morning service. Prayer meeting every Thursday eve., at the residence of the pastors, 213 Broadway, nearly opposite Town Hall. Saratoga Springs, N. Y., prayer meeting every Thursday evening, at the residence of the pastors, Van Dam street, first house east of Broadway. WM. A. and M. L. DURAND, Pastors.

OHIO.

Christian Advent Church, Archibald, Fulton Co. every Sunday at 10 a. m., and 7 p. m. Prayer meeting every Wednesday, at 7 p. m., Reynold's S. H. P. VOS, Elder.

Commercial.

MONETARY.

OFFICE OF THE ADVENT CHRISTIAN TIMES,
SATURDAY, November 29, 1873.

The volume of business transacted was no larger the past week than the one preceding; but we note a decided improvement in the general feeling and affairs generally are more encouraging than at any time for the past two months. Confidence is now well restored in the general market, and we expect an increase in the loanable resources of the banks as soon as country wants are all supplied. Money is still close. Yet the banks are accommodating all in their power. No long loans are granted, but for temporary favors the majority of the banks are willing to grant as far as their limited resources will allow. Eastern exchange in better supply. Counter rates nominal. Government bonds somewhat irregular today: the market rather favoring buyers, as gold averaged a shade lower. City, county and miscellaneous securities quiet.

The effect of the hard times on this country is becoming quite noticeable in the decline of the trade in fine dress goods. Week before last the value of dress goods imported was $1,009,225, while for the corresponding week of last year we imported similar goods amounting to $1,564,316. During the week named there was withdrawn for market $661,542 worth of these goods, while for the same time last year the goods withdrawn amounted to $2,018,801.

The reduction of the rate of interest by the Bank of England to 8 per cent. instead of 9, is a very significant indication of a better feeling prevailing in financial affairs on the other side of the Atlantic. The danger of a panic in London, was the culminating effect of the panics in Europe and in this country during the last six months.

Although Chicago has just entered upon the regular packing season, the movement of hogs is immense. This cannot fail to make money plenty in the country, and the circulation of currency will soon be in full force again.

The receipts in Chicago from September to November 26, were 1,061,583, against 643,608 last year. About nine-tenths of these have been packed. It is estimated that the payment for hogs during the present season, will reach $36,000,000.

The following are the quotations of Government securities and stocks:

	Buying.	Selling.
U. S. 6's of '81	114¾	115¾
" 5-20s of '62	109	109¾
" 5-20s of '64	108¾	109¾
" 5-20s of '65	110¾	111¾
" 5-20s of '65 Jan. and July	113¾	114¾
" 5-20s of '67 " "	114¾	115¾
" 5-20s of '68 " "	114	114¾
" 10-40s	107¾	108
" 5s, new issue	108¾	109¾
Chicago City 7s		95 & int.
Cook County 7s		95 & int.
Sterling Exchange (large drafts)		107¾@108¾
Gold and Gold Coupons	108¾	109¾
Gold drafts on New York		109¾

Gold closed in New York at 109¼@109¼.

MARKETS.

FLOUR—Less activity than usual was exhibited in this market last week. The supply of choice brands was limited, and prices continued to rule firm, as follows:

Choice winter white extras	$ 8 00	@ 9 25
Fair to good do	6 75	@ 7 50
Low to medium do	5 50	@ 6 50
Red winter extras	5 75	@ 7 00
Fancy western spring extras	5 75	@ 6 00
Choice do	5 50	@ 5 75
Good do	5 00	@ 5 25
Medium to fair do	4 50	@ 4 75
Low and medium do	4 25	@ 4 50
Fancy and well-known Minn		7 00
Good to choice do	5 75	@ 6 50
Good to fancy Minn. (patent)	8 00	@12 00
Choice spring superfines	3 50	@ 4 00
Fair to good do	3 00	@ 3 25
Low and common do	2 50	@ 3 00
Rye flour	4 25	@ 4 50
Buckwheat flour	8 50	@ 9 00

WHEAT—The trading in this grain has been moderate. On 'Change, cash, No. 2 sold at 1 07¾@1.08, closing at 1.07¾. No. 1, 1.08@1.10½. No. 3, 1.04@1.04½. Rejected, 98c.

CORN—Prices ruled weak and lower. Regular No. 2 44½@45c; strictly fresh No. 2, 45@45½c; rejected, 44c.

OATS—A reasonably large business transacted. Cash No. 2, 33½@44c; rejected, 32½c.

RYE—Was in active demand. No 2, 71c.

BARLEY—Prices ruled firm and a shade higher. No. 2, quotable, 1.36; 1.38 for fresh; No. 3, 97@1.03; rejected, 82@85c.

BUTTER—Offerings are still in excess of the demand. Choice yellow, 26@32c. Medium to good, 19@24c; inferior, 13@17c.

CHEESE—The shipping was only moderate, yet there was a good local inquiry, and prices were steady. We quote: Ohio factory, 12@13c; Western factory, 12@13c; Western cream cheese, 13@14c; Inferior, 8@11c.

BEANS—The supply was moderately large, the receipts of late having been only fair. Prices again ruled firm, as follows: Good navies at $2 50 @2 65; good medium at 2.25@2 30, and common at 1.50@2.20.

BROOM CORN—A rather quiet week was passed in this market. The supply was large, and prices again ruled weak, as follows: No. 1 hurl at 8@8½c, No. 1 stalk braid, 6½@7½c; No. 2 do 5½@6½c; No 3 do 4½@5c; inside green 5@6c; do pale and red tip, 4@5½c.

POTATOES—The receipts and stocks in store were ample, and prices ruled steady, the local and shipping demands being good. Sales were made of 65 bbls. eastern peachblows at $1.75; 300 sacks at 1.05; 230 bbls badly frozen, at 2.00; 90 bbls. slightly, at 2.25; 150 bu from store at 1.15; 60 sacks do at 1.12; 300 bu. do Peerless at 1.10.

POULTRY—This market has been overstocked with dressed poultry. The demand was only fair, and sales were made of 2 000lbs. fancy dressed turkeys at 10c; 3 000lbs good to choice at 8@9c; 1,000lbs fair at 6@7c; 20 doz. choice large chickens at 3 00; 40 doz. good to choice at 2 00@2.50; 23 doz. poor at 1.00@1 50; 18 doz good to choice dressed ducks at 3.00@3.50; 21 doz. geese at 7.00@9.00.

SWEET POTATOES—Sales of Southern Illinois range at 3 25@3.50 ₰ bbl.

CIDER—Choice new was offered quite freely, and sold to a fair extent at 4 50@5 00 ₰ bbl.

GAME—Nearly all kinds of game arrived with more than ordinary freedom, and ducks, prairie chickens, venison, quail, etc., were in fair demand at easier prices than were current on the previous day. Sales were made of 15 doz. prairie chickens at 3 25@3.50; 21 doz. do at 3 25; 15 doz quail at 1 50; 6 doz. do at 1 25; 20 doz mallard ducks at 2.75@3; 12 doz. rabbits at 1.50; 6 carcasses venison at 7@8c. 10 saddles at 12½c.

VEGETABLES—Onions were still quotable at 3.00@3.50 ₰ bbl; carrots at 1 25@1.50 ₰ bbl. turnips at 50@55. ₰ bu and celery at 45@55c ₰ doz.

HONEY—Choice in the comb sells to a fair extent at 24@25c ₰ lb.

EGGS—The receipts were smaller and under the influence of a good demand for home consumption and shipment, prices ruled a shade firmer than last week, sale of strictly fresh offerings ranging at 23@24c ₰ doz. Pickled eggs were plenty, and sold slowly at 16@17c.

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